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Zion's Landmark.

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

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

SELECTED.

WALKING WITH GOD.

A SERMON BY J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, PREACHED AT NORTH-STREET CHAPEL, STAMFORD, ON LORD'S DAY MORNING, JAN. 23rd, 1850.

"Can two walk together, except they be agreed?"
Amos 3: 3.

The Lord here, under the form of a question, enunciates a very important and pregnant truth. "Can two walk together," he asks, "except they be agreed?" What must be the inevitable reply? Surely not. Unless agreed in heart, how can they walk together in person? But do we see this agreement as a substantial fact, or as a general case? Look at man and his brother man. Take men as they exist in this present world. Can we say that they are agreed, or, that being agreed, they walk together? The very physical features of the world, in its original formation as well as its present constitution, widely separate man from man. What lofty mountains, deep rivers, wide seas, and barren tracts, naturally, *physically* sever men asunder! But these natural barriers of division are as nothing compared with the way in which man is separated *morally* from man. What differences there are of languages, habits, manners, customs, religion, modes of thought, so that, were earth a level plain and communication as free as in this island, separation and division would still exist. *Politically*, too, how

man is dissevered from man. What wars and rumors of wars are now convulsing the continent of Europe; and though we in our sea-girt isle seem in some way removed from present danger, who knows how soon a volcano may burst forth abroad that may throw its burning ashes and boiling lava on our own shores. *Socially*, too, how man is separated from his brother man! Rich and poor; the educated and the uneducated: the peer and the peasant; Dives clothed in purple and fine linen and faring sumptuously every day, and Lazarus at his gate, full of sores and picking up the crumbs which fall from the groaning table—are the poles wider asunder than luxury and poverty, fashion and rags, the square and the alley, "the changeable suits of apparel, the mantles, the wimples, and the crisping pins" of youth, rank, and beauty, and the squalid dirt, filth, and starvation of the outcasts of society? But even without taking in these vast extremes, merely viewing men as brought more nearly together in the different *relationships of life*, what wide differences every where exist! What little agreement there is betwixt the employer and the employed, the master and the servant, the mistress and the maid. What an unceasing strife between capital and labor—capital demanding more work; labor claiming more wages. *Families*, too, how often are they divided: father against son, mother against daughter, brother against brother, sister against sister, and what is worse, man against wife, wife against husband. *Religiously*, what sects, parties, and divisions there are in the professing church; so

that in religion itself, as generally professed, there seems to be neither peace, nor union, nor harmony. Our churches, also that profess the distinguishing doctrine of the gospel, how often are they split and riven asunder by contention and strife! What little real union there is in the very best churches; and even where there is the appearance of peace without, what secret jealousies, heart-burnings, suspicions, and surmises mar all peace within. Nay, among the very *saints* of God themselves, what little brotherly feeling, sacred union, or christian fellowship are felt, or at least manifested. How soon the best men take offence, and how unforgiving when offended! How warmly the most unintentional slights are resented; and how those who believe they shall spend an eternity of happiness together are offended for months by an averted look, a hasty word, or a cold shake of the hand.

Wherever, then, there is this want of agreement the words of our text will apply. Thus we see what a wide scope the text embraces—how it enters into a vast number of different relationships, when under the pithy and pointed form of a searching question, it looks out as it were from a high tower upon the face of the world and the church, and asks, as in a voice of thunder, "Can two walk together, except they be agreed?"

But this is the least of the matter.—It would not be of such deep or lasting importance were man only dissociated from his brother man. Let that pass. That would not amount to much. It would only be for time: eternity, we might hope, would bury all these divisions, and reunite in a better and brighter world those who have almost fought to their last breath over the grave's mouth. But we come to a much more important breach, a much wider and more fatal separation, than any at which we have hitherto hinted. There is the fearful, fatal breach between God and man, which is not for time but for eternity; not a matter of earth but of heaven; not a momentary strife or passing quarrel, bounded by a few days

or years, and limited to the narrow sphere of this transitory life, but stretching forward into revolving ages. Well then may God, from heaven his dwelling place, look down upon earth, and addressing man, sound the startling appeal in his ears—"Can two walk together, except they be agreed?" Can I and you then walk together in friendship and amity—I so holy, thou so unholy; I so pure, thou so impure; I so enshrined in all the glory of my infinite perfections, dwelling in the light which no man can approach unto, and thou a child of sin and darkness, loathsome and vile as wrapped up in all the pollutions of thy sinful nature and actual crimes?

But is there not a way whereby God and man can walk together? Do we not read in the word of truth that "Enoch walked with God?" (Gen. v. 24;) and have we not recorded of him that "before his translation he had this testimony that he pleased God?" (Heb. xi. 5.) Have not holy men in various ages followed Enoch's footsteps? Did not Noah "walk with God?" and why? because "he found grace [or favor] in the eyes of the Lord." (Gen. vi. 8, 9.) Was not Abraham the friend of God? (2 Chron. xx. 7; James ii. 23.) Did not Moses see God face to face? and did not the Lord "speak unto him as a man speaketh unto his friend?" [Exodus xxx. 11.] Of Levi, too, we read that "he walked with God in peace and equity." [Mal. ii. 6, 7.] We see, then, that there have been men who have walked with God; and if they did walk with God, it was by virtue of being agreed with him. But is there no way whereby others also may now walk with God as these walked of old? Were they the only favored children of the human race, and are none but they admitted to any communion with the Lord God Almighty? Why need we assemble ourselves this morning in the name of the Lord if there were no way whereby we could walk with him—if there were no reconciliation whereby we might come to an agreement with the Majesty of Heaven? I shall, therefore, with God's blessing—

I.—*First*, endeavor to show what was the original cause, and what have been the subsequent effects of the breach that formally took place between man and his Maker: for a breach implies previous friendship.

II.—*Secondly*, how the breach has been healed, that thus God and man might be agreed.

III.—*And thirdly*, what are the blessed fruits and effects of the breach having been healed,—that now being agreed, God and man may walk together.

I.—At the first, in the original creation of man, there was no breach between man and his Maker. "God created man in his own image, after his own likeness;" and as "God saw every thing that he had made, and behold it was very good" [Gen. i. 31], he could not but be pleased with man as the creature of his hands. Man then could render to God a pure obedience, acceptable to him as the spontaneous, grateful offering of an innocent heart and spotless hands. I have thought sometimes what must have been Adam's feelings when he awoke out of his first sleep, as Milton beautifully describes him, lying upon a bank of flowers:

"As new awake from soundest sleep,
Soft on the flowery herb I found me laid
In balmy sweat."

How as he gazed upwards and saw the majestic heavens, or looked around and viewed the glorious earth, he must have wondered who he was, whence he came and what power had brought him forth? For Adam was not created a babe but a man—a full-grown man with every bodily power and every mental faculty alike complete. Thought, reason and speech did not come to him by slow degrees as with us, but were given him at the moment of his creation: or how could he have been made "in the likeness of God?" A babe that neither sees, nor thinks, nor speaks, is not the likeness of Him "who seeth under the whole heaven" [Job xxviii. 24]; "the thoughts of whose heart are to all generations" [Ps. xxxiii. 11]; and whose voice is powerful and full of majesty.

[Ps. xxix. 4.] Nor did God leave him in ignorance of his origin and of that great and glorious Being who had given him breath. We have reason to believe, from what we read in the book of Genesis, that God his Maker often communed with man his creature; for we read of his walking in the garden in the cool of the day, as if it had been the habit of God to come down and talk with Adam face to face, as the day declined from the heat of noon, and the calm evening drew on in that happy garden in which he was placed to dress and keep it. There was no breach, then, no separation, no division between God and man. But Satan envied man's happiness, and secretly and successfully plotted his overthrow. Fearing to succeed with man, he attacked with subtle craft and infernal policy, the woman, man's partner, but from natural constitution a weaker and easier prey. In the depths of his inscrutable wisdom, God permitted Satan to succeed. The woman was tempted and fell, and in her fall tempted and drew in the man. Both fell wilfully and voluntarily, openly rebelled against the express command of God, and deliberately preferred to sin rather than to obey. This made the breach, set God and man at strife, and severed and separated, as with a deadly blow, the creature from the Creator. Thus "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that ["in whom," margin] all have sinned." [Rom. v. 12.] Ever since then there has been a strife between God and man—between the Creator and the creature of his hands.—Now this strife or breach exists in the very nature of things. It might indeed have been prevented if God had so willed; but having once taken place, no power could avert the effects. It would not be consistent with the purity and perfection of God's character that man should have sinned against him without a breach being effected.—There is a natural, instinctive repugnance between what is holy and what is unholy; what is righteous and what is unrighteous; what is pure and what

is impure. See how the chaste, modest female passes with an instinctive shudder of pity and horror by the street-passing harlot. Look how a person neat and cleanly in person and apparel shrinks from the dirt and filth of the streets; and how his very sense is offended by the unutterable abominations of a London alley! How a man sober and temperate loathes the brawling revel of drunkards! And how the honest tradesman, who strains every nerve to meet his engagements, and to whom honor and honesty are as his life-breath, would shrink from any association with a fraudulent and worthless bankrupt! Thus you see that in the very nature of things there is and necessarily must be a breach between good and evil—between what is pure and what is impure. If there were no such breach, purity would become impurity, sin would become confounded with holiness, and God himself cease to be God. Therefore, whilst the great and glorious Jehovah is what he is, so holy, pure and righteous, there must necessarily be a breach between God and man. Now this breach, so far from becoming narrower, goes on increasing wider and wider. The more pure that God is, and the more impure man makes or manifests himself to be, the wider the breach becomes. This was shown at the deluge, at the overthrow of Sodom and Gomorrah, and at the destruction of Jerusalem. The greater the sin the wider the breach; and as the very nature of sin is to go on increasing, burning like a fire in proportion to every fresh accession of fuel, there is no hope that this gulf can ever of itself close up. Nor can all the skill, wisdom, or invention of men or angels combined do anything to heal the breach. Men think, in the darkness of their mind, that sin is but a little thing—a matter of very small moment; and they have therefore invented a number of words to palliate and soften it, so as to diminish its aggravated character. Satan has led them to reduce sin to a minimum, and thus persuades them that it is not that evil and dreadful thing which the word of God has declared it to be; at any

rate, that they need not make themselves very uneasy about the consequences, as God is very merciful and will always accept a sincere repentance.—Man may so flatter himself, and, being thus blinded and deceived, may go on heaping iniquity upon iniquity; but he will find at last to his confusion and dismay that words have not altered things; that the wrath of God burns against sin to the lowest hell; that the justice of God is arrayed against the criminal, and that every "transgression and disobedience will receive a just recompense of reward."

As an evidence of this, see how society has armed itself against violence and wickedness. If a robbery, and especially if a murder, take place in any locality however solitary or remote, how society arms itself against the offender. Every policeman that we meet stands before our eyes as a witness and an instrument of the uplifted hand of the law, and says by his very garb, "Here am I prompt to act, eager to detect the crime and arrest the criminal." If it were not so, how could we sleep in our beds? Thieves may say—"How hard it is we cannot rob and plunder with impunity! Why should we not be allowed to break into houses, murder people asleep, take away their property, and set their dwellings on fire?—At least, what harm can there be in getting a little of their abundance?—And yet if we take a trifle of what they can so well spare, and if denied use a little gentle violence, the police give us no rest, seize us in our very beds, and carry us off to jail. Why are we not allowed to do what we like in this land of liberty?" "No," says society, "we cannot exist if you do: we must either put you down, or you will put us down." You see, then, there is an instinctive feeling in society that justice must have its sway, and that thieves' language may excuse crime among thieves, but that the law nevertheless holds on its stern course; for as the earthly vicegerent of God, it "beareth not the sword in vain." [Rom. xiii. 4.] So it is with the law of God. A company of sinners may argue like a com-

pany of theives—"Why cannot we get drunk, if we like, or indulge in those passions which spring from, and are imbedded in our very nature? Is a cheerful glass a crime? Is love a sin? I own I am rather unsteady, but am I to be sent to hell for a little unsteadiness?" "Why should I be hanged?"—may the murderer with similar justice say. "In my passion I struck him rather hard, or grasped his throat too tight; but I never meant to kill him.—How cruel to hang me for a mere fit of passion!" You see the folly of such excuses in a moment, and know that the law is deaf to all such futile pleas. And yet we see on every side a company of sinners arraying themselves against the justice of God, as a company of theives may inveigh against the justice of man. Now which is to prevail? You say the law must. God says the same:—"I cannot live unless the law prevail. I must live as the great and glorious God, of purer eyes than to behold evil, and that cannot look on iniquity, or I cease to be."—Thus we see the eternal justice of God, the holiness of his righteous character, the intrinsic purity of his very being, all arrayed against sin and the sinner. And we know who must come down in this warfare. We need no voice from heaven to tell us who is the stronger.—The thief may escape immediate arrest, and spend in profligacy the gains of violence and crime; and the murderer may die in his bed; but not so with the sinner. There is an eye that tracks him through all the shady covert: there is a hand that can and will in due time arrest and bring him to justice.—However the long-suffering of God may wait, if he die without faith and repentance, the thunderbolt of divine wrath will one day light upon his head and strike him down into a justly deserved hell.

We are all without exception sinners before God. However we may seek to justify ourselves or palliate the case, it still remains a fearful fact—a terrible noose out of which we cannot by any art or craft, plan or policy, draw our head. We are thus like a man who has

committed a dreadful crime: he may try to juggle with his own conscience, to evade the fact, to palliate the deed, to extenuate the circumstances, or harden himself against the consequence. Still there is the dreadful fact: the crime has been committed; the deed of blood has been done; under yonder hedge, in that dark pool, the murdered victim lies; and every gaping wound cries out against the murderer. So it is in a spiritual sense with every one of us. We have all sinned against God; we have in innumerable instances broken his holy law; we have brought ourselves under its righteous sentence; we are, by original and actual transgressions, exposed to its awful curse. Like the murderer, we may seek to palliate the case, but the fact still remains a dreadful reality. As then the commission of a crime makes a breach between society and the criminal, so the commission of sin has made a breach between God and us; and unless that breach be healed, God and we can never walk together. And what will be the consequenc? Is it a matter of little moment? Hear the certain consequence. If God and we are never brought to walk together, God and we must be eternally asunder; and if eternally asunder, where is God? In the highest heaven. And where shall we be? In the lowest hell. If you had not been a sinner, you might get from under this dreadful conclusion, this killing, crushing fact. But conscience in your bosom will tell you, far more plainly and more forcibly than I, that sinner you have been, that sinner you are, and being such, that there is a breach between you and God, which breach must be healed, or you and God can never walk together, either in this life or the next, on earth or in heaven, in time or eternity.

II.—But now let me advance a step further in this field of heavenly truth, and show *how this breach is healed*; how a reconciliation has been effected, and thus an agreement has been made whereby ruined, guilty man may once more walk together with God. And to a sinner deeply convinced of his sins;

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to a guilty criminal under the law's dread sentence; to a miserable wretch stricken through and through by a sense of inward condemnation, what tidings can be so suitable or so acceptable as a message of mercy from the very mouth of the Lord himself; a treaty of reconciliation held out to rebels and enemies; a means devised that his banished be not fully and finally expelled from him [2 Sam. xiv. 14.]; and terms of agreement propounded whereby God and man may walk together in friendship and unity? You may have heard the gospel so often that this message of mercy may sound in your ears as an idle tale. You may be even worse than that; you may be gospel-hardened, so as to have no conviction of your personal need of it, or be built up in a vain, presumptuous confidence in the mere letter of truth, without any vital experience of its power. Still, the tidings are not robbed of their intrinsic blessedness by your carelessness or your presumption, still it is my place to proclaim them in your ears whether they be to you a savour of life unto life, or a savour of death unto death.—It is still my office to sound the gospel trumpet, and that with no uncertain sound; to preach the truth boldly and faithfully: and then leave it in the hands of the Lord to apply it as he may see fit.

What a wondrous way, then, has God devised in his own eternal mind, that the breach might be healed; that agreement might be made; that sinning man might be reconciled to his justly offended Maker, and yet that none of his glorious perfections should be tarnished or impaired! And what plan was this? Hear it, O heaven and earth! That the Son of God—his Son by nature and essence—his co-equal and co-eternal Son—should take into union with his divine Person a pure, sinless, and spotless humanity; for “as the children were partakers of flesh and blood,” it was necessary that “he himself likewise should take part of the same.” [Heb. ii. 14.] This was the will of God which Christ came to do, as we read—“Then said I, lo I come; in

the volume of the book”—that is, the book of God's eternal decrees—“it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” [Psal. xl. 7, 8.] God prepared for his dear Son a body, as the apostle says, quoting Psal. xl. 6:—“Sacrifice and offering thou wouldest not; but a body hast thou prepared [“fitted,” *marginal*] me.” [Heb. x. 5.] This was a pure, holy, and incorruptible humanity—the body taken in the womb of the Virgin, offered as a bleeding sacrifice on the cross, but now at the right hand of God, in heaven. Man had sinned, offended, gone astray, become involved in transgression. Before, then, there could be any healing of the breach, any reconciliation of man unto God, flesh and blood must be assumed, that in that nature an atonement might be made for sin, justice be fully satisfied, the law righteously obeyed, its penalty removed, and its curse taken away.—This mighty work none but the Son of God could accomplish, nor he except by becoming man. As God, Christ could not suffer, bleed, or die. As God, he could not en-dure the wrath due to transgression, sustain the curse of the law, or work out an obedience such as it demanded. Deity can no more obey than it can suffer, bleed, or die. Yet there must be obedience, or the law cannot be fulfilled; there must be suffering, or the wrath of God cannot be appeased; there must be bloodshedding, or a sacrifice cannot be offered; there must be death, for to die is a main part of the sacrifice. If the surety take the place of the debtor, he must endure the penalty of the debt; if the substitute stand in the room of the criminal, he must suffer the punishment of the crime. O wondrous scheme, that the Son of God should take our nature into union with his own divine Person, and in that nature render an obedience perfectly acceptable to God; an obedience which must be rendered, but one that we could not render; an obedience exactly such as the law demanded: perfect in thought, word, and deed. Outraged Justice else might say—“where is my victim? I demand

a victim: it must either be the criminal or some one in his stead. I cannot waive my rightful claim. I must have it satisfied, or else I should cease to be Justice." The blessed Lord comes forward and says—"Justice, take thy claim. Here is my innocent head: let thy thunderbolt fall upon it. Law, what dost thou demand? Perfect obedience. I render it. What dost thou inflict upon the criminal as the penalty of disobedience? The curse. I endure it. Holiness of God, what dost thou require? A spotless purity of soul and body, of heart, lip, and life; perfect love to God and man. Here I am: I delight to do thy will, O my God; yea, thy law in its length, breadth, and spiritually, in its holiness, purity, and power, is in my heart." Thus by the suretyship of the Son of God as rendering an obedience in our nature, all the perfections of God were glorified; all his attributes harmonized; justice was satisfied, the law magnified, and the holiness of God well pleased.—Complete satisfaction being thus made to all the requisitions of Justice, room was given for mercy and love, pity and compassion to fallen man to come into full play, through the channel of a Redeemer's meritorious sufferings and death. There was no other way whereby the breach could be healed; but by this divinely contrived plan it has been healed, and that most effectually.—Many, perhaps I might say most, men are sensible that they are sinners against God. Their conscience, when not hardened, pricks them in their bosom, and they cannot deny the truth of that verdict which is so powerfully registered in that court of courts against them. But what course do they take to heal the breach? They feel that they and God are not friends; they dread him therefore as an enemy. As, then, age, illness, or death draw near, the judgment bar stands before them; and as they know they must appear there to answer for their sins, they are often filled with alarm and apprehension. How shall they heal the breach? How shall they satisfy the justice of God? How shall they ob-

tain mercy? They know not? What then do they? They resort to many self-righteous devices, contrived for the express purpose of appeasing the cry of natural conscience, and of supplying a dim hope that when they die they shall go to heaven. But ah! it is a garment too short—it is a bed too narrow. They will find to their confusion that these works of creature righteousness have not healed the breach; have not atoned for their sins; have not satisfied the justice of God; have not fulfilled the law; have not opened a way whereby love and mercy, pardon, peace, and salvation, can reach their breast, and at death open the gates of heavenly glory.

III.—But we will now consider what are the *fruits and effects* of this healing of the breach, of this agreement made, and how, by virtue of this reconciliation, the child of grace is brought to walk together with God. He, like others, was once dead in trespasses and sins; for he was by nature a child of wrath even as others (Eph. ii. 1, 3); and he, like them, would have perished in transgression and disobedience, or in a vain attempt to establish his own righteousness, had the Lord not interposed in his behalf. But the Lord had purposes of mercy and love towards him, and therefore would not suffer him to ruin his own soul by sin or self-righteousness. What course, then, does he take to bring about that personal, inward, experimental reconciliation without which he cannot walk with God in sacred fellowship and holy communion? He shows him his state and condition by nature and practice. A divine light, and with a divine light a new and heavenly life comes into his heart, whereby he is quickened out of his state of death in trespasses and sins. He awakes, as it were, from a long and deep sleep; he lifts his eyes upward, and what does he behold? The offended Majesty of heaven. He finds what he never before found; he feels what he never before felt—that he has an immortal soul in his body—a soul whose fixed state at death must be eternal joy or woe. He finds and feels that he is a sinner before the eyes and

in the hands of the holy God. Aroused by these new and conflicting feelings, he begins to look around and within him, and turns his eyes, which were before fixed upon others upon himself—from the world without to the world within. Light breaking in more clearly, he begins to see the state into which he has brought himself by transgression. The Holy Ghost who has thus begun, carries on and deepens the work, lays eternal realities with greater weight upon his conscience, convinces him more and more acutely of his sins, and terrifies him by a dread of the future consequences; stops his mouth from all self-righteous pleas, brings him in guilty before God (Rom. 3, 19,) and opens up the breadth, spirituality, and curse of that righteous law which condemns him as a transgressor. In this school of divine teaching he learns, it may be slowly and gradually but always effectually, what a breach sin has made between him and God. He sees and feels that there is a wide and deep gulf between him and God, and that gulf remains impassable until some mode be found whereby either God can pass over to him or he can pass over to God. But how shall he pass over to God? How shall he get over this mighty gulf, in which at times he may see boiling up the sulphurous flames of hell? How shall he bridge it over? If doings and duties could bear him across the gaping chasm, would he not still have to encounter on the other side the terrible Majesty of heaven, which might hurl him trembling back? To drop the figure what means shall he take to reconcile himself to God? He knows not, but he will often attempt many. He will often break off his old habits; give up his old companions; renounce his beloved lusts; go to church or chapel; repeat prayers, read his bible, and do anything to get out of his conscience the stings of guilt that he feels to be there. He yearns for pardon, peace, and reconciliation; but how to obtain them he knows not. Thus he may go on, exercised in conscience, harassed in soul and depressed in mind—it may be through ignorance of the way of salva-

tion; it may be through unbelief, though salvation is set before him; it may be through the temptations of Satan assailing him and preventing him from receiving the gospel in the love and power of it. But sooner or later the Lord the spirit is pleased to take his veil from off his eyes and heart and to show unto him the way of salvation through the atoning blood and justifying righteousness of the Lord Jesus Christ. I do not say that every saint of God has so clear and powerful a revelation of the Lord Jesus Christ to his soul that he sees him, as it were, with the eyes of faith, bleeding upon the cross for his sins; or that every one who is blessed with living faith has such a full manifestation of his Person, blood, and righteousness as to leave no doubt behind of his interest therein. Some of the Lord's people are so blest and favoured, but by no means all. Yet all of them have the eyes of their understanding spiritually enlightened, and a spirit of wisdom and revelation given them in the knowledge of Christ, so as to know what is the hope of his calling them from darkness into light. (Eph. 1 17, 18) All have, in God's own time and way, sufficient faith raised up in their heart to take hold of this way of salvation through the atoning sacrifice of the Son of God; and they have all sufficient strength given to them to repent of their sins, to renounce their own righteousness, and to cast their weary, guilty, and naked souls upon the finished work of Christ. Or else where is the agreement spoken of in our text.

But many who truly fear God are in this state. They desire most earnestly to walk together with God. They feel they have walked long enough with a sinful world; long enough with Pharisees and legalists; long enough with the devices and follies of their own hearts, and now they would walk with God. They desire to have communion with the God of all grace. They long to have reconciliation, pardon, and peace spoken to their conscience. They would be friends of God instead of enemies; and would do anything to remove the burden of sin off their con-

science, to get its stings and pangs out of their soul, and to have a testimony that the Lord is their God. These yearnings after reconciliation; these desires for pardon and peace; these breathings and breakings forth of your soul, it may be in the midnight hour, that the Lord would have mercy on, and bless you with some discoveries of his pardoning love,—whence spring they? From the Spirit of God. And whence come your sighs, cries, prayers, groans, entreaties? From the interceding breath of the Holy Ghost, who intercedeth for us and with us, "with groans which cannot be uttered." Your very desires for reconciliation, pardon, peace, and salvation, bespeak the work of the Spirit; are evidences of divine light; are signs and marks of the life of God within. After a time the Lord will be pleased to show you more plainly and clearly how you are to be reconciled. It may be that you have been looking too much to the law; depending too much upon your own righteousness; turning your eyes too much away from the only Object of a sinner's faith; and looking askance at something to be done by yourselves.—Will God sanction this by his Spirit and grace? He will not. Therefore you are far from rest and peace. But it may be in some moment of deep distress, when all hope even of salvation seems taken away, that the Lord himself will break in upon your soul with a sweet and gracious promise, with the application of his atoning blood, and the revelation of his love. Then you will see the way of salvation and your interest therein; then behold the Son of God as your bleeding Surety; and then pardon and peace and salvation will be distilled into your soul as from the very mouth of God. Now you are agreed with God; and what are the points of your agreement? You could not agree with God whilst you were loving sin and living in sin; or whilst trusting to your own righteousness. God would not sanction such double dealing—would not smile upon such hypocritical conduct. But now that you esteem the Lord Jesus Christ, "the chiefest among

ten thousand and the altogether lovely," you and God are agreed together in the high opinion you put upon his dear Son, and you and he upon that point are one. Now you agree. God smiles upon the agreement, and you begin to walk together with him, because upon that point he and you are of one heart and of one mind. As long as you were looking to yourself, you were secretly disregarding, slighting, and despising the atoning blood of the Lord, the Lamb. You did not see the virtue and efficacy of that most precious blood.—There was a secret leaning half upon that and half upon something of your own. But you are brought by the teaching of the Spirit of God in your soul to look to the atoning blood of Christ and no other; to his precious sacrifice and no other; and to hang upon his perfect obedience and no other. God and you are now agreed. You both see with the same eyes, feel with the same heart, and love with the same affection. He loves Christ; you love him. He honors Christ; you honor him. He has highly exalted Christ; you do the same by setting him upon the throne of your affections. You and God are now agreed.

So also with respect to the special *teaching* of the Holy Spirit in the heart. While you were looking to be made wise by your own exertions, you and God were at variance; but when you were brought to this point—"Let the Holy Ghost be my teacher; let me have what I have by his heavenly communication, and be what I am by his divine operation; let me be wholly the work of his hands,"—then you and God were agreed.

So, again, as to thoughts and affections about eternal things. There was a time when the world held in your heart the chief place. It was not so in God's heart. You and God were therefore at variance. But now, through grace, you are brought to make eternity your chief concern. You and God are agreed there; for in the mind of God, eternity as much outweighs time as the stars in the midnight sky outweigh a grain of dust. There was a

time when you loved the world and the things of time and sense; and earth and earthly things were your element and home. You and God disagreed upon that matter; because the Lord saw that the world was full of evil, whilst you saw it full of good. The Lord saw the world under his curse, and you loved its favor and its blessing—seeking madly and wickedly to enjoy that which God had denounced: therefore you could not agree. Thus you see that in order to be agreed with God, we must have God's thoughts in our heart, God's ways in our soul, and God's love in our affections. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." But they must become such: and when once God's thoughts become our thoughts, and God's ways our ways; when once we have the mind of Christ and see with the eyes of God, then God and we become agreed, and being agreed, we can walk together.—What is it to walk together? Why it is to enjoy union, communion, fellowship, and friendship. You see two persons walking together in the street; they are talking to each other. They agree, else they would not walk together. But walking together, it may be arm in arm, you see that there is an intercourse, a fellowship, a communion established between the two. God adopts the figure: "Enoch walked with God;" that is, if I may use the expression, he walked arm in arm with Jehovah. God spoke to him. God poured his love into his ear and heart; and Enoch, like a little child, stammered out his love and affection to God. So they walked together as Father and child for three hundred years. Now as we are brought to agree with God, we walk with God. He has set up a mercy seat on high, and when they thus agree, God and man may meet at the mercy-seat of the Redeemer. As the eyes are enlightened to see the truth of God; as the heart is touched to feel the power of God; and as the affections are drawn forth to love the things of God, we meet at the mercy-seat. It is sprinkled with blood; it contains and hides

from view the broken tables of the Law. There God meets man in gracious amity, and enables him to pour out his soul before him and tell to him his troubles, trials, and temptations. And every now and then he sweetly relieves by dropping in a gracious promise, applying some portion of his sacred truth, encouraging him to believe in his dear Son and still to hope in his mercy.

But the chief way whereby we walk with God is by faith, and not by sight. Abraham walked in this way. Unbelief severs the soul from God. There is no communion between God and an infidel. An unbelieving heart has no fellowship with the Lord Jesus Christ; but a believing heart has communion with him. It is by faith that we have fellowship with God and his dear Son; and you will find that just in proportion to the strength or weakness of your faith is your walking with God. If you have faith in blessed exercise, as you look to the atoning blood, you find that you can walk with God; you can pour out your heart before him, tell him all your concerns, spread before him the inmost movements of your mind, and look to him for peace and consolation. But when your faith is weak—when it gives way under trial and cannot take hold of the promises, then communion is interrupted; there is no longer a walking with God. But in proportion as faith is strong, so there is a walking with God in sweet agreement; for faith keeps eyeing the atonement; faith looks not so much at sin, as to salvation from sin—at the way whereby sin is pardoned, overcome, and subdued. So it is by faith, and in proportion to our faith, that we walk together with God.

But there is no keeping up faith except by prayer and watchfulness. As prayer declines in the bosom, so does the strength of faith. You may go on neglecting prayer and supplication until every grain of faith seems lost out of your bosom, and may come at last to think you never knew anything of a work of God upon your heart, and have been deceived in believing there was any grace there. By watchfulness also

is the love of God maintained. Unless you watch against your besetting sins, against the snares spread for your feet, against the temptations that daily and hourly beset your path, against being overcome by the strength or subtlety of your unwearied foe, you are sure to fall; and if you fall, you will bring guilt and bondage, darkness and distress into your mind, and cut off for a time all friendly intercourse with God. Therefore you must pray and watch; for without watchfulness, prayer is of little efficacy.

Then there is reading the word. It is in the Scriptures that the mind of God is revealed. There are the promises; there is the revelation of mercy; there is God's blessed truth discovered and made known. If we neglect the Scriptures, have no heart to read them, or read them carelessly, unbelievingly, they will do us little good. They must be read with believing eyes and heart, received as the revelation of God, and must be mixed with faith, or assuredly they will not profit us. (Heb. iv. 2.)—The life of God is a very deep, secret, and sacred thing in the soul. God, it is true, will maintain it; he will not leave his work unaccomplished. But still, unless we read and pray, watch and meditate, wage war against besetting sins, and seek the Lord's face continually, we shall find the strength and power of faith very sensibly decline; and if so, there is no comfortable walking with God.

Is it your earnest desire to walk with God; to have a scriptural evidence that you are one of his beloved family; that he is your Father and heavenly Friend, and that when you die, death will only be an introduction to his eternal presence? Are you sensible that sin has made an awful breach between you and God? Has that breach ever been a matter of deep and anxious concern to your soul how it is to be healed? Has it ever caused you a sleepless night or mournful day? Has it ever given rise to deep searching of heart? Have you ever seen by the eye of faith that there is a way whereby the breach may be healed?—that there

is a Mediator between God and man, an Advocate at the right hand of the Father, Jesus Christ, the righteous?—Have your eyes been enlightened by divine light to see; has your heart been touched by a divine finger to feel these solemn verities, so as to see the beauty and blessedness of them? Has that drawn up your faith and hope and love towards God? Is it no concern to you whether you are God's friend or God's enemy—whether heaven is to be your blissful home, or hell your dread abode? Every day is shortening the span of life, and some of you already have the snows scattered upon your head—snows which indicate the approaching winter—when you will have to stand before your great Judge. What then? Are there no anxious enquires in your bosom, how the matter stands between you and God—whether you are reconciled, brought near, accepted, pardoned, and saved; or whether you are still in your sins, under their awful weight and dismal load, exposed to the wrath of God and the curse of a righteous law? You say, "I am concerned; the things of eternity press very heavily and deeply upon me." Let us see the certain fruits and effects. If you are hungry, you do anything to get food; if thirsty, you do anything to get water; if you are poor, you take any employment to procure the necessaries of life. Then are you thus exercised? Is your mind thus uneasy? What! no sighs nor cries for mercy? No supplications to the throne? But you have had something communicated; you have had some views of Jesus; mercy has in some way visited your soul, and peace and salvation have been in some measure imparted. But you have backslidden; you have got into a cold, careless frame of mind; your heart has wandered from God; you have brought death and darkness into your soul.—What then? Must all be given up?—Must your profession be tied like a millstone round your neck, to sink you into a double hell? Not so. There is the fountain still open for all sin and uncleanness; there is the interceding High Priest, the ever living Mediator;

there is the blood ever crying from the ground. There you must come to that altar at which you once stood and there found atoning blood revealed; to that fountain which washed you once you must resort again, that the breach may be healed, pardon once more spoken, and your soul be enabled again to walk with God. And you will walk more carefully, watchfully, prayerfully for the future. As a burnt child dreads the fire, so your very backslidings may work for your spiritual good; and you may learn thereby to walk more humbly with God, and more tenderly and cautiously as regards yourself.

In this congregation we can have but two classes: those who are agreed with God, and those who are not agreed.— Those who are not agreed must come to some terms of manifested reconciliation before death appears, or they will sink to rise no more. But there are those here who are agreed with God, through the Son of his love. The Lord will perfect his work; what he has begun, he will carry on and complete.— And as salvation is all of his grace, it opens a way of escape for every sinner sensibly in his own conscience condemned by the law, and reveals a mode whereby God can not only save him, but be eternally glorified thereby in the Son of his love.

BIOGRAPHICAL.

I thought for some time that I would write a sort of historical sketch of my life, not for any gratification to myself, but feeling that it might be some satisfaction to my friends when I am gone. I was born in Sampson County, N. C., on the 8th, of September, 1807, according to my father's record. When in my 13th year, my father moved to Cumberland Co., N. C., I was born in sin and raised up in the love of sin; but when very young, from my surroundings I learned that I, with all of Adam's race, had to die and leave this world, and that there were two places that would contain all of the human family, one was called heaven, a place of rest

and peace, the other was called hell, a place of misery and woe. I resolved in my mind that, sometime in the future, I would change my course so as to be prepared to go to heaven when I died; not once dreaming but what it was in my reach. About the time I was 13 years old I had a severe spell of fever.

For about four weeks I was not able to raise my head from the pillow. I thought I should die; and I suppose all that 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 prepared. I made promises that if the Lord would spare me and raise me up I would do better than I had done. But to my shame when I got well I was the same bad boy yet; but the promises I had made often bore heavily upon my mind. I tried to reform my life. I betook myself to saying prayers until I got to be better in my own eyes than some professors of religion. But in the month of July 1826, one night in my father's house I was brought to see the justice of God in my condemnation. I could not see how God could be just and save me, and at the same time I believed that he was just. As such I sank into despair, and exclaimed, "I am gone to hell." Of all the dark scenes I ever passed through this was the darkest, but a light came from above that removed all that darkness and gloom, and I was made to hope in the mercy of God through Christ Jesus. There was no certain passage of scripture applied to my case at that time, but, after reading and meditating for some time, this passage was presented to my mind, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." I felt that I did freely yield, or give up to be the servant of God, if so, his servant ye are to whom ye obey. I felt then and have felt since, until the present time, that my chief concern has been to live in the service of God. The first opportunity I had I offered myself to what I then believed to be the church of God. The church I joined

was in Moore County, N. C., called Muddy Spring. That Church, after I left there, joined the Missionaries, but I was established in the same doctrine before I left there that I have been trying to preach ever since—salvation by grace and by grace alone.

I have had the pastoral care of the church at Seven Miles, Sampson Co., Reedy Prong, Juniper, Hannah's Creek and Sandy Grove, in Johnston County; Middle Creek, Willow Spring, Cedar Grove and Old Bethel in Wake County; and Eno in Orange, now Durham Co.,

My service has been poor, but so far as I know it has been acceptable with the brethren composing those churches. I have been identified with the Little River Primitive Baptist Association since 1838, have attended every session since that time, and two sessions before. There has never been an allegation brought against me in a church that I recollect, and yet I am a poor unprofitable servant, if one at all,

JAMES WILSON.

Remarks.

't has been a joy to me to know Elder James Wilson. Perhaps there is not a Primitive Baptist anywhere that knows him but is glad there is just such a man.

I heard him say a few weeks ago that he had been preaching the same doctrine (perhaps 60 years) that he preached from the first and was more confirmed in it than ever, if possible.—While he is a remarkably conscientious, truthful, careful and particular man, he said if he is damned God is just and holy, and that his own nature is vile.

All the churches of his Association wash feet, yet he feels that it should not be made a test of fellowship with any other church or Association that does not wash feet.

How beautifully his well ordered life (now he is more than 80 years old) sets forth the power of the grace of God to keep and preserve his people to old age, and to cause them still to yield fruit, even in old age.

P. D. G.

ZION'S LANDMARK.

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

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

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Editorial.

VOLUME TWENTY ONE.

This issue opens a new volume of ZION'S LANDMARK. What the year yet before us may develop is altogether unknown to us. No prophet's eye is given us to foresee the future. God does not show that to men,

But the testimony of Jesus is the spirit of prophecy. Every gospel sermon foretells the good news of the triumphant reign of Jesus who is King in the holy hill of Zion.

We may be sure that nothing will transpire that is not foreseen of God, nor will any wicked event defeat his will, nor fail to subserve his purpose. While many things that men do arc meant for evil, yet the Lord God means them for good; nor does he ever fail to turn them to good for those that love him.

What a blessed truth to us, and how encouraging to feel that all our failures are healed in his perfect work, all our sins hid and blotted out in his glorious righteousness. We may then be encouraged to labor and serve in the Kingdom of our Lord, knowing that our labor in the Lord is not in vain.

We feel assured that the doctrine expressed and set forth in the column

ZION'S LANDMARK.

the LANDMARK is the doctrine of the bible. Indeed we have no doubt of that, and it is therefore a work of faith and a labor of love to thus write and publish the writings of others.

There is nothing of this world so precious to us as the doctrine of God our Saviour. We hope that while we live we may be favored thus to labor, and trust the blessing of the Lord may rest upon us, and the lovers of truth among whom we number the dear readers of this paper. P. D. G.

GRAFTING.

Mr. G. R. Turner of Ky., desires my view of the cutting off of the Jews, and grafting in of the Gentiles, as spoken of in Roman 9. Paul is here describing to the Gentiles how the Jews were cut off, and how the Gentiles are put into the good olive tree and made partakers of the fatness thereof. The olive tree to my mind is used to represent the church in Christ, and the fatness or oil of the tree the riches of grace that Jesus distills in the church.

Under the law dispensation the Jews were the specially favored people of the Lord both legally and spiritually. And it seems when the legal dispensation was closed that blindness, or hardness in part happened unto Israel until the fulness of the Gentile be come in. In what part they are blind I do not know unless it be to the real character of Jesus as the true Messiah. The Jews to some extent keep their legal worship looking for the promised hope of Israel unto this day, but they have been dispersed from their beloved City and country, and though the Rothchilds have often tried to purchase what is called the Holy Land, they have hitherto failed, and Jerusalem and Pales-

tine as compared with the days of Israel's prosperity and legal glory, are but the habitations of owls, bats, briars and thorns. And with all the efforts of both Jews and Protestant Gentiles it seems to remain a land of darkness, a region of death, a land forsaken and cursed.

My opinion is that the gentle and life-giving rays of the Sun of righteousness will never again fall upon that land, the great efforts of men to the contrary notwithstanding? Though it is the opinion of many that the Jews will be again gathered at Jerusalem, but I do not so understand the Scriptures. I do not mean that God may not grant them repentance to the acknowledging of the truth, but it will not be at Jerusalem nor in the mountains round about; but in spirit and in truth.

It seems that with the ending of the Jewish economy ended the fulness of the Jews, and blindness happened unto them in-so-much that they rejected better things in a legal sense, and therefore they were cut off. But did they stumble that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, to provoke them unto jealousy. Legally the blessings belonged to the Jews, but they could not see the power of God in Christ crucified and they were cut off from any lot or part in the matter, and Paul says lo I turn to the Gentiles.

Legally the Gentiles were not beloved, nor were they the people of God, but the Lord says; "I will call them my people which were not my people, and her beloved which was not beloved". The Jews naturally were a type of the spiritual Jews, who are such inwardly by faith, as Jesus dwells in them by faith.

In the type the children of Abraham were the favored ones naturally, but Je-

sus having broken down the middle wall of partition between the Jew and the Greek hath made of the twain one new man, so making peace. Now we have literally neither Jew nor Greek, but the child of God is a new man, by faith which is in Christ. Paul argues that the children of the flesh are not the children of God. The children of God are not a fleshly seed. Neither as Gentiles nor as the fleshly descendants of Abraham, but the children of the promise are counted for the seed; for in Isaac shall thy seed be called. Now Isaac typifie. Christ who is the fulness of the spiritual seed, for whom the whole family ooth in heaven and in earth is named,

The choice or election of grace is not of the flesh nor in the flesh, but is of God in Christ Jesus. We are chosen in Christ, therefore this grafting in of the Gentiles is not of the flesh, but is of the spirit by faith. Christ dwells in our hearts by faith, and we are what we are by the in-dwelling of Christ the hope of glory.

Paul says this grafting is contrary to nature, for in nature the graft bears fruit after its own kind, but in this case the graft produces fruit after the Stock into which it is grafted, or implanted. He says, "thou bearest not the stock, but the stock thee."

This grafting is in the spirit. We are, as the elect vessels of mercy implanted in Christ experimentally, which no doubt this grafting refers to, when the spirit of Christ is sent into our hearts. We are in the spirit, if so be that the spirit of God dwell in us, and if any man have not the spirit of Christ he is none of his. Upon receiving the spirit of Christ we cry Abba-Father and by this spirit and in this spirit we worship God, for we are the circumcision

that worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. God's people are a spiritual people; they are not spirits, but spiritual. Paul says "ye are not carnal but spiritual." But when these same ones lived after the flesh he said, "are ye not carnal, and walk as men? The child of God is of such a composition as to render it susceptible to the leadings of both the flesh and the spirit. "If ye sow to the flesh, ye shall of the flesh reap corruption, but if ye sow to the Spirit, ye shall of the Spirit reap life everlasting." "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, for to be carnally minded is death, but to be spiritually minded is life and peace.

This is a great mystery, but every child of God knows it to be true in his or her experience. This grafting is simply bringing in the Gentiles; that is bringing them to a knowledge of the truth, which the Apostle says is a mystery, and he would not have them to be ignorant of the fate of the blindness of the Jews, and the bringing in of the fulness of the Gentiles.

While the Jews and Gentiles are both brought by Jesus, yet the circumstances connected with their being brought makes a difference in the manner of their bringing. To be born again seems to have been shadowed forth in the law which was only given to the Jews, and we have no instance where the phrase is used in addressing the Gentiles. Jesus said to Nicodemus, "art thou a master of Israel and knowest not these things?" All must be born of God, or from above. The necessity of the new birth is alike unto all, whether it be termed born again, born from above, or of God, or of the spirit, or from the

dead, it is absolutely indispensable to the enjoyment of gospel blessings.

Man is "no more made an heir of heaven by being born again than he forfeited heaven by transgression in Adam. Adam was not in heaven when he transgressed, neither is man in the world when he is born again. Birth is not a prerequisite to heirship, but to the enjoyment of the inheritance. The father may die before the child is born, but it is an heir just the same, but upon what principle? That the child is begotten of him. Peter speaks of being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance. And where he says being born again, it means "to beget anew." While this is to the Jews, yet it is true that as Christ died for the elect Gentiles, as well as those of the Jews, that they were as Paul says quickened together with him and raised up together with him, therefore the spirit of the regeneration is sent into their hearts whereby they are by faith experimentally begotten from the dead or quickened according to the indwelling of him who is the quickening spirit, whereby they are engrafted or implanted into Christ as he is now in them. And this is according to the purpose of God and grace, which was given them in Christ before the world began. It is by virtue of this grace, that any are begotten to the inheritance of eternal life.

P. G. L.

NO NEED.

There is no need of selling food or drink at Associations. There is usually the greatest supply of food furnished by the kindness of neighbors and friends who attend the meetings—enough for all visitors. Hence there is no necessity to sell anything.

Some that wish to sell lemonade,

cakes, apples, etc., will obtain the consent of some individual member of the church, or sometimes of the deacons, or the owners of land near by, to allow them to sell these articles, and they will erect tents near-by and sell during the meetings, much to the annoyance of the people who come there to worship God.

We hope and desire that such things will be discontinued—not allowed—at any of our Associations under any circumstances.

The law protects people from disturbance while worshipping. But the trouble is to enforce the law.

Again, some well-dressed young ladies and young men, whose appearance would indicate that they ought to know better, will talk and laugh near the place of preaching during the time of meetings; Perhaps these same people ridicule us for our rustic and old-fashioned manners, and our oddities, yet show a shameful and wilful neglect of good behavior themselves.

They are not the children of Old Baptists. Sunday school people fail to show the good of their institutions by behaving so wantonly themselves at our meetings.

P. D. G.

EARTHEN VESSELS.

We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. So distinct is the gift from the vessel that it is in that there is no affinity between them. The gift of preaching is not of man, nor of the flesh, any more than pure milk is the same as the vessel that holds it. The strength of the gift is not of the flesh, nor does the flesh contribute to it at all.

If milk or some other valuable article of food, or some treasure that we desired to preserve a long while were placed in a vessel of metal that cor-

rodes it would soon damage the milk or treasure, but if it were placed in an earthen vessel it would keep without being injured by the vessel, for earthen vessels do not rust as metallic ones do.

The gift or treasure of preaching, as well as of salvation, is in earthen vessels, and this is that the power may be shown to be of God, or manifested to be of God, and not of man. A metallic vessel would rust and corrupt the milk in it, or treasure hid in it, but earthen vessels do not this way. For they will endure much longer than vessels of metal.

When Jeremiah bought land of his uncle, and put the title of it in an earthen vessel, it was to be preserved many days, even during the captivity, and this was to show the return of Israel and resurrection of the dead.

The works of men are in iron, steel, gold, silver, or other metals that would rust or mar and damage the gift of God. It shines the brightest and is preserved the best in earthen vessels.—The excellency of the power is of God, and not of man. If man could add to this gift, or enhance it, he would be puffed up. If it were in a vessel of man's works it would puff man up, but when God puts it in an earthen vessel it may be kept there during the entire lifetime of a man, and not be corrupted; but the vessel still remains an earthen vessel, and nothing but an earthen vessel; and the man in whom the gift is deposited knows that he is nothing but a vile sinner, and that the excellency of the power is of God and not of man.

P. D. G.

A MORE SURE WORD.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2nd Pet. 1: 19.

Peter does not say that we have a more sure word *than* prophecy—but a more sure word *of* prophecy. Nothing can be surer than prophecy. For every word of prophecy came from God, and

is of no private interpretation, and never becomes antiquated or obsolete.—The apostles and Jesus proved what they said by quoting the prophets.

Some seem to consider that experience is something more sure than prophecy. True it is, that by experience we know of the meaning of prophecy, and true it is, that we know nothing of the scriptures truly except by experience; but experience is no more sure than prophecy is, nor can anything be surer than prophecy.

One may have what he supposes to be experience, or revelation, or impressions; yea, even dreams and all sorts of imaginations of men's foolish minds might be claimed as something more than prophecy, if an open door were given to the wild fancies of the deceitful heart of man.

All our views, thoughts, feelings, impressions and views must be carefully compared with scripture which is prophecy, and anything and everything contrary to scripture of the prophets must be rejected and cast away as spurious and worthless; yea, as lies and abominable stuff.

What does Peter mean by the expression, "We have a more sure word of prophecy?" He speaks of not following *cunningly devised fables* in making known to you the power and coming of the Lord Jesus Christ. But we were eye-witnesses of his majesty. For he received from God the Father honor and glory on the mount of transfiguration when there came such an excellent voice from heaven that Peter heard.—Besides which he says, we have also a more sure word of prophecy—the scriptures—more sure than any cunningly devised fable, or than man's word.

How wonderfully sure and precious does that word become to us when

sealed to us by the Holy Spirit. We do well to take heed unto this more sure word until the day dawn in our hearts, and the day-star arise, or until the full revelation of Jesus Christ in his second coming. Nothing in this dark night of error can be of greater value to us than the scriptures, or the more sure word of prophecy.

P. D. G.

HELP YOUR PASTORS.

A fault of the brethren and churches in our country is in not helping their pastors. Deacons were of old appointed to the business of serving tables when all things were common; that is, when no man called anything his own, and distribution was made to every man as he had need; and it was not meet or proper for the apostles to quit preaching and attend to the distribution of food.

Now churches need pastors. Elders or bishops or pastors are to be in every city; that is, every church needs a pastor. The examples of the scriptures are to this effect. Many references to the scriptures could be made to show that every church had its pastor, bishop, elder, angel or messengers, and that these are to feed the flock of God which is among them.

While gifted preachers that travel are of use to churches, and I do not say a word against them, yet it is far more important for churches to have able, faithful pastors. They should be abler men than traveling preachers, because they are to be with the churches regularly, and must be apt to teach. If a preacher that cannot teach much or profit comes along only now and then, it is not like one coming every month or every week that cannot teach or profit the people.

The disposition of the brethren is to consider their pastor as one they are under no obligations to help, and that he so belongs to them that they can treat him almost any how; (that is, not minister to him of their worldly goods

because he comes to them regularly) but if a traveling preacher comes along they must help him just because he does not visit them often. Now it is all right to help your traveling preachers that come to you in the fulness of the blessing of the gospel of Christ.— But now consider and see if you are not under far greater obligations to help the man you have called to be your pastor, and who has agreed to serve you regularly all the time.

I ask you to consider this matter, and the Lord give you understanding in all things.

P. D. G.

LAYING ON OF HANDS

Among the points of difference as to opinion and practice, that of laying on of hands on all newly baptized persons is not an exception among our people. As like causes produce like effects, and the same causes produce the same effects, it must follow therefore that, if we are required to observe the laying on of hands as did the Apostles, the result must be the same with us as with them. When Peter and John laid their hands on those of Samaria they received the Holy Ghost. Act. 8—17. We claim no such thing as that now. So then if laying our hands upon one is not attended with the reception of the Holy Ghost, what does it accomplish? We do not claim such power. Then what have we the right to claim it does do? If it does not result like the case referred to, then we have no right to refer to that as proof for the performance now. Nor can we claim any other instance where like results attended the act in the case of Paul or others. If Hebrews 6: 1—2 authorizes us to lay on hands, then it also authorizes us to administer baptisms, whereas Paul says we have but one Lord, one faith, and one bap-

tism. We must also in some way do the work of repentance for ourselves and for others in a manner in harmony with the laying on of hands. And must we not act faith or produce it toward God? Again must we not in the same line have something to do with the resurrection of the dead, and with eternal judgment?

The Apostle is not talking about these things so much as he is the foundation thereof. Leaving the principles of the doctrine of Christ let us go on unto perfection: not laying again the foundation of repentance etc. and this will we do if God permit. What will we do? We will go on unto perfection. We will go on unto the very thing itself Christ, as seen in his perfect or perfected doctrine, and will not lay again the foundation, as was laid in the principles, but leaving the principles of the doctrine we will go on unto and stand upon the doctrine. And if God permit we will do what he has told us to do, as was commanded the apostles and perpetuated by the disciples, and will leave off all things else, and rest in the finished and perfect work of Jesus.

The Apostles in perfecting the foundation and doctrine of salvation in Christ, and ordinances in the church, in their full exposition approbated the work of the disciples in baptizing in the name of the Lord according to his command; but nowhere did they command them to lay on hands upon such as were baptized; neither do I remember now of an instance where the disciples practiced it, and the same was authorized or approved by the disciples.

From personal observation there are comparatively but few of our people who observe this practice, none of which claim Apostolic succession to the

work, nor similar consequences. It was practiced by the fathers in this part of the country (south-west Virginia) for a long time, and is yet claimed and practiced by some as a right in the church, but is being left off gradually without much opposition. May the Lord unite his people in doctrine, word and practice.

I find sometimes we are inclined to cling more tenaciously, if possible, to the tradition of the fathers than to the plain teachings of the scriptures.

While we should esteem the fathers for the work's sake, yet we should not regard their opinions as right and infallible except we find the same sustained by the word of God. The fathers pass away; but the word of the Lord endureth forever. In my opinion, we have a sounder ministry to-day than has been in any other age since the decline which closely followed the apostolic day. The various doctrines of men and devils in this day have had a tendency to drive our people to search the Scriptures more carefully and to weigh, measure, and compare with greater scrutiny, everything claimed to be of the truth, with the infallible word. When one shall have preferred the plain "Thus saith the Lord" to that of theory, and be satisfied with it, we shall surely dwell together in unity.

P. G. L.

PASTORS ARE SHEEP-FEEDERS.

The pastor of a church is a feeder of sheep and lambs. He is to take the oversight of the flock, not for filthy lucre, not for money, nor for position, but of a ready mind to feed the flock of God. He is to be faithful and watch as those that must give account.

We have no fellowship nor sympathy with a preacher who is prompted by money or gain in preaching to a church. He should seek the good of the flock, and pray for the peace of Jerusalem.

If a church prayerfully or truly considers the case about whom she is to call as her pastor, and the minds of all the brethren are united on a certain brother as their pastor, and they make choice of him, what right has he to refuse to go and serve them if he can do so? None at all. Hence I have never refused to serve a church that called me, if I could go and do so.

To leave one church therefore and go to another because of the prospect of gain is altogether unworthy of this high and holy calling.

The mind of the Lord is with a true church. What therefore she does is valid, if she have the mind of Christ.— Though I believe that churches may err and do things that are not according to the will of God.

Are you ever weighted with the importance of serving churches? It is certainly a highly serious and important matter.

P. D. G.

WHO ARE CAUGHT?

When the wolf cometh does he catch sheep or hirelings? A good brother preacher said he caught hirelings. A dear old father in Israel then said to him, Do not any more blame nor rebuke wolves then, but let them come and get the last hireling, for it will be a benefit to the sheep to be rid of hirelings.

Another good brother preacher wanted to know if a wolf ever caught sheep. in reply this father said to him: "I think they had you for so many years." He had been a member

of another denomination quite a number of years, and thought he had a hope all that time.

But does not the wolf kill and destroy the sheep? The good shepherd lays down his life for them, and therefore the wolf cannot destroy them.— He may rob and bruise, tear and smite them. How does Jeremiah speak of the sheep? "Israel is a scattered sheep; the lions have driven him away: first this king of Assyria hath devoured him; and last this Nebuchadnezzar hath broken his bones." Therefore the Lord takes and delivers his sheep, and they shall never perish, neither shall any pluck them out of his hand.

The hireling is doing the devil's work too well for Satan to desire to disturb him in that business. The hireling fleeth when danger comes because he is a hireling, or cares not for the sheep, but merely wants the money or his reward and hire.

P. D. G.

MISSIONARIES.

This word of late has become a very common one, though it is not in the bible. If the idea is there, or the truth justifies the idea of missionary, we do not object to the name.

It means one sent. Jesus was sent from heaven. The Holy Ghost is sent in his name. Every apostle, every prophet, and every gospel preacher is sent by the Lord God to teach and preach in the name of the Lord. No man did ever send one of these, nor can he do so.

If the Lord sends them they will profit the people. When the Lord sent them of old as they went they preached, and they went every where preaching the word. Do we this enough? Do our preachers go to other places than to churches and preach at them enough? We should seek to go in parts beyond, or where there are no churches, when we have opportunity, and preach the gospel there also.

P. D. G.

REMARKABLE.

Elder E. B. Turner a faithful preacher of the gospel, and one who lived to a good old age, died recently. Three churches in his region of country have recently been wonderfully revived.

Leatherwood church served by Elder John R. Martin, and Peter Corn received no members for about eight years, but this year has received forty-five members, and seventeen of them were baptized in one day.

Reed Creek served by Elder Turner has received thirty-five members in less than one year. Camp Branch has received twenty in less than one year.

Truly it is wonderful how the Lord revives his people as it seems good to him.
P. D. G.

Married, Nov. 2nd, 1887, Jacob C. Hales and Miss Martha Stantoo, at the residence of Col. G. W. Stanton, the bride's father, in Wilson Co., N. C., by P. D. Gold.

Nov. 2nd, 1887, Jesse S. Hodges and Miss Annie B. Thigpen, at the residence of Mr. James Thigpen, the bride's father, in Edgecombe Co., N. C., by P. D. Gold.

The Associate Editor of this paper, Elder P. G. Lester, is kept at his mountain home in Southwest Va. by the long continued sickness of his mother. He preaches near there at times. His post office is Posey, Floyd Co., Va.

NOTICE.

Sometimes subscribers, wishing some change in their papers, write to me but fail to state their Post Office. I have just received a letter from one wishing his paper stopt, but he did not name his Post Office. I do not know where to find it. It will save me much trouble if writers will always state their Post Office.
P. D. G.

Obituary.

ELDER MOSES WESTBERRY.

In giving a brief biographical sketch of this departed Elder, the writer will, first of all, make some mention of his inability to do justice to the subject; but as the task has been assigned me, I submit the following for the benefit of your numerous readers:

Elder Westberry was born Jan. 12, 1807, in Tatnall county, Ga., and died Apr 12, 1887, in Lowndes county, Ga.; aged eighty years and three months. He was married three times; first to Miss Edith Taylor, in 1825; second, to Miss Sarah Taylor, in 1858; and to his third and last wife, Mrs. Nancy Taylor, in 1875. His first wife bore him fifteen children, ten of whom lived to be grown, but only five are now living, four daughters and one son, four of whom are orderly and consistent members of the church of Christ.

The life of Elder Westberry is fraught with things of interest to the common reader, some of which I deem proper to mention. A few months prior to the birth of Elder Westberry, his father (who was also an Elder of the Baptist church) was taken ill, and, as he thought, to die, and calling his beloved wife to his bedside he said to her that he felt the hour of his departure was at hand, and gave instructions as to the management of his property, and then said: "You will, at the proper time, be delivered of a man child; and I want you to call his name Moses, for he will surely have to preach the unsearchable riches of Jesus Christ. Time was but for the development of the truthfulness of this prophecy, and though Elder Moses Westberry, Sr., did not die, as he thought, but God added to his days, as he did to the days of Hezekiah, the captain of Israel (2 Kings, xx,) in due time the child was born, and being a man child, of course he was already named. Having been born of poor parents, his opportunities for an education were very limited, and we will use his own words as to his early life: "I grew up a wild and reckless boy, full of bitterness and cursing; and when I would think of father's prophecy concerning me, it seemed foolish in him to make known such thoughts; for I believed I knew I never would be a preacher, feeling sure I could govern myself to the

end. However, in the year 1826 something got wrong with me, and I knew not what was the matter. I felt that the Lord was angry with me. I began to view myself a wretched and lost sinner, and the Lord just and holy. Yet how could I keep from imploring God's mercy upon me? Time after time have I wandered in the groves and forests, musing over my wretched condition, and imploring, as best I could, God's mercy upon my poor soul. At last, as I hope, the favored time came. I arose from my bed in the stillness of the night (the darkest night, I think, I ever saw) and went out about twenty paces from the house and fell, almost unconscious of what I was doing, and before I arose from that place I viewed the Savior as my Savior. I returned to the house with the praises of God in my soul. Soon the subject of baptism burdened my mind, which gave me much trouble, and at length, in the year 1827, I united with Jones Creek Church, Liberty county, Ga., and was baptized by father. I now felt so good that I thought my work was done, and that father's prediction concerning me was a mistake.—But the year 1830 brought trouble for me; I began to feel myself weighted with some duty, I knew not what. I could not think of the responsibilities of a gospel minister without shuddering, and I began to fear father was right. O' my soul! At length, in 1832, I was forced to try or die, which I did with much timidity and fear. I was liberated soon after this to exercise my gift wherever my lot should be cast. In 1834 I was ordained to this sacred work, Elder James McDonald and my father acting as presbyters."

Elder Westberry was soon called to the care of Jones Creek and Goose Creek Churches, which he served faithfully until January, 1838, when he moved to Lowndes county, Ga. Immediately upon his arrival in Lowndes he was called to the pastorate of four churches, viz.: Forest Grove, Pleasant Grove, Antioch and Columbia, and was the only pastor of Forest Grove Church for forty nine years. Elder Westberry was a man of medium stature, with high forehead, and eyes which were the very picture of intellect. As has already been said, he arrived at manhood with little educational advantages, but his mind was a searching one, and by continual study, he acquired the control of

such language as to thoroughly equip him for his holy calling. He was naturally an orator in the full sense of the word. Throughout his entire life he was never summoned before any court of justice nor to his conference to give account of any evil conduct. What an example for his children! What an example for his brethren! Though young and tender he evinced great argumentative powers in the great conflict between the church and the Mission Baptists. He was among the first to lift a voice of warning against this heresy. He was not the man to use rough, unwholesome words, but was so mild and gentle in his manner of address that even his enemies could but admire him. Albeit, he came out of this great battle without being evil spoken of, for it was said by the Missionaries of this country that as soon as Elders Westberry, Albritton, Thigpen and Milton were gone, the old "Antis" would be done; which declaration was taken up by their historian, who gave utterance to the following: "For ere the stereotyped edition of this work shall have met the public's gaze, the old Antis will be no more." Elder Westberry outlived the historian and saw the end of his prophecy. He witnessed its truth and saw the inscription (falsehood) engraved upon its tombstone. He could but take special notice of the similarity that existed between the historian and the historian's father, of whom it was said, ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own for he is a liar, and the father of it: John 8: 44. He lived to see the church number altogether, nearly 100,000 in the United States, all in peace and correspondence with each other, especially so in his own country, where his own labors were; all in peace and prospering, and in some localities prospering almost beyond precedent. He lived to see Albritton, Milton and Thigpen dead (for he was the last to die,) and when his time had come to go home, he could

look around him and see churches constituted, ministers ordained, until now I suppose there is one ordained minister to every two churches throughout the entire state of Florida and Southern Georgia. In the year 1874 there was another heart-rending conflict among the Primitive Baptists of Southern Georgia. Some of our most distinguished ministers began to dispute the immortality of the soul, deny the resurrection of the body, and a train of other innovations and heresies too tedious to mention here. Elder Westberry was physically broken down, and could preach but little; but how could he stay at home when the peace of the church was threatened? Filled with a zeal not excelled by the Apostle Paul, he met again in battle array the enemy, and nothing but the service of the church, to which his whole life has been devoted prompted him to do this. His labors were abundantly blessed, and old Columbia Church to-day owes her very name to the untiring zeal of this departed Elder. Peace to his ashes! The last few years of his life, he preached but little, having the care only of Forest Grove Church. He preached his last sermon at this church on the second Sunday in March, 1886, from the text: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." Deut 32: 11. In May, 1886, he went to bed, never to rise again. He and his brethren saw he was soon to be no more on earth, but did not know he was to last another year, but he did. During his protracted illness he was never heard to murmur at his affliction, but bore it with that patience and fortitude that becometh the children of God. To the writer he expressed his willingness to go. At last, on the evening of the 12th of April, 1887, he died without a struggle, and looked as if he was only going to sleep. Thus ended the life of one who had stood as witness for Christ fifty-five years.

MOSES WESTBERRY.

RECEIPTS.

ALA.—By Elder Lee Hanks 3
 GA.—F M Crumbley 2 By P O Whitaker 4 50
 IND.—J V Armstrong 2 15 David Gaudell 2 F M Bruce 2 By M C Greer 1 50
 KEN.—By Wyatt Hunt 12
 LA.—By H F Schenn 1 50
 N C.—L J Piner 2 Mrs W S Fleming 2 Sallie Buchanan 2 Mrs M L Bell 2 G W Hales 1 50 Isaac Womble 2 G B Powell 1 50 W T Taylor 2 S H Gower 1 50 S C McGready 1 J W Doggett 1 50 B J Barnes 2 J Carter 1 James Daniels 1 50—Charles Pate 2 Mrs J C Hood 2—West Massey 2 Joseph Farmer 1 50 Edward Sasser 3 J A Duval 2 Elizabeth Gardner 1 50 P H Gower 3—R W Edmonston 1 50 W H Smith 1 Elizabeth Game 2 W T Jones 2 J R Oberry 5 By Dr J R Hester 3 Elder A Davis 3 Elder D N Gore 21 75 Wm Hilliard 4 50 Elder F L Oakly 1 50 Elder L H Hardy 4 50 Elder J E Adams 23 50 G C Farthing 8 Elder Joseph Edwards 10 50—Elder W A Ross 3 H Hatcher 10 50
 VA.—John Fuller 2 By Elder P G Lester 28 Mrs M J Rawls 2

APPOINTMENTS

The following Elders will preach the Lord willing:

JESSE BROWN.

Newport.....19th and 20th of Nov.
 North River.....Tuesday after.
 Strait's.....Wednesday.
 Davis' Shore.....Thursday.
 Hunting Quarter.....Friday.
 Cedar Island.....Sat. and 4th Sun.
 Goose Creek Island.....Tuesday
 Church near Grantsboro.....Wednesday.
 Sandy Grove.....Thursday
 Blount's Creek.....Friday.
 Galloways'.....Saturday.
 Red Banks.....1st Sunday in Dec.
 Tyson's.....Monday.
 Autry's Creek.....Tuesday.
 Old Town Creek.....Wednesday.
 Moore's.....Thursday.
 Lower Black Creek.....Friday.
 Aycock's.....Saturday.
 Nahunta.....2nd Sunday.
 Mewborn's.....Monday.
 La Grange.....Tuesday.
 He will need conveyance.

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Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember.

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Send for circular containing questions, testimonials, ect.

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P. D. G.

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For further information and circulars write to

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Wilson, North Carolina.

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The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

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Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

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

TRAINS GOING SOUTH.

Date	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily ex- Sundays
Leave Weldon	4:05 p. m.	5:43 p. m.	10:00 a. m.
Arrive Rocky	3:37 "	.....	7:15 "
Arrive Tarboro	4:50 p. m.	.....	.....
Leave Tarboro	10:50 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:39 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:49 p. m.	8:35 a. m.
Leave Warsaw	5:30 "	8:35 "	9:35 a. m.
Leave Magnolia	6:05 "	8:40 "	9:54 a. m.
Arrive Wilmington	7:40 "	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sundays.
Leave Wilmington	12:05 a. m.	6:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:15 "	5:32 "
Arrive Warsaw	.....	10:50 "	5:59 "
Arrive Goldsboro	2:21 "	11:50 "	6:54 "
Leave Fayetteville	.....	8:30 a. m.	.....
Arrive Selma	.....	10:50 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	3:02 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:18 "	8:19 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:30 p. m.

* Daily except Sunday.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m.; Sunday 5:00 p. m., arrive Williamson, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Southfield, N. C., 10:00 a. m. Returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:30 a. m., Nashville 11:35 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:45 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 66. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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NO REST HERE.

On earth there is no resting place,
But in Thy dear and fond embrace,
O may this love be my retreat,
As coming from Thy mercy seat.

While here I roam from place to place,
Sustained alone by Thy rich grace,
O may my hope in Jesus rest,
And I in him be ever blest.

When called to speak in Thy great name,
Of Him who was for sinners slain,
O may Thy Spirit lead the way,
And I Thy great command obey.

When sinners saved by grace draw near,
The wonders of thy love to hear,
O may they in Thy Spirit dwell,
While I the power of Jesus tell.

When all my labors here are done,
And they their mortal race have run,
O may Thy voice bid us arise,
To dwell with Thee in Paradise.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER :

For the first time in my life I feel impressed to write my experience and some of my trials and feelings.

In early childhood, though an uncommonly rude child, I had serious thoughts about death and damnation. Often would I try to pray to God to make me a christian. I remember once for several months, when I would drive the cattle away to a lot prepared to keep them at night, I would kneel, and

with all the sincerity I could command, ask the Lord to be merciful to me, and forgive my sins, and make me a christian. Strange to say, during the day I could sin without remorse of conscience, and during my years of childhood there were months of my time perhaps that I never once thought of trying to pray,— At other times my attempts were frequent. Yet I was often chastised by my parents for my bad conduct. I would fight my brothers and sisters and playmates, and delight in almost everything mischievous and sinful. When quite a youth, about fourteen years of age, being healthy and well grown to my age, I fell partially into all the vices of what are called fast young men.— Sometimes I drank too much, some times fought my fellow-creatures, used abundance of profane language, &c., though all this was kept as secret from my parents as possible.

My father was a moral man, my mother a strict Baptist before I was born. At about the age of sixteen years I attended a Methodist meeting, one of the most exciting kind. The preacher alarmed me very much by telling exciting stories, such as death-bed and grave-yard scenes. He begat in me a slavish fear of hell and future punishment, yet I thought it hard to have to deny myself of the pleasure of vice and folly in order to escape the horrors of the damned. I loved sin better than all things else, and had a greater dread of the torments of hell than I had of all things else. I had no love of holiness, and only desired to escape punishment, and in order to escape punishment thought that I must

from that time forth strictly continue in all things written in the book of the law to do them. It is no use to try to tell how badly I failed. I soon lost my fear of punishment, and had nothing else to lose. From this time I became a leader in sin, revelry and debauchery. I now thought nothing of God or godliness. At twenty I was married to a good woman, I think. I will not attempt to tell of the misfortunes and trials through which we have passed. During the first four years of our married life our two children died, and I and my wife both of us had a hard spell of sickness and were given up by friends to die. I suffered so much pain that I felt willing to die, and oh! if I had died then without grace what would have become of my soul? On getting well I became more sinful, if possible, than ever.

About the time I was twenty-two years of age preaching became frequent in our vicinity, and religion a very common topic. I contended for the doctrine of the Primitives, though I now know that I knew nothing about it.— I was now so blind as to secretly believe that I was good enough to be saved on account of a few simple acts of kindness to friends. About this time I dreamed a dream that caused me a little trouble for a while. In my dream it seemed that my father came to me and told me to go with him. I very naturally obeyed and followed him, not knowing whither he was going. I had not followed him far before I discovered he had no lower limbs. He seemed to be body from his head to the ground, and seemed to be slipping instead of walking. I felt a little alarmed, believing the individual to be Satan; yet I was curious enough to follow him to see where he would go. We came to a wall which was high, and seemed to enclose a large field, out of which issued a dense black smoke. A flight of steps went up the outside of the wall, up which my leader seemed to bound from step to step. I was curious enough to decide to follow him high enough to look over the wall. But before I got high enough to look over I

became so much afraid I stopped. My hideous leader ordered me to come on, and I positively refused, on which he began to stretch himself, and became the most enormous serpent I ever saw, and made as though he would attack me, when I seized a limb of brushwood lying near, and fought him with desperation and drove him over the wall. I now endeavored to flee, and awoke, and behold it was a dream. What caused me trouble for awhile was my taking Satan to be my father. I feared it was so. But one thing gave me cheer: I defeated him in combat. This dream troubled me but a little while, yet I never expect to forget the dream.

About the time I was twenty-four years of age an Elder, who was a favorite preacher with me, made an appointment in my neighborhood, and I went to hear him. In his discourse he spoke of those who thought they were good enough to be saved, thinking their good deeds would outweigh their evil, which was my case. He then called our attention to Job, who was a perfect and an upright man that feared God and eschewed evil, who, when God spake to him, confessed he was vile, and abhorred himself, and repented in dust and ashes. It seemed that these words were spoken to me, for surely they set me to thinking that if the best of men were vile, even the perfect and upright were vile, what was my condition before God when measured by my righteousness. I now thought I must and would be a christian. I thought I would be, if possible, be more prayerful than Job, and a great deal more perfect than he. But instead of becoming better or more perfect, it seemed to me I became more vile, more loathsome, often surprising myself by committing sins that I did not think I would have committed. I often was praying, sometimes crying, continually sinning, and often feeling myself to be so vile, so loathsome, that I had not a friend in heaven or on earth. Thus I went on for two years, sometimes taking some little encouragement, at other times almost in despair.

At about the end of two years I

strangely gave way to passion on a certain provocation, and used some horribly profane language. For the next five days tongue nor pen can describe my misery. I believed the Lord was going to kill me soon, and was going to send my soul to hell for my sins. I believed my condemnation was just and right, but I was not willing to it. I thought of praying constantly, but dare not call on the name of the Lord. I dare not open his book now to read his written word, for I felt like I had presumptuously violated every precept therein, and if I should now presume to look upon it the penalty would be sudden death and eternal ruin. But on the fifth day of my great agony, after my awful sin, it seemed I forgot myself, as a crazy or drunken man does, so as to take up the New Testament and open it, not knowing what I did, thinking only of my awful condition as a condemned sinner. The first words my eyes fell on were: "He spake a parable unto them unto this end, that men ought always to pray and not to faint." Luke 18:1. This gave me some encouragement, so I laid down the Book, and walked across the floor and knelt down. I could not think of anything to do or say. I had already worked out of tools and timber. Then such thoughts as these came to me, for me to presume to pray, sinful me, treacherous me, unworthy me. When the thought entered my mind, I believe it was spoken into my heart, though I heard no audible voice. This is the sentence that was spoken into my mind: "Christ is worthy, and for sinners he died." My heart was now filled with joy unspeakable and full of glory. I did not cry out or shout for joy, but walked the floor and shed tears of joy. I could now see Jesus, not only as the Savior, but my Savior. I viewed him as God and man, as priest and sacrifice, holy and acceptable to God. The blood of the new covenant was his; all power was his; all mercies were his; all righteousness was his; all glory was his, and I a happy recipient of his goodness.

It was not twenty-four hours before

the tempter was persuading me that I was deceived, yet he could not drown my joy entirely for a good many days, yet he did so harass me that I dared not tell what I had felt, thinking perhaps I might be deceived. I now had impressions that there was something for me to do. Sometimes I thought it was only to be baptized, though I could not consent to that. I felt too sinful. I thought I must get better, so as not to disgrace the cause. So I decided to keep my secret to myself, and thus went on for about twelve months, too tender to kill a hornet. Sometimes I was in sweet communion with my Savior, if not mistaken, and sometimes in great darkness and doubts; sometimes trying myself in the following manner: When the tempter would say, "You are deceived," I would say no, I have witnessed his glory and peace. He would reply: "So did Korah, Abiram, and Dathan; so did the prophets of Baal, though it made them none the better."—Num. 16: 19; 1st Kings 18; 38, 39. I would reply: but I have had answers to prayer. Tempter: "So did Ishmael, (Gen. 21: 17.) yet he was a castaway. God also gave Israel flesh when they murmured, and plague and fury with it. (Num. 11.)—So your answers are not sure evidence." I answered: But I have a change of heart, I think. I know I have a change. Tempter: "So did Saul of Kish, (1 Sam. 10: 6—9, 10.) though he was a bad man. God gave him in his anger, and took him away in his wrath." Hos. 13: 11. These thoughts beset me still so I cannot know what I am.

I still kept my secret, though sometimes interrogated by good people who pressed to see a remarkable change in me.

One night when alone at home I slept up stairs to keep from having to make a bed down stairs. When asleep, or almost asleep, I know not which, I heard my name called. Oh—! I awoke and raised up in bed, though I did not answer. I thought I was only dreaming and lay down again. When almost or quite asleep again I was again awakened by the same call. I

listened again for some moments and lay down again, thinking that I was disturbed by dreaming. When I dozed again the same voice said: "You shall bear a message of love and instruction." I was now awake for some time wondering if I must preach, and how could one so ignorant as I instruct others. No, I cannot, thought I, I will not attempt such a thing. I soon began to have frightful dreams, or rather the same dream often repeated. I was chased by angry flames of fire, and would run toward a certain beautiful building, thinking if I could only reach that I should be safe from the fire.

But finally, on nearing my 28th year, in one of my dreams, I reached the building and went in and left my fear behind me. I never saw such a spacious building. I seemed to be at one side of it, and could not see across it, nor to the top of it. When I awoke my impressions to join the church were so strong I could not get rid of them any more until I obeyed. So on the 4th Saturday in August, 1881, I went to the church and told them a part of what I have here written, and was received and baptized next day by the Elder whose words first alarmed me.— On my way to the water to be baptized I became fearful that I was doing wrong. Oh! how I wanted some christian to pray for me. On meeting at the water Elder—prayed before going down into it, and in his prayer he uttered such good words of petition for me I felt it would have been a relief to me to cry out, glory to God, with my whole strength. My cup was running over, though I kept it hid. After my baptism my feelings were very peaceable for a while, but soon the duty of family worship came upon me so heavy I could not rest for it. After much rebellion and much suffering I obeyed, and found in doing so a blessing to my tempest-tossed soul. Soon after this my mind was called to the following scripture: "Warn the unruly, comfort the feeble-minded, support the weak, and be patient to all men." These commandments were on my mind the greater part of the day. They were the

last things at night and the first things in the morning. I tried to believe it did not mean for me to preach, as this command was given to all the brethren at Thessalonica, and of course they were not all called to preach; but still the words followed me.

I soon moved some considerable distance from where I then lived, and several told me not to move my membership, saying to me: "You need not try to run from your impressions." Such words seemed strange to me, as I had told no one of my feelings. However, I moved myself and membership to other parts, and soon found strife in the churches, and my mind led me to take a very active part in trying to purge out corruption and settle differences. When matters were once apparently settled, and strife at an end, my impressions to preach came upon me with such force that I knew not what to do. I thought I should die for my disobedience if I did not obey, and being very poor, and having to rent both land and horse in order to make a very limited support for family, and knowing the brethren to be poor, and very few of them, and in hard circumstances like myself, I was afraid I would be a disgrace.

I began to try to pray, conditionally, that if the Lord would save my soul I might die out of my trouble. This trouble lasted me for some time; I cannot tell exactly how long. But during this time my wife, who had been rather opposed to my preaching, broke the silence at our fireside by saying: "You had better preach if you want to; I do not care." This relieved me but very little, if any, for I was not willing myself. So I continued to pray that I might be removed and saved.

One day while in the woods prostrate on the ground, begging the Lord to do something for me, something seemed to fall very close to me, as though some one had thrown a stone at me, which startled me and caused me to raise my head, and almost within reach of my hand, right before me, and looking apparently right at me, sat a robin—to my eyes the prettiest bird I ever saw.—

We all know it is no uncommon thing for a robin to alight in the woods. But my trouble was gone, my desire for death was gone, and I felt willing to live, and have ever since. But soon, soon, the question presented itself:—"Are you willing to preach now?" I was not.

Not many months after this another trouble began to bud in my church and in neighboring churches, which I hoped to have nothing to do with. It finally grew into a formidable trouble, and circumstances forced me to take a very active part, or grossly neglect my duty. So I worked with a will until the scorner was cast out, &c., and strife ceased. This trouble was on hand for six months or more, during which time my impressions to preach did not trouble me but little, if any.

But after matters were settled, and I had moved into another State, I moved my membership again, hoping my work was now done. But soon there were words haunting me day and night which are the following: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word: be instant in season; out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

I had often promised the Lord that if he would remove my besetting sin of idle talk and foolish jesting, then I would try to preach. But when I was not mourning I was jesting, and vice versa. But still this solemn charge followed me day by day, until I became so burdened with it that I fell prostrate on the ground and promised the Lord that I would try just as I was, knowing it was the mind of the brethren for me to do so. Since that time my sin has not beset me half so often. Accordingly, at our next regular meeting, on being invited by Elder—— to go forward in the services and preach to the people, I told him I would try, if it was the mind of the church unanimously. So he put it to a vote, and I was voted into service. After singing and prayer I took the solemn charge that had been

so long on my mind for a text, and gave the brethren a short talk in my weak way. This was the first time I had ever taken the yoke willingly. I had been urged to try two or three times before, but now I had been made willing.

A few days after this a member whom I will not call male or female, as I do not wish to personate, for I trust I have christian love for the individual, accused me to my face of that which God knows I was clear of. I was about to remonstrate, when my mind said to me, "That individual is friendly; bear, bear with the infirmities of the weak;" and as the individual professed not to have anything against me, I remained mute. About three months after this I was publicly slighted by the same member, which wounded my feelings for a few moments, but felt the same mind I had before, to bear, though I reasoned with myself that this command was to the strong, and not to me. Yet knowing the circumstances connected with the case, I had good reasons for believing it was a physical weakness. In a little while my mind was easy and my feelings as kind toward the individual as ever before. I write this as a part of the dealings of the Lord with me.

Brother Gold, with other troubles, I have had many serious misfortunes in my temporal affairs, but will not state them, lest I appear to complain. I have left out many incidents and yet this letter is too long. I have been asked to write my experience for publication and for some cause or other have just now become willing to do so without being asked, and as I have said I never write an anonymous letter, I send you my name and address. Please do not publish my name and post office, if you should think proper to publish this letter, unless some brother or brethren should ask for it; then you may give it privately or publish it as you will.

Yours in bonds, of affliction,

G. A. E.

He that loveth is born of God,

ED'S. ZION'S LANDMARK. DEAR BRETHREN—The Apostle says "But I certify you brethren that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1: 11, 12.

The language here employed by the Apostle is rather peculiar, and perhaps is not the language which the learned theologians of this day would have used. I refer to the theologians who are educated in the schools. They perhaps would have used the word declared instead of the word certify. The reasons for that conclusion are that they hold that the gospel which they preach, which they declare is for the purpose and does call the sinner dead in trespasses and in sins to a knowledge of himself, and to know "Jesus whom to know is life eternal. Thus by their gospel they repudiate the idea that life must precede action, and they declare that their preaching possesses a life-giving power. A moment's reflection ought to satisfy them of the fearful error into which either of those positions involves them. Life cannot be imparted by any except by him who hath creative power. He who created the vast universe and formed man of the dust of the earth, breathed into him the breath of life and he became a living soul. No instrumentality, no other power but the power of that God who alone possesses this (to finite mortals) incomprehensible attribute called Omnipotence, was employed to give to that lifeless mass of dust that life, which was the life not only of Adam but of all his undeveloped posterity who should people the earth in all coming time. Hence the assumption that the preaching of the gospel operates either directly or indirectly to call them who are dead in trespasses and in sin to spiritual life, in which they have the power to repent (turn away from their sinful course) and exercise that faith without which it is impossible to please God is false. If natural life could only be given by him who possesses creative power, certainly spiritual, eternal and immortal life could not be given by any one who possessed

less power than the great God of the vast universe, much less by the power either directly or indirectly of poor finite sin-polluted mortals. To do so would be to divide his power with mortals, and the glory of the great plan of salvation, and its never-failing execution with man. "The tenant of an hour; enslaved by passion, and corrupted by power." Yes, and would deny the language of that God who said, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." Is. xlii 8. We often hear of men denouncing Bob. Ingersoll for his fearful infidelity. But how much better are they who claim to exercise the power of God in giving life to the dead sinner, and thus attempt to make themselves equal with God, than that God-dishonoring infidel who repudiates all the wonderful revelations God has given us in his sacred volume. Surely there is but little difference between him who makes himself equal with God and him who denies the existence of God. Then is it not a fearful thing for any to claim to be exercising a power which alone belongs to Jehovah. Our Lord said, "I give unto them eternal life, and they shall never perish." And the Apostle said, "You hath He quickened (that same Lord) who were dead in trespasses and sins." That power to give spiritual, eternal and immortal life to his redeemed, belongs as much to God without the agency of man as does the power to breathe into man the breath of life when he became a living soul. To deny this is to declare untrue that language of our Lord when he said, "I give unto them eternal life and they shall never perish." To deny the power of God alone to give eternal life to his people is to take away from the revelations which God has made to man, and incur that fearful punishment received by John in these words. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things written in this book." Rev. 22: 19.

But the apostle says, "I certify you

brethren." A certificate is testimony and when made before a proper officer must stand unless its contents are negated by other proof. But the truth to which the apostle certifies is that the gospel which was preached of him is not after man. But to settle the truth in the minds of his Galatian brethren that the gospel which he preached is not after man beyond a doubt he certifies still further saying I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. This question arises. What was that gospel which was preached by that apostle? He answers saying, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Rom. 1: 16. If it is the power of God surely then that power was not after man, nor did he receive it of man. Then by what authority do men go forth proclaiming that they by their preaching are converting sinners who are dead in trespasses and sins, to a state of spiritual, eternal and immortal life in Christ. That life is the gift of God. In that dark and doleful night in which our Lord was betrayed, he lifted up his eyes to heaven and said, "Father the hour is come, glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." In preaching his own everlasting gospel our Lord said, "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. Math. xi—27. When the apostle said, I am determined not to know anything among you save Jesus Christ and him crucified." He proclaimed a wonderful truth to which those who are claiming to be preaching the gospel would do well to take heed. That ancient inspired apostle and preacher of the everlasting gospel upon whom the Spirit of the Lord was resting (for he was inspired) could

and did say, "I am determined not to know anything among you, save Jesus Christ and him crucified." He could not know Jesus Christ and him crucified except by the revelation of God, hence the gospel which he preached was not after man who in this corrupt period in the history of the world is claiming to be possessed of great worldly wisdom all of which belongs to, and is attained by, the natural man to whom the things of the Spirit are foolishness and by whom these things cannot be discerned. The reason they cannot be discerned is that the world by wisdom knoweth not God. The world knoweth him not because no man knoweth the Father save the Son and he to whomsoever the Son will reveal him. Then surely the apostle was not taught that gospel which is the power of God unto salvation to every one that believeth except by the revelation of Jesus Christ. Remember dear saint, that the prophet hath said to you, "Unto us a child is born, unto us a son is given, the government shall be upon his shoulder: his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." It is that mighty God, that Prince of peace who is revealed in you and to you in your experience, and is proclaimed to you by the true ministers of the gospel. He is the Alpha and Omega of the gospel and cannot be preached except by those blessed followers of the cross to whom he is revealed, and in that glorious revelation he is made unto them wisdom and righteousness and sanctification and redemption. Then they surely are prepared, not by the schools of men, but by the revelation of Jesus Christ to preach that gospel which is not after man. It not being after man, and not being received of man, is not tainted by the foul slush that has been taught in those schools since the days that Gamaliel taught Saul of Tarsus, from whose feet he went forth a vile persecutor. The carnal mind is enmity against God and it was that mind in Saul of Tarsus that received that culture at the feet of Gamaliel. That enmity was made clearly manifest by Saul in his persecutions to prison

and death of the dear saints who then were the light or the salt of the earth. Then surely the wisdom of this world is foolishness with God.

How wonderfully foolish did that wisdom appear when the scribes, pharisees, chief priests and rulers crucified our Lord. In their vain wisdom which was the wisdom of this world, they believed that his crucifixion would put an end to his power over the hearts and minds of men. While they were glorying in their wisdom they were so ignorant as not to know him. To him was given all power both in heaven and in earth. They did not know that in the exercise of that power he was able to lay down his life and abide to take it again.

They had not learned that "The wages of sin is death;" they did not know that he was the great head of the church, and that he by one offering, which was laying down his life for the sheep, could perfect forever all them that are sanctified—all them who were chosen in Christ Jesus before the world began. They were, although in possession of the wisdom of this world, ignorant of that great truth that they were carnal, sold under sin, and that the fearful consequences of their enmity against God could never be removed but by the power of him who, in his infinite love for his people, redeemed them from all iniquity. Being ignorant of these great and glorious truths, the preaching of the gospel was to them foolishness for the reason that the natural man receiveth not the things of the Spirit. This ignorance was in perfect accord with their condition which they had by reason of their relation with their father the first Adam who was of the earth earthy.

It will be remembered that the Almighty said to Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The curse upon the earth rested as fully upon the dust of which the body of Adam was composed as it did upon that opaque body on which he stood when the Almighty pronounced that fearful curse upon him: "Dust thou art, and unto dust shalt thou

return." Mark you, here the Almighty speaks and declares the final destiny of that earthly body: it must return to the dust. It is nowhere declared that that earthly body is changed by regenerating grace and made part spiritual. It is all of the earth earthy, and over it the grave has the victory. But glory to the name of him who is the resurrection and the life, by his power that victory will be changed into defeat; for this mortal shall put on immortality. Here is presented the only change that is made in these corruptible bodies, and that is after death. But perhaps some will say, "The elder shall serve the younger." That is true, but in that service he is not made like the younger. He is natural, and the natural man receiveth not the things of the Spirit, but is held in obedience by the younger by the spirit, but he is restive while he is thus held, hence the warfare. The flesh lusts against the Spirit and the Spirit against the flesh. These are two and the one is contrary to the other.

The gospel which Paul preached was not after the fleshly corruptible man. Neither did he receive it from that corruptible source. Neither was he taught it, but by the revelation of Jesus Christ.—The contrast between the gospel which was taught him by the revelation of Jesus Christ, and that learned in the schools of men, is as great as the difference in the sources from which they emanate. The gospel which the apostles preached comes by the revelation of Jesus Christ in whom dwelt all the fulness of the Godhead bodily, all the divine perfections of the great God of the vast universe, all of which are united in sweet and glorious harmony in the great plan of life and salvation in which all his people were chosen in him before the foundation of the world, redeemed by him when he offered himself without spot unto God, born again by his Spirit, not of corruptible seed, but of an incorruptible seed which liveth and abideth forever. Kept by the power of God through faith unto salvation ready to be revealed in the last times, and then brought off in holy triumph in glorious immortality with Him who is proclaimed by every true minister of the everlasting gospel as the Alpha and Omega, the beginning and ending of all things that pertain to the redemption and final glorification of

God's people.

The gospel, so called, which is taught in the schools of men, emanates from that source on which the curse of God rests on account of its corruption and sin. Infidelity pervades the minds and hearts of all natural men. None are relieved of that infidelity but those who are born of God. Even those who are thus blessed in their natural minds receive not the things of the Spirit; hence infidelity stands out in bold relief in all their natural thoughts and meditations. Schools are earthly organizations, and in them is taught natural things. Spiritual knowledge never has been nor never will be taught in the schools of men, for the reason that the natural man receiveth not the things of the Spirit. Every effort to impart spiritual knowledge to the natural man must prove abortive. All admit that the gospel is a spiritual system and cannot be taught by man. Hence the apostle says: "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Then the contrast between the preaching of the gospel by Paul and the preaching done by men who have been prepared for that work in the schools, consists in this: The former preaches Christ and him crucified, in all his glorious and wonderful fulness as the Redeemer and Savior of his people, while the latter preach what they have received of men, which is the wisdom of the world, and it is declared: "The world by wisdom knoweth not God." It is evident, then, that they do not preach God.— They cannot preach him in his great, glorious and wonderful character, because they know him not. Not knowing him whom to know is life eternal, they preach another gospel, which, the apostle says, is not another; but there be some that would trouble you and pervert the gospel of Christ.

In that early period in the history of the gospel church there were some that would pervert the gospel of Christ.— Then need we to wonder if in these degenerate times in spiritual things men

should arise and declare that the Almighty demands that money must be contributed to enable him to have the work of preaching his gospel carried on both here at home and in foreign lands. That the Lord has a treasury that must be kept full to enable him to have his preachers educated and thus qualified to preach the gospel. Oh! what infidelity. But surely the dear little ones who trust in the Lord rejoice to know that there is none like unto the God of Jeshurun who rideth upon the heavens in thy help and in his excellency on the sky. The faith of the dear saints takes hold of that God who rideth upon the heaven in the help of his people, and they rejoice to know that the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear, and that his eyes are over the righteous, and his ears are open to their cries, saying, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Here surely is presented what they need and all they desire.

The dear saints are continually saying: "This one thing do I desire, and 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 enquire in his temple. And oh! may this be the lot of all the dear saints in these days of strife, confusion and contentions for the mastery in the house of the Lord, is the sincere prayer of this little one.

H. Cox.

Ghent, Ky.

IS HE DEAD?

DEAR ELDER GOLD:—

I have headed my article as above named in order to the obtaining of information respecting a Mr. Baily who once lived in Raleigh, N. C., and was said to be the Editor of a Missionary paper, known by the name of the "*Biblical Recorder*."

I never knew much of Mr. Baily, but

had supposed, when I learned that he had taken charge of the *Biblical Recorder*, that if he were not a good man he ought to be. But I am not after entering into an investigation of the merits of the paper, or its worthy Editor, just now, but just simply wish you, through the LANDMARK, to let Mr. Baily know that I am home again, got through safely, was blessed of the Lord to meet all my appointments, and hope that He did enable me on every occasion to preach that same old sermon.

Now the reason I am so much interested in Mr. Bailey is, because he seems to be so much interested in me, and I do love to make amends for kindnesses shown me. He said in a number of his paper not long since :

"Rev. D. N. Gore, now of the Anti-Mission Baptists, has a list of 62 appointments in ZION'S LANDMARK of Sept 1st. At the end of the list the Editor remarks, 'He will need conveyance.' Bro. Gore has found his place at last, and doubtless his favorite refrain now is :

"This is the way I long have sought,
And mourned because I found it not."

Now I must say in truth that I am not at all provoked with Mr. Bailey for so noticing me, and I am sure that if God should spare his life for yet many more years, and he should continue to improve in his profession, even as rapidly with every issue of his paper as he has for the last number or two, that he can never write a truer piece. It is true, every word of it, but he ought to have done well, for he had a poor Hard-Shell preacher, ZION'S LANDMARK and a good old poet to get his subject matter out of; but that is not like toiling and digging to bring up something instructive and edifying for his readers. However, he is smart to get the thing up like he did, and if he has survived the effort necessary to the bringing forth of such a prodigious production, and you think that his tender sensibilities would duly appreciate a line of this sort tell him, please, that I am on hand, and do not like to say hard things of him, but must conclude, from his frequent allusions to money,

that if the same poet from which he quotes be changed a little, we could sing a line or two to his memory, viz. :

"The grief and burthen long has been,
How he might get the money in."

Affectionately your brother,

D. N. GORE.

Chilcotton, N. C.

WHAT YE HEAR IN SECRET LET IT BE KNOWN ON THE HOUSE-TOP.

DEAR BRETHREN GOLD AND LESTER:

I have thought that I would write no more for the LANDMARK, but the subject above occurs so forcibly to my mind, that it not deceived, I feel impressed to once more make the attempt.

I have been afflicted for the last two weeks, and in my afflictions I feel to write of some things which I hope I learned in secret, or by revelation; that is, one point of church discipline.— This point has given me much trouble. A brother going to law with brother, and it was not looked upon as being a fault by some brethren, because the brother was old and weak-minded, while others looked upon it as being a fault. Now the scriptures strictly forbid this, and we are commanded to take them for the man of our counsel. We are to know no man after the flesh.

If a brother or sister should be weak-minded, we are commanded to bear with them, try to gain them from their error, and if we should be successful in gaining them we hide a multitude of sins; but if we should be unsuccessful after we have been very lenient, and they continue contrary to the teachings of the scriptures, I can see but one thing to resort to, and that is, use the pruning knife. Christ says: "I am the vine, ye are the branches; every branch therefore that bringeth forth not fruit shall be cut off." Again the scriptures say that if any man is guilty of anything the scriptures forbid with such an one not to eat. Again Christ says, if ye are not willing to sacrifice father and mother, wife and children, houses

and land for my sake, ye are not fit for the kingdom. I understand this scripture means in their carnal way. Again, if thy right hand offend thee, cut it off; if thy right eye offend thee pluck it out, for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell. This scripture has reference to any brother or sister, if it should be father, mother, brothers, or sisters in the flesh. While my mind was being exercised on the weak-minded brothers and sisters, there were two natural figures presented. The first—“My little finger is badly mashed.” That was to show me that finger was badly disordered, and I know it. Now there is something to be done, I must go to work, do all I can, to restore that finger to its natural health. After trying every remedy thought of, and my finger instead of improving, grew worse, what then for the benefit of the body I find amputation alone, the best and last remedy. The second figure. “A natural family.” Suppose a member of that family should lose his or her mind, they should be kindly treated, every means tried to restore their right mind; then all efforts proving fruitless, instead of getting better, grow worse, become violent, there remains but one more step, remove them from their midst, for the comfort of the family. These two figures show me that we have no right to make provisions in the scriptures to screen one when in disorder. If we annex provisions we are adding to the scriptures. We should bear in mind the latter part of the last chapter of Revelation. He that adds to the scriptures, shall be partaker of the plagues of this prophecy.

Brother Gold, I can say as Paul, that I neither learned this of man, neither was I taught it of man, but, I hope, by the revelation of our Lord and Savior Jesus Christ.

I write you this, as I hope, to relieve my mind. You can do with it as you think best.

Your brother, I hope, in Christ,
JOHN B. HARDEL.

Greenville, N. C.

THE SINNER'S GUEST.

“And they all murmured, saying, that he was gone to be guest with a man that is a sinner.”—
Luke 19:17.

And the Pharisees still murmur that Jesus is gone to be guest with a sinner. This shows that they did not consider themselves sinners, and that sinners were not worthy of Jesus' presence, much less theirs. They would not go, even as accompanying Jesus, to be guest with such. Nor could they condescend nor compromise their religious character and dignity by recognizing Jesus as Messiah in such company and amid such surroundings. No, they had no respect for sinners, not for Jesus, if he must be guest with such.

And thus to murmur at Jesus was to murmur at his doctrine, as at this day. And thus to separate from his company was to separate from his people, as at this day.

But did you ever know one poor, helpless, perishing sinner saved by grace, that did not feel for all such?—Did you ever know one that did not rejoice to know that Jesus was gone to be guest with a sinner? Did you ever know one but what wanted to tell and to persuade just such poor, helpless, lost sinners that Jesus was their friend that was able and willing to save them? Never! but rather rejoice and give glory to God that Jesus is guest with such. They rejoice because they have the Spirit of Jesus—the spirit of the gospel—that rejoices to go. And the self-righteous murmur because they have an opposing spirit, or spirit of error.

I suppose the Pharisees hated the disciples of Jesus—professed sinners—just about as they do the Primitive Baptists—professed sinners—of this day. For the Primitive Baptists alone, of all denominations, profess to be sinners still. And Pharisees of that day and this, and of all times, can say, in common with the one praying in the temple, Lord, behold the many wonderful works done in thy name; we build and maintain Missions and Sunday-schools, and other good institutions to help thee; we are rich in righteousness

and by good works have sanctified us, body, soul and spirit; we have overcome all sin, and many of us cannot even be tempted; we thank thee that we are not as other men, even as these publicans and Primitive Baptists who, instead of saving others, profess themselves sinners still, and unprofitable.

Yes, Jesus, as they saw him in his works, and as they see him now in the meek and lowly works of his people, they scorn to recognize and acknowledge the Savior. And they like to make the contrast, and have the world know they separate themselves from such, especially from being a religious guest. They know they are born of God; they know they have attained to a state of heliness: they know they are worthy, and that therefore Jesus should be seen only going to them, and should abide only with them, as their honored guest, nor their holy character be compromised by his being guest in common with professed sinners. Indeed they feel that Jesus should be under obligation to them, they have done so much for his cause, even to the extent of obeying them, notwithstanding his written law. Why, one in Butler, not many months ago, prayed (?) the Lord to remove the heads of families who forbid their children from going to Sunday-school, that they might fall into the hands of such as would send and save them. Oh yes, they murmured.— And they murmur now that we claim to have Jesus to feast in fellowship with us, even while professing and sensibly feeling ourselves to be poor, helpless, blind sinners that must perish but for the grace of God given in Christ Jesus. It would sorely wound their righteous soul to be seen and counted one with us at a baptism. It would offend their holy pride and self respect to attend our feet-washings.

But dear brethren and sisters whose wisdom, righteousness, sanctification and redemption is Jesus Christ as made of God by grace, and not our works, what an unspeakably precious truth to us, that Jesus will be guest with a sinner? Else Jesus could never be guest of mine. To none but the poor empty

handed, hungry, and thirsty sinner does Jesus come in unto with the bread and water of life to sup with. The holy-hearted, full-souled Pharisee would loathe the honey comb of salvation that Jesus brings us with love, election, calling, redemption, justification and glorification in the cells, and all completely capped with grace, more precious to us sinners than ten thousand worlds, and to be appropriated and eaten with the divinely given hand of faith. No, they would not eat of this, if they could, because they hate the food—it is food for sinners, and they are holy. Yet, if they would, they could not eat, because devoid of the only hand (faith) that can open and partake. And this is just as they would have it. Although they murmur that we speak of a definite number appointed to salvation, yet when Jesus says "if any man thirst, let him come unto me and drink," he does not limit the water to a definite number, but the thirst does. Then you that have plenty of money to buy water, and more, hence never thirsty, why do you murmur at Jesus when not his invitation but your own full-handed, abounding condition excludes you?— And since you do not need it, have rejected it, why do you murmur that Jesus goes to the poor and needy with the waters of life? And why do you murmur and call it a partial doctrine, because brought to the poorneedy sinner, when all but such reject it?

But you who are poor, and miserable, and naked, and blind, and lost—who are killed to the love of sin and legal food, and who must perish but for Jesus and the life-food he brings without money and price, how acceptable and how deliciously and heavenly sweet, how soul-reviving, and how timely is his coming and food? And how doubly, unspeakably blessed by the presence of the Author and Giver as guest. Jesus, the Lord of life and glory, guest with us! Our Father, hallowed be thy name! Never did a full handed, full-souled Pharisee know the "joy unspeakable and full of glory" that pours out in glad vent from the heart of a sinner to a Savior. And Je-

sus calls us not servants but friends.— Comes to be guest as a familiar friend. And ye blessed partakers of and with Jesus, think of what manner of love prepared and spread the feast and brought Jesus as guest. Like Mary, let us sit at his lovely feet lowly down and eat, and live, and adore.

What heart-thrilling consolation that the whole mission of Jesus into this world was to seek and to save sinners. And that Jesus, apparently but a guest at first, will take up his abode in our hearts in this vale of sorrow and tears till the Father is ready to accept us in the Beloved in his home in glory—our home eternal in the heavens. Then what manner of persons ought we to be in all holy conversation and walk to honor and glorify him, and by faith and love purify the heart where Jesus dwells. Oh let the fact that sinning dishonors and grieves your divine guest, prevent you from it. Always remember Jesus is your guest of heart.

R. ANNA PHILLIPS.

Builer, Ga.

CAIN—HIS WIFE—LAND OF NOD.

EDITOR OF THE LANDMARK, DEAR SIR:

Will you accept of help to do a thing I see you seem to have no fondness for, viz;— to write about Cain and his wife.

Your readers continue to ask, "where Cain got his wife?" Since no-body asks this question and supposing all know it, I usually answer the question, "where did Cain get his wife," by asking another, viz; "where did Seth get his wife?" It will be remembered, that after the death of Abel and banishment of Cain, that the next son born unto Adam and Eve was Seth. He is the father of the line through which Noah came.

I suppose you are now ready to say, Seth of course, married one of his sisters. Even Abraham married one of his sisters—Sarah, and explains by saying, Gen. xx; 12. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. It

was God's plan of multiplying and replenishing the earth as he had commanded. Such marriages then were not improper, as now, because there was then no law against it, and where there is no law there is no condemnation. The question about Cain's wife, in part, grows out of want of full faith in God's word. Acts 17; 26, "In connection with part of verse 24 "God then made the world, * * And hath made of one blood all nations of men &c. Many people nevertheless contend that there must have been other human beings in the world, who did not descend from Adam and Eve, either through the line of Cain, or that of Seth. Some attempt to prove it by saying; "The Bible says, Cain went to the land of Nod and there found him a wife." That is false and proven by false statement. You will always find that to be the case—falsehood is not proven by truth, neither is truth proven by falsehood; but falsehood by falsehood, and truth by truth. The fact is, no where says, Cain went to the land of Nod, and there found a wife. The Bible says—see Gen. 4, 16, 17. And Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife and she conceived, and bear Enoch." "Knew his wife" makes it a plain case that Cain already had a wife.

The answer then is that Cain and Seth both married their sisters. In fact for many years after the creation, there were no other persons to marry except brothers, cousins, sisters, or very near relations. A few thoughts concerning Nod. Nod means, vagabond, fugitive. Cain went eastward, not to a country or place already known, as Nod, but to a place or country afterwards called Nod, because the fugitive Cain did go there and take up his abode. The land of Nod therefore means the same as the land of the vagabond or the land of the fugitive. Anywhere else, wherever fugitive Cain might have gone, would also have been the land of Nod.

The origin of many names dates back to those days, and nearly all of them have special meanings and originated

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under special circumstances. Cain named the city he built after his first son Enoch. The third son of Noah was named Ham (which means brown) after it was seen that his complexion was a few shades too dark for him to escape the kitchen, Ethiopia, applied to him, which means blackness, so named after the black descendants of Ham who settled in that country. The inhabitants of Ethiopia were afterwards called Ethiopians, meaning blackness or black people. Ham's first son was black, therefore he was named Cush, which word means blackness. Niger also means black. Some of the black descendants of Ham first settled on a certain river in Africa: for the reason that black people settled on its banks it was called Niger (black): after awhile the river gave name to the settlers and they were called Nig-ers more recently, and more respectfully, I suppose, Negroes. History, is of course' written after events transpire. But perhaps I am digressing and lest I so digress, that it be thought I prefer darkness rather than light, I close with well wishes. BOY 30 WILSON N. C.

ELDERS GOLD AND LESTER:—

I feel that I ought to feel very thankful to the God of mercy and love for such wonderful gifts in Zion as you both are. I have been reading the dear LANDMARK ever since 1882, and I have never failed to receive crumbs from its able editorials, but I cannot give any of the glory to you, for notwithstanding your great ability to expound the deep mysteries of God, when you are destitute of the spirit of God to direct, you can do nothing and are as helpless as the feeblest one.

I was reading a brotherly reply of yours to a brother in Texas not long since, which afforded me great comfort. He wanted to know if he should fellowship certain acts or not among brethren. If all the brethren would give the advice that you did, I think we would have better times among us, and have

unity of spirit like it is here in south Alabama. The conversation of the Lord's people here is, about what he has done for them, and how poor and unworthy they feel, and it seems that they are bound together in one bundle of love—no big I's and little you's. They realize the fact,—

"When I turn my eyes within,
All unholly, all unclean,
Of all the foes I meet,
None so oft' mislead our feet :
None betray us into sin
Like the foes that dwell within."

Our Baptists here are generally poor people both financially and feel so spiritually. As long as we can feel that we are in the lowest depths of poverty in spirit there is no danger of our bringing confusion.

Then I would admonish God's children everywhere to heed the counsel of our dear brethren, and let us endeavor to keep the unity of the spirit in the bonds of peace. I do not admonish to heed their good counsel because it is from them, but because it is in the truth and in accordance with God's word.

Brethren should not be falling out over frivolous matters like little children in their play. We ought to honor our hope in Christ more than that. What amazing grace and mercy we have given us in Christ, to be an heir of God and a joint heir with Christ! What is earth with all its glittering toys, compared with the celestial joys of the redeemed by grace.

I sometimes feel that I can mount on Pisgah's top and view by an eye of faith that celestial city whose maker and builder is God. While I feel thus the sorrows of earth are banished and all envy is gone from my poor, treacherous heart, and I have a forgiving and loving spirit, and see no more faults in God's children. I used to see many faults in God's children and was made to mourn over it, but when I began to examine myself I found that very nearly all the fault was in my poor sinful heart. I used to enjoy a conversation of fault-finding very well. But my enjoyment now is with God's humble poor, talking about Jesus and what he has

done for us. All foolish jestings are a terror to me; but I suffered almost death before I could feel as I now feel. I love all of God's people, I hope, though they may be in error. I do not love the error; but I love God's children who are thus captivated. I hope I have been killed to earth and earthly things and my whole desire day and night is to be with God's dear children. I feel sometimes that I will be compelled to devote my life to travel among the poor little ones in Zion, for I feel sensibly that my stay is but short here. Then dear brethren work for peace, love will hide a multitude of faults.

Dear Brother Gold, I dreamed not long since that God had called you home to enjoy His blissful presence throughout eternity. Oh! how I was troubled to think that I would be deprived of the happy privilege of reading your precious writings any more. But I could rejoice then to think it was a dream, and I have been impressed to write you ever since.

I have baptized eight into the fellowship of the churches around here since September last, four of whom are exercising to the comfort of the dear saints. I started to write a word of admonition to the precious sisters to help their husbands and give them words of encouragement in the duties of family prayer, &c., but I cannot now. Brethren, live in peace; comfort the weak; let brotherly love continue; do not back-bite; keep yourselves unspotted from the world; follow Jesus—pray for poor me: yours in love.

LEE HANCKS.

Ozark, Dale Co., Ala. Feb. 25th, 1887.

DEAR BROTHER GOLD:

As I promised several brethren and sisters to send you a sketch of my visit to the saints in N. C., I will in a brief way try to do so, leaving it with you to give space in the LANDMARK, or as it seems to you proper.

I left home on Sept. 22 and took the cars in Wayne Co., Ga., reaching Dudley which was my first appointment,

had a very pleasant meeting; thence on filling appointments in our humble way during the remainder of the week, and the next till we struck the Kehukee Association. This I think is the largest congregation I have ever witnessed congregated for religious worship, and to say nothing of the writer, the preaching was through the meeting glorious and very comforting. This Association we learn is the oldest Primitive body of its kind in the United States.

From this meeting Elder A. Patterson and I traveled together filling appointments the next week. I was truly pleased with him as a companion in labor and travel, for he was well able to bear the greater part of the burden. We at the close of this week reached the session of the Contentnea Association. A large concourse of Baptists and friends here also assembled. Several Elders also that were at the Kehukee, being present. Seemingly to us, this was a sweeter meeting than at the Kehukee, though we greatly enjoyed them both. From thence Elder J. J. Taylor and I traveled filling meetings the next week; also was blessed part of this week with the company of Elders L. H. Hardy and J. E. Adams, who took part in the labors. Our dear brother I. J. Taylor furnished me with conveyance for the week.

We then came to the session of the White Oak Association. Here we met not so many Elders or hearers, but met again with our old Georgia companion, Elder A. W. Patterson who called this (White Oak) the Sea Association. This he did because it was near the ocean. I feel inclined to state that at this meeting we witnessed the best order we ever beheld for the size of the congregation, and seemingly to us the sweetness of this surpassed any meeting we were at on our tour.

From this meeting I started for home leaving some appointments still, but our dear brother J. E. Adams agreed to fill them for us. We were not well, but worse than that we had failed to get a hearing as we desired from home, and knowing the timidity of our loved

ones at home, feared that all was not well, and yet she held somewhat in reserve; consequently reached home about the time I expected and found the family not very well, but better now.

We wish to submit our humble thanks to the God of all grace for his abundant mercy in sparing and enabling us to visit the dear brethren and sisters of North Carolina, we have so long desired to visit. We trust our visit was to the comfort of some of the saints at least, and more we trust it was for the glory of our God. True we seemed to really stagger and stumble under the sense of our imperfection. Some of the time, however, the dear saints seemed to spread the mantle of charity over this, and their kindness was more than we felt worthy to receive.

We thank the dear brethren, sisters and kind friends for the hospitable treatment generally received on the tour. I should note names in this perhaps, but for lack of having at hand some special ones, will forbid. Several we met with seemed to desire a home in the church of God. Oh how my poor soul still prays our God to increase their fortitude, enabling them to bid farewell to this sin-smitten world, and live in humble submission to the commandments of the dear Lamb of God. Several dear brethren seemed much concerned as to our expenses to N— asking if there was sufficient donation handed me to make expenses good, and for the relief of all concerned I will here say all was refunded and more. Thanks to all concerned.

Now may grace, mercy and peace be multiplied to all dear lovers of Jesus. Finally, dear brethren, farewell, be of good comfort, be of one mind, live in peace, and the God of peace and love will be with you in your deepest distress and sorest trials. The Lord is a stronghold in the day of trouble.

J. C. WILLIAMS.

Severon, Ga., Nov. 5th, 1887.

Brother B. Cox is a member of Cool Spring church. His post office is Marydell, Greenville Co., S. C.

ZION'S LANDMARK.

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

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

VOLUME XXI No. 2

WILSON, N. C., DEC. 1 1887.

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

Editorial.

WHAT ARE THE LORD'S PEOPLE REDEEMED FROM?

It has been intimated by some that the people of God are redeemed from Satan. What right has he to them? He never bought them. Was any price paid to Satan for them by Jesus?

It is true they are by nature children of wrath, even as others, and by nature did the very things that the children of disobedience now do: and Satan had bound them and held them captive.

But what did Jesus redeem his people from? He redeemed them from all iniquity. He destroyed the devil who had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage.

But to redeem them from Satan would be to pay him a price for them, and it would also admit that he had a rightful ownership to them, and that his rights must be respected.

But Jesus did not offer himself to Satan, but he offered himself to God without spot. It was an offering most holy, and made to justice and holiness.

The part that sin, Satan, and death perform in reference to God's people is

a profoundly deep and mysterious one. No eye can pierce the mystery that veils the deep places of sin and death, nor can any mind comprehend the purpose of God in the administration of the affairs of this earth even; much less then could poor, blind man fathom the mysteries of sin, or the glories of redemption.

But we are taught in the precious word of God that by one man sin entered into the world, and death by sin. So by one man, the man Christ Jesus, life and righteousness, grace and truth came. What a wonderful contrast there is between the two Adams, and yet one is the figure of the other.

In the transgression of Adam he fell into the condemnation of the devil, and fell under the reign of sin and death, and sin is the strength of the law. That is the law has no power where there is no sin.

God hates sin with a perfect hatred, and evil cannot dwell in his sight. Therefore a sinner cannot approach unto God.

But the law of holiness, or the law of the spirit of life in Christ Jesus, is above the law of sin and death, and grace reigns above sin. The life of Christ is eternal and therefore could never be imperiled by sin and death. The love of God in Christ Jesus is stronger than death, and many waters cannot quench it. The promise of God in Christ Jesus could not be forfeited, nor fail of accomplishment because of sin. All that are given to Christ Jesus therefore shall come to him. He as their head, life, and surety is made sin for them.—For the Lord laid on him the iniquity of us all—the all that are chosen in him before the world began, and to whom in Christ Jesus grace is given. Jesus is made a curse for his people, in order to remove the iniquity of that land,

and to make an end of sin.

Man must be cleansed from his guilt; he must be righteous before God; he must be holy and without blame.—How can man be just with God, is a deep question asked in Job's day, and answered no where but in Jesus, but there it is fully answered and shown.

Man appears in his natural birth in Adam as a sinner, and without any righteousness at all; but in Christ Jesus he is a new creature. For when one is born of God, or found in Jesus, the second Adam, the quickening Spirit, he is without sin in Jesus. For Jesus is the end of the law for righteousness to every one that believeth.

Who then shall lay anything to the charge of God's elect? Christ died for them to put away sin, or was delivered for their offences, and rose again for their justification. God justifies them by imputing to them the righteousness of Jesus his dear Son. Jesus offered himself then to God, and not to satan, and redeemed his people from all iniquity. God is well pleased with the sacrifice of Jesus. But it is not pleasure to satan; but it is his destruction.—The obedience, death and resurrection of Jesus bruises the head of satan, and destroys him and his dominion as to the people of God.

The subjects of grace while under conviction are brought to see and feel the bitterness of sin and death. They know what a grievous thing sin is.—They know that it has no mercy, but is full of wrath, bitterness and death, woe and misery; and they know what it is to be polluted, and to feel that they are justly condemned to die, and they feel and know that God is holy, and that his righteous law approves their banishment. For in the eye and con-

science of a convicted sinner God appears to be holy and righteous, and the avenger of sin. But when faith comes and receives the Lord Jesus as the end of the law then mercy and truth are met, and righteousness and peace kiss in the soul of the sinner; and love leads the glorious train and sweetly enters into the banqueting house of grace and glory.

How brightly and gloriously does the Lord then ride forth on the white horse of the gospel conquering and to conquer. How glorious is the law of God, and how wonderful are all his works, and how do the dark and corrupt works of satan flee away; Jesus appears as the chief among ten thousands and the one altogether lovely.— We then see that he loved us and gave himself for us, that he bore our sins in his own body that we being dead to sin might live unto God, by whose stripes ye were healed. You then can say that Jesus has done all things well.

As Jesus was once offered to bear the sins of many, the just judgment of God shall be manifest in the appearing of this same Jesus again without sin in the eternal salvation of all them that love his appearing; for God has promised him that he shall see of the travail of his soul and be satisfied.

P. D. G.

ELDER P. G. LESTER, DEAR BROTHER:

Seeing a piece written by you in ZION'S LANDMARK of Oct. 1st, entitled "Thoughts upon Church Order," makes me ask you a question, viz.: If brother A. puts out a wrong report on brother B., and brother B. hears of the report and goes to brother A. and asks him about it, and he says yes, I told it, and brother B. says please give me your author, and he says brother C. told me; then brother B. goes to brother C. and

C. says he did not tell it (A. and C. are ordained ministers), and B. then writes to A. and tells him that brother C. says he did not tell him, and to please reconcile the matter, and he fails to do it, what must brother B. do? Please answer this question through the LANDMARK and oblige a brother in Christ, I hope.

Answer.

B. should go to A. in person alone and ask him to correct the report, or sustain it. As the burden of proof is upon A. he will have to establish the fact by two or three witnesses that C. did tell him. If he does this then it devolves upon C. to make good the report. If A. fails to prove that C. did tell him, then to all appearances he (A.) stands as the author of the report and should confess his fault. If he refuse to do so, then B. should take one or two others with him, and if A. still refuses to set himself right, then tell it to the church. But if A. proves that C. did tell him, then C. must sustain the report either to be true, or produce by proof his author, or stand as the guilty party, subject to the rule applied to A. as above.

In a case of this kind, should A. fail to prove that C. did tell him, the result might be, as to A's guilt, either real or apparent, from the fact C. may have told him, but before he could accomplish his design was overtaken, and to save himself he denies telling A. such a thing, and thereby makes A. responsible for the report. While A. will have, in the absence of necessary proof, to suffer, yet the general features in the case, and the character of the two men as to firmness and strictness of mind and veracity might give A. the benefit of the doubt.

It is not a good idea for one to tell every thing he hears, especially if it is calculated to stir up strife and conten-

tion. The truth untold has better results sometimes than when told.

When one is reviled, persecuted, and evil spoken of, falsely, it is better, I have found, to endure it patiently than to endeavor to trace it up to punish the guilty party. Hunting up false reporters is generally a very unprofitable business. One enemy can sow more tares than many friends can gather up.

In all matters of difficulty it should be remembered that we are in the flesh, and we should endeavor to bear each other's burdens, and endure hardness as good soldiers for Christ. If all wrongs are fully avenged here as I might demand I would have nothing of hardness to endure in that respect.

P. G. L.

REPORT OF COMMITTEE.

The committee appointed by the Mayo Association met at Riding's church, Tuesday, Nov. 15th, composed of Wm. Spough, C. T. Snider, I. P. Robins and N. P. Holleman.

The committee invited visiting brethren to act with them. Elders J. M. Harris, Calvin Blackburn and brother Thos. Ring, of Saints' Delight church, complied with their request. Then elected Elder J. M. Harris Moderator, and brother Thos. Ring, Clerk. Inquiry was then made for the members belonging to Riding's church. Sister Sarah Ketner said she was the only member, but preferred opening the door of the church for the reception of members to the taking of a letter, and said her name had been taken to Graham church, but, learning that Graham church was not in fellowship with the Association, she desired to remain where she was, and her request was granted. Then the door of the church was opened. Sister Zigler came forward and stated that she was a member of Graham's church, but she was not satisfied. She desired to be in fellow-

ship with the Baptists, and was received by relationship into Riding's church. Then received four others by experience and baptism.

We find them with a very good log house, but no deed to the land. They appointed Saturday before the 3rd Sunday for their monthly meetings, and request the ministering brethren who are in order and fellowship with their Association to preach for them as often as they can. They can send appointments to Thos. Ring, Winston, N. C.

We find the people desire the church to be kept up and are willing to lend a helping hand.

Done by the order of the committee,
J. M. HARRIS, Moderator,
THOS. RING, Clerk.

BELoved ELDER GOLD:

I wish to say through the LAND-MARK that I was blessed to return home from your state and find my family all well. My trip was both pleasant and comforting to me. I feel a kind and grateful remembrance of the fervency, general hospitalities, and brotherly kindness I received while in your midst. In deep solicitude and much christian love, I am,

A. W. PATTERSON,
Bloodworth, Ga., Oct. 22nd. 1887.

CHANGE OF ADDRESS.

Elder Joseph E. Adams has changed his place of residence. Hereafter his post office address is Barclaysville, Hart county, N. C.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.—Psalms xli. 1, 2.

Obituary.

JAMES HENRY WIGGS.

There are three important periods in the life of man, birth, marriage, death. It is upon these periods connected with the subject of this sketch, that I wish to write.

James Henry Wiggs, son of William Wiggs and Martha, who was a Timberlake before her marriage, was born on the 22nd of June, 1838, in Wake county N. C. In 1861, after he had grown to manhood, he was thrown from a buggy by a horse that was running away. He fell on a pile of rocks and sustained serious injury. It was for two months he was unable to walk, and for twelve months he could not walk without a stick. Going out to the farm to plow he could be seen hobbling on a stick till he got hold of the plow handles. He would then lay his stick aside till he was ready to go to the house. After he had recovered from his injuries so as to be able to walk without a stick he was still a sufferer, and continued to be a sufferer as long as he lived.

On Dec. 5th, 1866, Mr. Wiggs was married to Miss Lucy T. C. Powell, daughter of the late Wiley Powell and Ailey who was a Miss Peebles before she was married. When Miss Powell became Mrs. Wiggs both Mr. and Mrs. Wiggs entered into a state of enjoyment not often, if ever, excelled by that entered into by any couple. Through health and sickness, through adversity and prosperity, they remained true to each other. If one suffered the other suffered, if one rejoiced the other rejoiced. Two hearts beating in one unison, troubles were not so heavy and joys were brighter.

About fourteen years ago Mr. Wiggs made a profession of faith in Christ, but never offered himself to the church till the first Sunday in September 1886. On that beautiful morning, at the water's edge, Mr. Wiggs and his beloved wife Lucy offered themselves as candidates for baptism. They were received and were baptized into the fellowship of Cedar Grove Primitive Baptist church by Elder J. C. Huggins. In the way of parenthesis I will relate here that on the evening after Mr. Wiggs was baptized I met him at his home, his face all radiant with smiles. I asked him how he felt. He said "Mrs. Simpson, I feel that I have this day performed a

duty that has long borne upon my mind to perform." I shall never forget how he looked while he was speaking these words. Although not a Primitive Baptist myself, I believe I could see christianity in his countenance. The wonder was, how could any one look in his face and doubt the certainty of religion.

Soon after it was known that the Little River Association had been appointed to be held with the Church at Cedar Grove, in Sept. 1887, Mr Wiggs began to plan, hoping that when his plans were executed he should be better prepared to extend a liberal hospitality to the messengers and visitors to the Association.. But "Man proposes, and God disposes." Just before the meeting of the Association, he was stricken with bilious fever which, developing into typhoid, rendered the entertaining of company, during the sitting of the Association, a chance against his recovery. The family were grieved to know that after having made preparation to entertain company they could not do so: but they were willing to make almost any sacrifice for the benefit of one they so much loved.

The Association closed—messengers and visitors all went home—Mr. Wiggs grew worse; symptoms of Pneumonia appeared, and the Doctor said he was suffering from both Pneumonia and Typhoid. Both diseases were too much for a constitution so weak. On Oct. 11th, he grew suddenly worse. It was known that the end was near. Gradually he became weaker, and I believe his hope of heaven grew brighter. I think he believed his days on earth were nearly spent and the dawning of a perpetual day near at hand. The darkest and the brightest hours of his life were about to come—the hour when the shadows of death should gather about him and the hour when the Son of Righteousness should dispel the mists and lift his soul into realms of endless joy. He said he loved Jesus, and on being asked if he loved every body he said; "yes, but not everybody alike." His pulse now became hardly perceptible; his breathing was more difficult. At half past nine in the evening his spirit took its flight to the God who gave it. His dear wife Lucy, and Mary and Kate his only children sustain an irreparable loss in the death of an affectionate husband and a kind and loving father. But the consolation is, that their loss is his eternal gain. But weep not. Tho' one of your tenderest ties is severed; tho'

the community has lost one of its best citizens and the church one of its faithful members, you are consoled in believing that a husband, a father, a citizen and a member of the church is not lost, but gone before.

A. FRIEND.

WILLIAM R. JOHNSON.

DEAR BROTHER GOLD:—By request I send you for publication the obituary of brother William R. Johnson, who departed this life June 28th, 1887. He was born Jan. 1815, and was always a very quiet and moral boy, and one of whom every one spoke well, and he remained so to the close of his pilgrimage on earth. He was married to Maniza Powell, in Oct. 1848, by whom he had 12 children, six boys, and six girls, two of each yet survive. The Lord brought him to see that he was a great sinner, which gave him much trouble and grief of heart, until he poured therein the oil and unction of his grace, and caused him to hope in his blessed Savior. He remained out of the church then for 14 years, when he came to the Church at Spring Green and was received and baptized by Elder C. B. Hassell, on the fourth Sunday in July, 1873. I have known him almost ever since and he has been one to make manifest his love for God, the church and the truth by ever filling his seat at meeting, if not providentially hindered. Whenever I was at Spring Green, and he was not there, I knew that there was something the matter. He was a man who was firm and well established in doctrine, and loved to hear the truth as it is in Christ proclaimed, and adorned that doctrine by a lovely and pleasant life toward his brethren. He has been afflicted with rheumatism for the last ten years, and suffered much, though getting about most of the time, until he was stricken with paralysis, which occurred on the third Saturday night in June, and never spoke but two words, and lay in that condition only to grow worse, until he quietly fell asleep, we believe, to awake in the righteousness of Christ in a better life. The neighbors and friends did all they could for him, for which the family feel grateful to them. May the good and gracious Lord remember the bereaved family and comfort them, and give them reconciliation to his will. I tried to speak to the people on the occasion of his death from these words, "If in

this life only we have hope in Christ, we are of men most miserable," and also tried to show the important value and strength of the christian hope. Yours to serve.

M. T. LAWRENCE.

MARK B. MOORE.

ELDER P. D. GOLD: By request I send you for publication the obituary notice of Mark B. Moore, the son of Moses and Esther Moore, who was born in this world of sin and sorrow, in Nash County, Sept. 25th, 1861, and passed from earth to a blissful abode of perfect and everlasting peace and happiness March 8th, 1887, leaving besides his grief-stricken parents and three brothers, a host of relatives and friends to mourn their loss.

Mark was a young man of many sterling qualities of mind and character. Upright and honorable in all his dealings with his fellowman, truthful and honest in character, he possessed many friends. While at school, from his earliest school-days, he was the favorite of all his teachers. His mind was of a brighter intellectual mould than ordinary, which, with his close application to his studies, his strict obedience to all school duties, and honorable conduct, gained for him the highest regard and respect from his teachers. His strictly honest principles, noble traits of mind, and amiable disposition, gained the love and respect and esteem of all his school fellows, which did not end with school life, but ripened into a true friendship as the fleeting years sped by.

He was dutiful and obedient to his parents, a great comfort to them in their declining years, especially to his feeble mother. He was an affectionate and friendly person, thereby gaining the good-will of all.

He attained manhood with every prospect of a bright and useful career upon life's sphere of action. Alas; it was soon discovered that that fell destroyer, consumption, had marked him for its prey. Though every remedy that could be suggested or procured through medical aid was applied, yet all was powerless to arrest the rapid

ZION'S LANDMARK.

progress of the fatal disease. Then he drooped though without murmur or complaint, even in his extreme agonies of pain, striving with his waning strength to conceal his real condition from his parents knowing the grief it would cause them.

Mark was confined to his bed a little over five weeks previous to his departure. And it was during this period of extreme suffering that it pleased the Lord to visit him in mercy and prove that his afflictions, though severe, were in mercy sent, to work out for him a far more exceeding and eternal weight of glory. He told his parents that his sins had been pardoned and he was prepared to die, though he hated to leave them, because they would miss him so much, yet he would be better off. He was sure he would meet them in heaven. He expressed a desire to see all his friends, and said he loved everybody, and if he had an enemy in the world he wished to see him and ask forgiveness, expressing a fear that he should die and leave some one possessing an ill-will towards him. He exhorted his friends and relatives to a better life for he wished to meet them in heaven.

It was the privilege of the unworthy writer of this, to be much with him during the last weeks of his illness. I can truthfully say that I never saw so much suffering borne with such meekness, patience and consideration for the comfort of those around him. He often remarked that he had more attention paid him and better nursing than he deserved, it was so hard that he gave his friends so much trouble and could not do one thing in return, but pray to the Lord.

A. FRIEND.

BETTIE BARNES.

DEAR BROTHER GOLD:—

By request of the parents, I forward to you for publication a notice of the death of little Bettie Barnes, daughter of brother Jesse and sister Eliza Barnes, members of Matrimony church, Rockingham county, N. C.

Little Bettie was born July 28th,

1883, and died July the 10th, 1887, making her short stay on earth four years, lacking 18 days.

She was taken sick about the 2nd day of July. Every thing that kind friends and medical aid could do for her was brought to bear, but she continued to grow worse until death did its work. She was very patient during her sickness. When asked if she wanted any thing she would say, nothing.— She was a bright, intelligent and promising child, kind and obedient to her parents, lovely and gentle to all her playmates. She was like a tender flower plucked from the bunch that withered away before the summer came. She asked her mother to put her little sister on the bed that she might kiss her. I thought she was the most lovely corpse that I ever saw.— A thought struck me on looking at her lovely face, that the good Lord so loved her that he was not willing that earth should hold her any longer, therefore he thought it best to take her to himself.

The blow was very severe to the bereaved parents. I hope the good Lord will give them strength and enable them to look through falling tears and say, "O Lord, thy will be done." May they be enabled to lean upon the arm of Jesus in this and every trial, feeling that the Lord doeth all things well.

The writer of this tried to speak a few words of comfort to the parents and sorrowing friends, using the words of Jesus when he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Little Bettie has gone to rest,
To reign with God forever blest.
Her little tongue will always praise
Her Savior for redeeming grace.

Could we but hear her happy tongue,
So sweetly sing the heavenly song,
Could we but see her smiling face,
Delighted with the happy place.

We could not wish her back again,
But say, dear child, with God remain.
We hope to gain that peaceful shore,
Where those who meet shall part no more.

F. J. STONE.

Elder Wm. H. McKinney, of McDowell county, N. C., was born in the year 1798, united with the Baptists in 1813, when there were but one kind, long before the division in that section. He was married in 1817, and died the 3rd of July 1887, in his ninetieth year. His widow survives him and she is also in her ninetieth year.

When I was a lad I heard a discussion between him and the temperance lecturer Phillip S. White, who ridiculed the old brother for his antiquated notions, as he called them. Yet the old Elder remained a temperate man till his death, while White long ago died a drunkard.

I have known the old brother since I was a boy, and he was a remarkable man in his unswerving, unyielding devotion to what he believed was right. He was a Baptist almost eighty years.

P. D. GOLD.

Here it is sometimes evil with the righteous, and well with the wicked.—Those who live most upon God, fare worst from the world.

RECEIPTS.

ALA.—Mrs Kate Chandler 2 By A J Hood
12 Elder J C Shelton 1 50
ARK.—L D Louey 4 By J W Shiry 1 50—
M A Jordan 2
FLA.—Mrs Nancy Lewis 2
GA.—Jno F Lord 1 J D Jarrell 2 By Elder
W T Everett 4 50. T G Preston 10
IND.—Margaret Artis 2 By M Greer 1 50
KEN.—R G Pach 3
N C.—S Huntly 4 F W Freeman 1 50
Lucy D Cobb 2 Mrs Sallie Barden 4—
Miss Jennie Thomas 1 50. W A Thigpen
1 50 H. F. Pate 1 50 B F Herring 2—
J F Latham 3 Mrs Huldah Dawson 2—
D Jones 2 F Ellis 1 50 John Snakenberg
2 J K Whitley 5 Moses More 2 J W
Bass 1 50 Mrs Permenta Braswell 2—
Mrs Mary Powell 2 M B Williford 1 50
W C Trevathan 3 D B Ricks 4 H Ren-
froe 2 J C Brooks 4 Mrs E Phillips 2
W H Andrews 2 Mrs H S Taylor 2—
J O Salisbury 2 J W Howard 5 J H
Ward 2 Mrs M A Cherry 2 W A James
5 Mrs Nannie Sugg 1 50 J Sellars 1 50
W H Vick 1 Mrs M A Rogers 2 N J
Booker 2 John Pender 6 Mrs I. O Barnes
6 David Ruffin 2 Mrs Martha Bryan 1
Mrs M J Ricks 2 Mrs J D Snakenberg 2
J C Hill 2 Lucy D Cobb 2 By Seth

Woodall 6 Elder L H Hardy 2 Chap-
man Hill 12 Wm Hilliard 6 Elder M
T Lawrence 2 Elder Y I Chandler 6—
D R Moore 75 J A Carver 6 J L. Lit-
tle 3 F P Barbee 6 75 Elder M T Law-
rences 1 50 Elder J D Scott 2 John
Hudgpeth 7 50 G C Farthing 13 50—
Peter Hutchinson 3 J A Adams 1 50 L
D Williford 5 Elder J A Burch 1 50
N. M.—Mrs L H Dawson 1 50 Elder
Wm Woodard 2

OHIO—Elder J H Biggs 1
S. C.—H H Brown 1 W I Brown 2—
E B Brown 1 J S Cox 4 50 Dr R H
Temple 3

TENN.—Mrs Matilda Biggs 1 50 By
Elder J D Huffman 1 50

VA.—M T Lawson 3 L C Giles 4—
James W Overstreet 1 C P Turner 2 L
E Oliver 2 25 J B Lavinder 1 50 By
Elder P G Lester 10

W. VA.—A W Broyles 1 50

APPOINTMENTS

The following Elders will preach the
Lord willing :

G. BRYAN

Autry's Creek,.....2nd Sunday in Dec.
Meadow,.....Monday.
Mewborn's,.....uesday.
La Grange,.....Wednesday.
Sandy Bottom,.....Thursday.
Beaver Dam,.....Friday.
Haskell's Chapel,.....Saturday.
He will need conveyance.

LEE HANKS AND JOSEPH BIRD (of Ala.)

Mount Zion (Ala.),.....Dec. 16.
Antioch, Clay county, Ga.,.....Dec. 17.
Hepzibah, Randolph county,.....18.
Mars Hill, Calhoun county,.....19.
Union, Terrell county,.....20
Chickasawhatchie,.....21.
Macedonia,.....22.
Liberty, Sumter county,.....23.
Hebron,.....24-25.
Harmony,.....27.
Providence,.....28.
Beulah, Terrell county,.....29.
Turkey Creek, Webster county,.....30.
Poplar Springs,.....31-Jan. 1st.
Harmony, Stewart county,.....Jan. 2.
Slaughter's Creek,.....3.
New Bethel, Marion county,.....4.
Mt. Olive, Chattahoochee county,.....5.
Antioch, Stewart county,.....7-8.
Pataula, Quitman county,.....10.

The brethren expect conveyance from place to
place. Brethren, be prepared to meet and con-
vey them.

R. F. IVEY.

WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

The Fall session of 1887 will open on September 5th.

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

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

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

Pupils can enter at any time.

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

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

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and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Nov. 15 '87.	No. 21, Daily.	No. 27, Fast Mail, Daily.	No. 14, Daily, ex Sundays.
Leave Weldon	2:05 p. m.	5:43 p. m.	9:00 a. m.
Arrive Rocky	3:17 "	"	7:15 "
Arrive Tarboro	4:39 p. m.	"	"
Leave Tarboro	10:30 a. m.	"	"
Arrive Wilson	1:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:30 p. m.	"	"
Arrive Selma	5:19 "	"	"
Arrive Fayetteville	7:45 "	"	"
Leave Goldsboro	7:40 p. m.	7:40 p. m.	"
Leave Warsaw	6:05 "	8:40 "	8:35 "
Leave Magnolia	7:40 "	9:55 p. m.	9:55 "
Arrive Wilm'gton			

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sundays.
Leave Wilm'gton	12:30 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:31 "	5:24 "
Arrive Warsaw	"	10:59 "	5:59 "
Arrive Goldsboro	2:21 "	11:59 "	6:54 "
Leave Fayetteville	"	8:39 a. m.	"
Arrive Selma	"	10:50 "	"
Arrive Wilson	"	11:59 "	"
Leave Wilson	3:02 a. m.	12:23 p. m.	7:45 p. m.
Arrive Rocky Mt.	"	1:18 "	5:19 "
Arrive Tarboro	"	4:39 p. m.	"
Leave Tarboro	"	10:30 a. m.	"
Arrive Weldon	4:39 a. m.	2:40 p. m.	6:30 p. m.

* Daily except Sunday.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m. Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Millard N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:20 a. m., arrive Southfield, N. C., 10:00 a. m. Returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville, 4:40 p. m., Spring Hope 4:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:45 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51, Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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22 EX.	50	Passenger	51	53 EX.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	5 39	Goldsboro	4 30	11 20	
9 30	5 59	Princeton	3 59	10 27	
9 39	4 45	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	1 51	5 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brassfield	1 24	5 00	
2 37	6 44	Durham	1 07	4 35	
3 09	7 05	University	12 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 36	9 10	McLean's	10 15	11 30	
7 49	9 30	Greensboro	9 50	10 50	

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

COMMUNICATED.

BEING BORN AGAIN.

I now take my pen in hand to tell the readers of ZION'S LANDMARK that I have been a reader of the same for quite a number of years, and that I am now and have been for many years settled in my religious belief in what has been published in that paper from the Editors and correspondents, believing it to be bible doctrine.

I will now try to give you some of my belief of what it is to be born again. Christ said, "Except a man be born again he cannot see the kingdom of God."—John 3: 3. Then a man must be born the second birth before he can see the kingdom of God. I will speak of them in their order; for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.—Then as there are two births that a man must experience before he can see the kingdom of God, so there are two lives for him to live, one natural and the other spiritual. And there is but one way that he can live in either of them, and that is to be begotten and born in them. All the natural family of man were created in Adam, but not one of them could see in the light of this natural world, or have any experience in it before he is born in the life of his father and mother. And it is evident that the child did not have any will in his birth, but the will to be born was in the father and mother. Then the child being born in the life of the father and mother, he then partakes of

their nature, and that gives him love for them, and a will to seek and obtain the blessings of the life that he is born in. Then his natural birth fits him for all his natural experience and no more; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—1 Cor. 2: 14. Now as this natural birth is a figure of the spiritual birth, Christ said except a man be born again he cannot see the kingdom of God. Then all the ways that men have invented for a man to see the kingdom of God, without being begotten and born in the life of God, never have nor ever will accomplish it.

Now if I should say that man in his natural birth had that in him that did teach him the way to see the kingdom of God, and by adhering to that, and following on in that way he could see the kingdom of God, it would in substance be saying, you need not be born again in order to see the kingdom of God; for you have that in you by your natural birth, if cultivated, to see the kingdom of God. Again, if I should say that man with only his natural birth could seek and live in God's life, and obtain it in that way, there would not be the shadow of a birth in that.—Then if man could obtain God's life by cultivating that which he had in him by his natural birth, or by seeking, he could then live in it without being begotten or born in it, and in that way would live in it without father or mother, and in that life he would be self-existent. But such a thing can-

not be; for there cannot be a child without a father and mother, and there cannot be father and mother without a child. Then as the children of God are begotten and born of God, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1: 13), they then partake of the nature of God so that they love him because he is their Father. They also love all of the begotten and born children of God, so that this second birth fits them for all their experience in the kingdom of God, and to live in love eternally in that life with God and all of his children.—The heaven-born children of God are the ones that are commanded or called upon to repent and be baptized; for the promise is to them and to their children and to all that are afar off, even as many as the Lord our God shall call. Again, if ye love me keep my commandments. But not one command in the bible to be born again.

I will now say that I am now in my seventy-fifth year, and have had a hope in Christ about fifty-six years, and have been trying to preach the gospel about forty-four years, and have been pastor of the Old School Baptist church here in North Berwick, Me., about thirty-eight years, and have baptized about one hundred and twenty-five, and have preached at five hundred and sixty funerals, all of which reminds me that my work is almost done, and that I shall soon go the way that I shall not return.

Since writing the above I have read brother Lester's remarks on infant salvation, and he has expressed my belief in full; for if God has purposed to fit all that he takes from this world in their infancy for heaven, which I believe he has, that is election to all intents and purposes. Also your remarks about some of the brethren differing about the predestination of all things. It brought to my mind the conversation that I had with a preacher some years ago. He wanted me to say whether I believed that all things were predestinated or not. I told him that I believed that God foreknew all things, and he said that he did. I then

said that I believed that all things were certain to take place just as God knew they would, and he said yes to that.—I then asked him if predestination could make it any more certain. He then said he had admitted too much; for he doubted about God foreknowing all things.

WM. QUINT

North Berwick, Me.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have had a desire to write for the LANDMARK for sometime, but have procrastinated. I was born April the 11th 1854. In my sixteenth year I saw a northern light which caused my first troubles. I thought the end of time had come, and I must be lost, for I had no hope. One day after this all went off and left me alone at home.—That was indeed a gloomy day to me. I prayed and begged the Lord to cause it to cloud up that day, for I thought that if I saw another light that day it would be the end of time. I went with my head bowed down afraid I would see something of that kind.

Shortly after this I dreamed that I saw the sun or moon one on the ground. It started to rise to go to its element. I started to follow it, but did not go far until I came back. Then I dreamed of flying. I thought I told them I had started to fly once before, but this time I had started to fly to heaven, and as I went I sang:

"Amazing grace how sweet the sound
To save a wretch like me;
I once was lost but now am found
Was blind, but now I see."

Then the thought came to me, none can go to heaven who have no hope, I had no hope, therefore, my trouble was increased. I went praying and begging the Lord for mercy. When I would go to preaching all the preaching seemed to be to me, I was such a sinner. After I was married all the preaching I heard seemed to condemn me. I would go to the field to pick beans, but be afraid something would come

and take me off. I was afraid to go off from the house to pray, and therefore, while I was alone at the house, I would lie down on the floor and beg for mercy.

I went to Laurel Fork to hear preaching, thinking I would not let any one know how bad I felt. Elder R. M. Mabry preached that day. The first word he spoke condemned me, and I would not have felt any worse had he called me by name and told me what a miserable sinner I was.

I heard that my brother's wife was going to join the church. I wanted to go and see her and hear her talk, hoping that it would relieve my feelings. I went to see her, but she did not talk any. So, instead of finding relief, my troubles were made worse than ever.— All I could do was to pray to the Lord to have mercy on me a poor condemned sinner. I believed that I would soon die and that my soul would go to hell, a reward for my sins. These words were continually in my mind:

Afflictions, though they seem severe,
Are often in mercy sent."

That night, while asleep, if indeed I was asleep, I saw a light which shined into the house. I was afraid to look to see what the light was, I was in such an awful condition. I thought when I saw the light that it was the end of time. Next morning when I got up all my troubles seemed to be gone, and everything looked different from what it had before. I commenced fixing to wash that morning, and instead of going grieving and mourning, as I had gone before, I went singing and rejoicing. My brother's wife came that day and told me her experience. It was the first time I heard her. I did not tell her much, I was afraid to take what I had seen and felt for a hope. I went on in doubts and fears for four or five years, when I dreamed I was in my father's house with mother and one of my brothers. I thought we had started to go where my brother Caleb was, who was then dead, and I told them I was going across the hill, and they said they would go around the bottom.— The path I traveled, around the hill

side, was a very narrow path, and was as white as snow. My feet mired in it like clay. I did not go far until I came to some beautiful timber. I heard a noise and looked and saw Caleb, my brother that had died sometime before. He was among the most beautiful timber I ever saw. I thought he looked around and smiled, and asked me what I was coming there for? I am coming to see you, I said, for I have not seen you in a long time. I thought he was clothed with a beautiful robe which reached from his head to his feet. The robe had the prettiest edging around it I ever saw. When he started to leave me he went up, looking like an angel. He went off smiling.

This seemed to satisfy me very much. I staid out of the church as long as I could. Fourth Saturday in January 1886, I went to Laurel Fork church and gave a reason of my hope and was received for baptism. I was baptized the fourth Sunday in Feb. 1886, by Elder Allen Thomas. About two weeks after I joined the church, I dreamed that I was at a neighbor's house and had started home. I asked my daughter who was with me, if she would go home by herself and let me go to preaching. I started on my way to preaching travelling a turn pike road; it became a road I had never seen, and I was walking along a beautiful level place.— There I saw a beautiful stream of water which ran by the road side. Here I thought I was lost. I then started up the steepest place I ever saw, but I went up it with the greatest of ease. I found some beautiful stones which were three by two inches square, with the corners rounded. I thought they were very beautiful; but I cannot describe their color.

I thought I would take some of them with me to show to the people where I was going, I thought they would not believe me when I told them where I had been, unless I showed them what I had found by the way. This road was so strange, I thought no one had ever travelled it before. I thought if I could hear a call I would think some one had gone on before me, I heard the call.— Then I came to the place I was climb-

ing to. There was a large crowd of people there, and I asked them what kind of people was there, they said, they were called the meanest people in the world, all except one whom I thought to be the Saviour. I told them to bring to me the meanest one for I thought that one would be the greatest. Here they are now, said they; they gave me something, as they gave all who came there, they placed it in my right hand and it came all to pieces and bloomed out, it looked like gold.

Then they began to arrange for all the people who were there to eat. That which they were fixing for them to eat was in square pieces. It looked like gold. I told them they need not fix anything for us, as there was such a large crowd. They said they could not fix enough for those who enjoyed it as well as we all did. I saw my husband and many others whom I knew there. Then I saw Elder Allen Thomas talking to my father, (my father had been dead for sometime) I thought my father said he did not enjoy one child any more than another; but where I was he enjoyed me the most. I thought it was because I had joined the church. He said he had been to meeting a few days before and had enjoyed the preaching. Then I thought there was a person to be baptized. They we started out and we were coming out of a building, the steps glistened like ice, and rounded off. The earth, as far as I could see, was as white as snow; and the path we traveled in was so beautiful and smoothe it fairly glistened.— Then I saw brother Allen Thomas and the person that was to be baptized standing in the water to be baptized.

Somebody spoke and said to me, are they not the most rejoiced of any people you have ever seen where we have been. I thought the person who thus spoke was Wm. J. Marshall. He was behind, and Elizabeth Cox just in front of me going on in the same path. Brother Thomas said to Elizabeth Cox, you must bring me that pin. It was square and of the color of silver. The edges of the pin were rounded. I thought she was sickly and could not

carry it, though she carried it beyond him and turned around and gave it to him and laughed. The water did not wet her shoes nor dressing. Then I thought their dressing turned white.

Then we were all on the bank. He said there is something you must take. He told some young people they could not take it; but I could, and when I had taken it, he said, there is something you must say. I said I'll be like this person, I'll be baptized in a few days. A little distance off I saw the awful place the wicked were getting into and some one spoke and said there was no danger of us getting into that place for we have been where they have not. Here I awoke rejoicing.

Your sister in hope,

RHOEA BOWMAN.

Quaker, Carroll Co., Va., Oct. 20th. 1857.

ELDERS GOLD AND LESTER, BELOVED IN THE LORD:—I have thought for sometime I would write to you, but a deep felt sense of unworthiness and my utter darkness has caused me to desist.

I have been (I believe) in a school which has taught me more than all the schools in the world could teach. I feel that I have been in the very belly of hell of late, and of all the darkness it seems that mine has been the greatest of late. I began to conclude last winter that I was going to have enjoyment all the time, but I have been brought to see that I am poor, worthless, and dependent and can do nothing unless guided by the unerring Spirit of God. I am a poor vessel and I am dependent every time to be filled, yea we learn by experience that man may devise his way, but the Lord must direct his steps. The first liberty I had, I was brought to see that I was a poor atom in the air and could not move myself. I could only turn as I was turned.

The greater the conflict we have the more established we are in the firm decrees of God. What a blessed thought that we are not our own keeper! We are kept by the power of God. God does not take us in on six months probation, and if we hold out faithful, we

are an heir of God and joint heir with Christ, but if we fail God is not our father and hence we will not be an heir to that eternal inheritance.

Does the son have to perform a certain amount of deeds in order to be born and have a father and become an inheritor of the father's estate? Such is absurd! The child has no part to perform in bringing about his birth, he is passive in the matter. If one of your sons is obedient and another disobedient will the disobedient one cease to be your son? by no means. God loved his people with an everlasting love therefore with loving kindness he draws them. God loves them though they are dead in sin and totally depraved, if they were in hell God would love them there, and his mercy, grace, and love is sufficient to bring them to him at his own time. Our salvation is already complete, yes the salvation of the people of God is already wrought out but God makes that salvation manifest to his people at his own time. I feel that he has brought many to a knowledge of the truth in this country; they are coming from the tents of wickedness (babylon) and from every direction and telling of the wonderful dealings of God with them. I have had the pleasure of baptizing 65 of the dear saints in the last 13 months.

I am now trying in my weakness to serve five churches which keeps me busy. I often think of you dear brethren and sisters in Va., W. Va., and N. C. I do want to see you again so much. I hope that my life may be spared to visit you again, but I cannot tell now. I am quite feeble all the time and feel that my stay here is short. I am troubled with the dyspepsia, heart trouble, kidneys and lungs badly affected. My lower limbs are almost paralyzed, cold nearly all the time. But that is all right. I want to be resigned to the will of the Lord in all things feeling that all things will work for my good if I am a child of God.

I feel that I have learned, "while in the world ye shall have tribulation."—The Lord has been good to me in giving me a hope in him and blessing me

with a devoted Primitive Baptist companion who is always ready to help me on my way.

Bless the Lord O my soul for his goodness and loving kindness towards me. Remember me and mine at a throne of grace.

Brother Lester, we look for you to visit us this winter, come to Ozark by Christmas, I hope Elder Taylor will be with us then.

Yours affectionately,

LEE HANKS.

Ozark, Dale Co., Ala., Oct. 7th, 1887.

TIMELY AND WISE.

DEAR BROTHER GOLD:—

It has been quite a long time since I have written any thing to you, and now if I should write to you, or make a visit to the brethren of your country, it would not be because I had no longer any place in these parts, but rather because I desired to hear of your affairs and impart unto you some spiritual gift.

A paper of the character of the LAND-MARK, designed for general circulation among all the brethren throughout the country, will quite naturally and almost necessarily be drawn out into a great variety of subjects. There is evidently a needs be for this. There are hundreds of people to whom your little messenger comes that have no preaching within reach, and no brethren near, with whom companionship and fellowship can be enjoyed. It finds many afflicted in body or subject to trials and afflictions in their worldly circumstances, while many are inquiring the way, with no one to instruct them.—Many are harassed with temptations from the adversary, and opposed and persecuted by relatives and professed friends. Above all are the errors, delusions and false systems of the times.—The old landmarks should be faithfully pointed out, and the way of truth so clearly set forth that those who read might run.

Correspondents from different quarters have in a measure the same to encounter, and a taste of the same expe-

rience as the readers, so that their communications will very naturally adapt themselves to the various needs of those for whose sake they write. I speak now only in reference to a single paper. But when we come to contemplate a number of papers, all devoted to the same object, viz., the instruction and edification of the saints, and these located in different sections, remote from each other, and their surroundings differing widely so as to afford them every advantage of a thorough knowledge of the condition and needs of the people whom they aim to serve, we might very reasonably expect that the ground would all be occupied, and nothing that would tend to profit and comfort would be neglected or left unsaid.

I find by comparing different communications that the Baptists of different sections differ on some points of church order and church discipline, and that there is more diversity in these matters than on doctrinal sentiment.—There can be but one right way in church matters, and it should be our aim to find that one way, and then endeavor to secure harmony throughout our borders.

I do not propose now to name or deal with the points wherein the practice of the church has widely diverged. Perhaps most of the churches have each maintained their own peculiar methods from their organization. Long established customs become fixed in our minds and affections, and they are not readily abandoned. Still, if honest inquiry for gospel rule prevailed for a time among us, greater harmony and uniformity in our practice might be expected to result. While I do not pretend to question the design for good of all the papers that have been started among us, I may question whether all needful good has yet been accomplished. Considerable diversity of doctrinal sentiment must have prevailed years ago, and the circulation of the papers has brought it out to the light, but it will be confessed that entire uniformity on all points of doctrinal sentiment has not yet been reached. What peo-

ple perfectly understand they are quite apt to agree about, and if this is so, much of the disagreement that exists is in regard to subjects imperfectly understood or else there has been a failure so far to fully and satisfactorily expound them.

Unless more could be accomplished in the way of producing harmony on many points of doctrine it would seem to be better to devote a larger share of attention to the fruits, as things that most of the readers would understand, and all of them might be profited. In this respect I have thought that the generality of the preaching that we have among us was much less devoted to discussion of sentiment, and more to experience and the fruits of the Spirit than the communications that we get through the papers. Religious papers open a door and opportunity for debates and disputations. If, when used for this purpose, there was always a desire to be enlightened good might result. If, however, our aim is to establish our own position, and maintain even the phraseology with which we have advocated it, division and estrangement will be the result.

We might suppose that general harmony, uniform order and fellowship in the Spirit and in the truth is the grand object and aim in all our papers. Why not suppose then that the same general objects would be sought and labored for by all the writers? There are sheep and lambs scattered about to be gathered into the fold, and there is also much to be done for the health and comfort of those already gathered in. Is there no balm in Gilead? Is there no physician there?

Yours in the gospel,

E. RITTENHOUSE.

Slate Road, Del.

TARRYING AT HOME.

DEAR ELDER GOLD:—

As I wish to send in my subscription money I feel like saying a little to you. Not having had an opportunity to hear much preaching since our Association,

I begin to get very hungry; for of all things in this life I do enjoy the company and fellowship of the brethren the most. How a people can enjoy each other's society when they cannot fellowship them I do not know; but we are held up to ridicule because we show that love and fellowship to each other. Why they come to my house and tell me we are a selfish, bigoted people, and that we ought to be more liberal. I just do not believe they know what liberality is. I have to take some hard speeches, and they say I get angry.— Now I can't say it pleases me very much to hear some things said that are said, but if I get angry my conscience does not accuse me. I am sure I do not begin with them, and I do not abuse them as some of them do us. I know as the matter stands we cannot agree.

I cannot go to the meeting at Malmaison this year to hear you all preach, but I hope the Lord will give me a feast at home. Neither can I go to Cane Creek to hear brother Greenwood, but pray that I may yet see him and hear him preach; for I have longed to see him for many days. I can't talk or write to my satisfaction, and brother Greenwood seems to be so gifted, that with great longing have I desired to see and hear him. But God's will be done.

Brother Gold, perhaps you will think me more simple than ever. I am very weak and somewhat nervous, not being well at all.

May God always bless you and yours.

EMMA HUDSON.

EXPERIENCE.

DEAR BROTHER GOLD:—

For the first time, by the request of the brethren, I undertake to write a short sketch of my hope of a blessed state after death.

When about the thirty-fifth year of my age I became alarmed from a fear of death and a final judgment which aroused my poor and helpless soul.— This caused my poor alarmed soul to weep and to vent forth cries to God for

mercy. In this sad state I betook myself to trying to pray. I could say nothing only to beg God to have mercy on me a poor lost and undone sinner.

Dear brethren, so heavy was the burden and guilt of my sins that weighed upon my feeble head and guilty soul that for several days I never cast my eyes toward heaven, though I knew it was God's throne. In this sad condition one day I traveled along a canal, and the birds were making melody with their notes. It seemed to me that everything was praising God but me.— Could I have changed stations with the beasts or something that had no soul I would have made the exchange. In this extremity of soul I went on from day to day, and would smile upon my breast and beg God to be merciful to me a poor undone sinner. I would travel the dark road for miles and beg God for mercy. I could take no rest day nor night. I remember going home one Saturday night to see my family. I was at work about ten miles from home, and took leave of them on Sunday morning for the last time, as I thought. I started on my way, and spent that day in mourning over my awful condition. I would travel awhile until my grief would become so great that I would lay down on the side of the road and vent forth my fruitless cries to God for mercy. In this mournful state I spent that day until late in the evening. As I was traveling I believe God sent those blessed words which brought peace to my poor, troubled soul, expressing these words: "Blessed are the dead which die in the Lord, for they shall rest from their labors, and their works do follow them." Here I felt that I was a new creature, that the Lord had made me so. Under this frame of joy I went on for about a month, thinking that all my troubles were gone, and peace and pleasure would be my lot the remainder of my days. But oh my dear brethren, when first the tempter met me he tried to persuade me that I was deceived. After a short meditation I was made to say my Savior has done all things well, and so continued on. Sometimes my evidence and hope of a pardon seemed to grow brighter, and then I would be left to travel in the dark for some days. But I kept

on about the space of three years, thinking that I never would offer myself to the church, until at length one night I lay down upon a pallet to rest myself. There appeared unto me a small image about the size of an infant, the fairest object that I ever saw, and spoke these words in so sharp and shrill a voice that caused my ears to ring with the voice. It said, "The Shepherd has conquered the stranger." From that time I could not rest until I went and offered myself to the church, which I did, and was cordially received and baptized a member of the church at Concord, Washington county, N. C., near Scoopernong river. I remain in the same until this present day. I am about seventy-seven years of age.

We had no minister, and I would sometimes try to pray in the church, and though weak my effort I thought to be; until at length one night I had a dream, and thought I was conveyed to a large building, where I saw a line of happy souls, all of the same dress, and of the same height, and I sat down in a low place where a lamp was brought upon a stand, and set at my knees. I looked through the light and saw one like the rest of the sons of men, but his garments far excelled the light—the fairests of all the fair. At this I awoke under such impressions of heart that I could not rest day nor night, so impressed that I could not sleep but little, until at length one Saturday evening I was on the road driving. I sat on the cart trying to pray to God for relief when it seemed that the world to my view broke into an open light, so that the forest seemed to outshine all brightness I ever saw, and, while I sat and looked upon the wonder, my eyes were turned away into a shade about the size of a large table, with a book opened in the middle. When my eyes fell upon that, it seemed that it was unfolded to my view. Here I commenced preaching to the trees, and every word gave ease to my breast. After this I was liberated by the church and continued trying to speak in public for some time, until at length I heard an old servant of God preach, and his gift so far excelled the weakness of such a poor creature as I felt myself to be, that I fell back determined never to try again to preach. No sooner had I this done, I was shrouded in darkness for the space of three months. I would leave the house every night and resort to the field to try

to pray to God to remove this darkness and reveal the light that I once enjoyed, until at length one night I was on my poor bended knees, when I saw a light break forth in the sky, about the size of the moon when on her quarter. It rolled down before my face and went off in streams of light, and I beheld it so far as my sight would extend. I stood on my trembling knees begging God to unfold the mystery. I rose up and went in and lay down, but could not sleep I was so alarmed. The night after, I traveled along a pasture fence, and fell upon my knees, and my eyes were directed to the same place where I saw the same wonder in greater light than before. "O Lord," I said, "what doth this mean?" I returned to the house and lay down and slept soundly all night, and awoke repeating these words: "The sun shall no more go down, the moon shall not withdraw its light, but the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." Here the light of the gospel shone clear, and the sun shone brighter and more lovely than before.

Here I will lay my pen aside and cease to write, and leave the matter to your consideration. What I have written I am ready to testify to before any council on earth. If you think this worth a place in your paper you may insert it; if not, lay it aside.

I assign myself as ever yours in the bonds of love.

STEPHEN M. BIGGS.

Creswell, Washington county, N. C.

Remarks.

We could wish our dear aged brother had written much more. How precious these old brethren are that have borne the heat and burden of the day, and who shine so sweetly in the end of their days. When one with such an experience as brother Biggs comes up as a witness there is no uncertain sound, no sound of ax, hammer, nor any other tool or work of man.

P. D. G.

He that loveth truth is born of God.

The raging sin of this age is the love of money.

EXCUSES, OR STONES.

"And they said among themselves, who shall roll us away the stone?"

Doubtless you all know these were the words of those blessed women—*May Magdalene* and others—that loved, followed and ministered to *Jesus* while in the flesh, and that had so lovingly and truthfully bewailed him in death, and that had waited and watched where and how they laid his dead body in burial; and then returning home, had prepared sweet spices to anoint his body.

And now, just so soon as the sabbath was gone, and they might do any work, even as the first day of the week began to dawn, they started out with their precious ointment to find his body.—And, although they had seen his dear body lain in the sepulchre hewn out of a rock, and a very great stone rolled against the entrance, and this sealed with the king's seal, which to break without leave was death, and a watch, a guard of men, placed to protect all from any interference, not once did they seem to falter, or linger, or doubt the fulfillment of their devotional work. And more remarkable still, not once did they question, "will the stone be rolled away for us?" but "who will roll us away the stone?" Ah what a faith! what beautiful, heavenly faith! Just think what difficulties were in their way! what, humanly speaking, immovable impediments were between them and that loved body. How they had loved *Jesus*. Was it their love or their faith that started them out at the first dawn of day so strong and exultant and so well assured of success as to wonder only who should roll the stone away, when such great and dangerous obstacles lay in their way? One only equalled the other. And one must go with the other, as that "faith works by love," and these are proportioned to the sense or amount of sins forgiven. So a *Mary Magdalene*, the once so great sinner, has a faith helped by love that overcomes the combined power and authority of *Pontius Pilate*: yes, overcomes the world.

Blessed women! bowed and burden-

ed with deep mourning grief, for their beloved Lord and Master crucified!—the savor of a sweet smell as of sweet burning incense, unseen ascending heavenward from the altar of their devotion, while the odor of their sweet spices trailed behind them as they went wondering "who should roll us away the stone?"

Perhaps they had asked *John*, or *Peter* or *James* to go with them; and they perhaps had reasoned about the propriety of such an errand under the circumstances, and had said "no, it is no use. Reason should teach you it will be in vain with that stone and seal and watch." But the law of faith was never understood by, or made to accord with, human reason. And so men, naturally, and in all things else necessarily, given to ratiocinate, falter and fail in spiritual obedience and devotion, when women are strong and advance far beyond. For love comes first, and love gives law to a woman.—And divine love adapts to the law of faith. Therefore let a woman love *Christ* and this passion becomes a law so fully adapting to the rule of faith that she will go out not knowing whether or understanding why, save that her beloved Lord said so, without a thought of reason or a question of propriety. It is enough that *Jesus* said do so and so. And when there is no special command, she acts from impulse born of love, and love is a law divine.

So these went forth with their sweet spices proving their love and faith by the great things virtually surmounted. These poor, frail unknown women representing a faith stronger than the Roman nation! Greater than *Cæsar*!—Representing a faith to which nothing was impossible. How strong? do you ask. Strong enough to act upon.—Thus it was strong enough to roll the stone away.

An lo! angels sat upon the stone as rolled away? Angels to meet and greet them instead of the three great immovable hindrances that reason said would.

And dear sisters that love would serve

Jesus, and the Lord will always send angels to roll away the stone for you. Remember there could be no greater or apparently more immovable or dangerous obstacle in the way than these three combined. They represented the power and strength of the nation.—And yet how many sisters and brethren let little stones, even little excuses, keep them from seeing the body of Jesus. You may think these women had more devotional faith and strength because Jesus did more for them than for you. Not so; but because they did more for Jesus than you do. Jesus has done just as much for you.

Doubtless many of you are impressed to do deeds of charity, and otherwise do your duty in the matter of giving, but there is the stone of covetousness in the way, sealed with the fear of future want, and your pride set as a watch to guard the whole. Yes, you know a dear afflicted sister in need of clothing that you would gladly visit and help—the dear Savior knows you would—were it not the duty of those living nearer, or of her rich kin folks.—But Jesus brought you the garment of salvation independent of those nearer or of your rich kin. You know of a bed-ridden brother whose family are in want that you would delight to visit and minister to were not the family so low down socially. But can you ever stoop so low in reaching any mortal as Jesus did to stoop to you? You know another afflicted and unfortunate brother whose little ones want bread, that you would cheerfully give, but that brother has had to acknowledge two or three times to wrong-doing, and you fear he is not quite right. Do you realize how many daily and heart-hid sins Jesus has to bear in you, and all, and still love you and give you bread from heaven? You would give to the preachers, and without grudging, the Father above knows, but one is too rich to need it, and another so poor it might puff him. Does the Lord withhold his mercies from you because so rich in the like you don't need them? or else so poor it might ruin you? Besides, the Lord commands you to give

according to what you have, and not according to what they have or have not. You would give toward church expenses, but widows, and sisters whose husbands are not members, rarely give, and you don't propose to make up this lack. But Jesus made up your lack and paid all that he had for your redemption. Another sister would give to preachers and church, but thinks brethren should attend to such matters. But equals in receiving should be equals in giving. Another would give, but has so little, is so poor herself.—But Jesus counts your dime from a dollar, as much as my ten dollars from a hundred, or a hundred from a thousand, or a thousand from ten thousand.—Just think of it, your dime equal to a thousand dollars. And your obligation to give it is just as strong and binding as that of the richest brother to give in proportion to what he has. Oh these stones of covetousness and pride! Go out with sweet spices and let the angels roll them away.

Then there are many dear children of God dissatisfied as living among other denominations. I know several with the Missionary Baptists who want to come to the Primitive Baptists, and would but for some great stone in the way. These object to the mode and manner of missions and such institutions. To some the stone is the disapproval of husband or wife or children or friends, sealed with public opinion. To others, the stone is re-baptism, sealed with the idea of instability or a turn-coat. To others—generally brethren—it is the low social and worldly status of Primitive Baptists, sealed by their lack of social and business power and position.

But oh! if these should come forth how many of these stones would be made to cry out in praises and would be made to greet you as angels of God instead of frowning stumbling-stones.—A man once said he would shoot the Primitive Baptist preacher that dared baptize his wife, at the same time forbidding her to join them. But her faith, strong enough to act upon, was strong enough to roll the stone away,

and the day she was baptized God sent the arrow of conviction to the heart of her husband, and tears and trembling were instead of the shooting. So an angel moved and rested upon the stone meant to hinder her. Indeed the heart of stone was turned to a heart of flesh where God imprinted his law that day. And so he will roll away every stone in the way of obedience to Jesus Christ, or else make it for your good and his glory. The Lord commands his every child to arise and be baptized. And the true or gospel baptism can only be administered by the authority of the one church of Christ. To hold back and hesitate because some great stone is in the way barring the entrance is not only to forget how the great stone was rolled away for these poor, frail, unknown women, but also it is to deny Jesus. If you thus deny him before men, he will deny you before his Father's throne. And what will you do when, for instance, death hovers low over your darling, and all arms of flesh fail you, and in your utter helplessness and agony you irresistibly turn to Jesus in prayer and no answer. Jesus denies you because you have denied him. Will one half hour of such agony before the throne veiled prove preferable to the transient displeasure of friends or the world?

O sisters, go forth with your sweet spices, whether to observe the gospel ordinances, or to minister to the members of the body of Jesus, and angels shall serve you, whether to roll you away stones, or minister to you in the dark hour of sorrow and distress.

R. ANNA PHILLIPS.

THE ROCK HILL CHURCH.

DEAR BROTHER GOLD:—

I take the liberty to write a letter in regard to receiving the members and the constitution of Rock Hill church, in the bounds of the Abbott's Creek Primitive Baptist Association, which I want you to publish in the LANDMARK, as there appears to be a misunderstanding with some of the brethren in re-

gard to receiving the brethren and sisters composing the Rock Hill church, also in constituting them into a church.

Part first, Wm. Lawrence gave the Primitive Baptists a house to preach in, and, accordingly, Elders I. Jones and R. W. Snider gave an appointment to preach there, which they did at the time appointed. After preaching the door of the Baptist church was opened for the reception of members, when four came forward and were received in the presence of I. Jones and R. W. Snider and brother George Adderton, a private member. After they had received the brethren and sisters, they concluded that there could be a church established there, and, accordingly, brother Jones left an appointment to preach there on the 18th and 19th of Nov., 1886, for the purpose of constituting a church of the Primitive Baptist faith, if found orthodox and sound in the faith. Accordingly, Eld. R. W. Snider applied for an arm from Mt. Tabor church to meet brother Jones and himself there at the place above stated. This church responded to brother Snider's request, and appointed an arm consisting of four brethren, viz.: Jas. H. Boroughs, Wm. King, Isham Bean, and, in case of failure, Wm. Cox. Three of us met Elds. I. Jones, R. W. Snider and J. B. Hill from Tom's Creek church. Also brother Noah Skeen from Tom's Creek church, and J. W. Hinson from Sugg's Creek church; and all the rest of the brethren that were present were invited to take part with us in constituting the church.

After duly examining them on the principles of faith and doctrine we found them orthodox, as we believe, and we constituted them into a church of the Primitive Baptist faith and doctrine.—After the church was constituted the door of the church was opened for the reception of members. Wm. Trogden came forward and told a good experience of grace and was received into the fellowship of the church, and appointed to meet at the water next morning at 10 o'clock, a. m., for baptism. Accordingly we met at the hour appoint-

ed and opened the door of the church for the reception of members, when three others came forward and were received into the fellowship of the church, and Elder Jones led them down into the water and baptized them. This was a pretty sight in a desert land, and my soul was made to rejoice in God my Savior for his wonderful works to the children of men. Although they met with a great deal of opposition in that desert land, the work of the Lord went on regardless of all the opposition that they met with.

We believe where God begins a work he will perform it until the day of Jesus Christ.

And now a word to our leaders.—Take care that you do not cause the children of God to err; for I see very plainly that some have. My prayer is that God will keep us humbly at the feet of Jesus.

Your brother, as I hope, in Christ,

J. H. BOROUGHS.

Kemp's Mills, N. C.

EXPERIENCE.

MR. GOLD, DEAR SIR:—I have been impressed by some means, to write a few lines for publication in the LANDMARK, if you think proper.

I was born blind in sin. I have had a great trouble of mind ever since I was about twelve years old, of death and judgment. I have had several dreams that gave me great trouble. A few weeks ago I dreamed I was standing in the yard one night, and I thought I heard a loud noise something like a blast, and I turned and looked and a great smoke, and loud clap of something like blast would shoot forth smoke and light like the light of fire, and I thought that the judgment day had come, and I fell on my knees and tried to pray, for I thought I was a great sinner. But still I went on with my load of guilt trying to ask the Lord to forgive me. One night I lay down on my bed with a heavy heart, and I thought I was off from home, and I was trying to get home, and thought it

was night, and my little sister appeared before me with a light and I got home, and just then I awoke in the worst condition I ever have experienced. There was something that seized my whole body, and I could not lie nor sit, and I arose from my bed, and my mother was awake, and she asked me what was the matter, and I said, I believed I was going to die, and I wanted her and papa to pray for me, for I was a great sinner and without mercy from a higher power than man I was forever and ever lost. It seemed to me that I was surrounded with a black wall of darkness which I saw no way to get out of, and that was my sins, and without mercy from an all-wise God that I was bound to sink into everlasting destruction. I went on in that condition, and I would try to pray, and all I could say was, Lord have mercy on me, a poor sinner, for about one month. One night I was lying on my bed thinking I could not stand it but a few more days, and something seemed to say, your sins which are many are all freely forgiven. Then it seemed that there was a great burden gone, and I did know where it was gone, and I thought the Lord had done great things for my poor soul.

But doubts and fears soon began to come in my mind, but I thought I wanted to join the Old School Baptist church and be baptized, but was afraid I was not fit to be among what I do believe is God's people, for I think if I am one I am the least of all, for I just have escaped that awful doom, and if it is the will of the Lord that I should join the church I hope he will give me a spirit to go forward and tell what the Lord has done for my poor soul.

I will say no more this time, hoping you will remember me in your prayer.

NANCY A. RAKES.

Shorts Creek, Carroll Co., Va.

MIXTURES.

DEAR BROTHER GOLD:—I have just returned home and have concluded to drop you a few lines to let you know something about our joys and sorrows,

I visited the South Carolina, Prince Williams and Mill Branch Associations while I was gone, enjoyed good health the most of the time, and enjoyed most of the meetings, reached home yesterday at 3 P. M., found my family all living, but found some of them sick, and found them all in much trouble in consequence of the great calamity which has come upon us, as well as upon others. It seem to be one of the most distressing times along Neuse river that we have ever known. The water came down the river in such quantities, and with such rapidity, that the people living in the lower portions were unable to get out with their families and stock before it got so deep that a great many families had to escape in canoes, leaving their effects packed in the upper stories of their dwellings, the water sweeping across and over the farms, through houses, barns and stock lots, destroying stock, poultry, corn, fodder, cotton, peas, and fences and giving but little time to secure anything.

It is impossible to give any correct statement of the damage. The water came up into our horse lot, but did not destroy any of our stock. The damage on my place by rain and freshet must be about three hundred dollars, my own at least two hundred and fifty dollars. But oh how thankful I ought to be, that the dear Lord has spared me my dear family.

While I am unable to see my way out, brother Gold, still I do believe there is a way, beside it is a good way too, because the Lord hath said, all things work together for good to them that love God, and I believe it is so, although I am unable to see how it is going to work. Our apostle hath told us that our God shall supply all of the needs of his children, according to the riches of his glory by Jesus Christ, and he will too, and that will be far better than to supply our needs according to our carnal view.

But you know, dear brother that we often forget the promises of our dear Father, and go down into Egypt for help.

Brother Gold, I will close for the

present, as I wish to give you a sketch of my tour some time. I should be glad to see you, think you could comfort us in our great trouble. May our dear Lord give you and sister Gold a mind to pray for us, that we may obtain mercy, and grace to help in time of need. Remember my love to all the brethren and sisters with whom you speak about us.

Affectionately yours,

JOHN R. ROBERTS.

Golbston, N. C.

FROM A FRIEND OF MANY YEARS.

BROTHER GOLD:—I send you two dollars to pay for the LANDMARK which I have read with pleasure, and many times in my low state have been comforted and encouraged when I read the many trials and temptations that christians pass through here in time. I am somewhat encouraged and try to press on, although I have had many dark days since I saw you last, and feel to-day like if I could see you and tell you all my ups and downs it would relieve my mind. I feel that I would like to talk with you on the 12th chapter of Matt. Our Saviour spoke not without meaning, and in that chapter he rebukes the Pharisees who endeavor to make the outside clean, but inwardly they are corrupt; and then when the unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none: when he hears the gospel preached it is no food to him: when he meets with christians, and hears tell of their trials and temptations, and how the Lord has delivered them out of all, it is dry and idle talk, and no rest to him.

Then he saith, I will return unto my house whence I came out, and when he is come he findeth it empty, swept and garnished. To all human appearance that house is now clean: the man becomes a moral man, and very often becomes very religious, as the Pharisees were at that time, and are yet. They think God that they are not as other

ZION'S LANDMARK.

men, not as this poor Publican who can claim nothing but being a sinner. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. This first state was bad for he was justly condemned before God, and he took seven other spirits which may be called false accusers which is common at this day; high-mindedness, lovers of pleasure more than lovers of God, lovers of their own selves, covetous, having a form of godliness, but denying the power thereof.

All these spirits are the children of Satan, and are his favorite brats at this day when he expects to accomplish so much in his white dress. When these spirits all unite we would think they would quiet the conscience and the man settle down that he is as good or a little better than any one else, and some arrive at or very near a state of perfection which is a worse state than the first. For if we say we have not sinned we make him (God) a liar and his word is not in us.

Brother Gold, when I commenced writing I did not expect to write more than to tell you that myself and family are well, and to inform you that we are still destitute of a preacher, and I think in a cold state. May the Lord send laborers in this part of his vineyard. May true and undefiled religion spring up. May Zion once more prosper in this part of the land is my prayer.

I do not know whether to send this scribble or not, so if it comes to hand look over it and excuse bad spelling.

Brother Gold, I write this letter because I have thought of you a great deal of late, and as I am personally acquainted with you, you will look over my weakness.

J. W. BEAM.

Memory, Rutherford Co., N. C.

DEAR BROTHER GOLD:—I feel impressed to write you, for I never wanted to talk to any one so much in my life. Your preaching at the Association

found me. The dark cloud had gathered over me, and thundered so hard and lightened so sharp that I was made to fear and quake. But there was an anchor that held me, and that was Jesus—blessed Jesus. Things had got so dark I could not understand. I could not eat, nor sleep, nor pray. I could utter words but with no feeling. I was in this condition almost two months.—One morning when I rose up it seemed to me my soul in me was praising. The fear of man was taken away. They could only kill us and then they are left powerless. They had no power over my soul. I was ready to offer my soul a living sacrifice at the feet of Jesus, if it was required. I felt I had no one on earth but Jesus, and no one in heaven but Jesus, and I had no desire to live. I wanted to go to him. I was tired of life. Every thing was against me.

The remark was made that I left the Missionary church with a lie in my mouth. Let me explain to my Missionary friends. I would have been with them to-day if I could. I fought against the doctrine as long as I could. I tried to believe what I pleased and stay where I was, and thought I would, and had made up my mind I would never leave them. But God changed my mind. I was not my own keeper. The things I thought I would not do were the things I did. I did not mean to lie willfully, but the bible says, "Let God be true and every man a liar." I am willing to own my faults, I do hope I am clothed in Christ's righteousness.

I am ready to answer to every charge you can bring. I know the power of God represents the stone, and the breast-plate Christ's righteousness, and the shoes of the gospel will stand the test. Everything else has failed I know, but thank God my faith has not failed. I feel I can trust Jesus though he slay me.

Your sister in much trouble, if one at all.

MARY A. MIZELLE.

Williamston, N. C.

ZION'S LANDMARK.

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

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

VOLUME XXI No. 3

WILSON, N. C., DEC. 15 1887.

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as second class matter.

Editorial.

WONDERS IN HEAVEN—SIGNS IN THE EARTH.

Sister Mary C. Stewart requests my view of Acts 1: 19—27.

Perhaps few scriptures contain more of heavenly mystery and divine glory—if there is any difference in scripture.—The difference lies in the subjects considered. This one relates to the fulfillment of some of the most wonderful prophecies, namely, those directly bearing on the end of the Jewish dispensation, or legal world, and the beginning of the creation of new heavens and a new earth wherein dwelleth righteousness.

The apostles were inspired to declare the glorious meaning of the scriptures. For the Spirit of God was poured out upon them, and they did speak with tongues. Jesus is the substance, center and theme of all their preaching.

The gospel heaven was opened unto them, and Jesus appeared enthroned in glory. Stephen beheld Jesus on the right hand of God. John saw the heaven opened and the Spirit of God descending like a dove, and lighting on Jesus. Peter, James and John saw Moses and Elias in glory, and Jesus

was transfigured before them in surpassing brightness of glory.

The coming of Messiah in the flesh was itself the most wonderful mystery. Heaven came down to earth, for the heavens bowed when the Holy One came from Mount Paran. What signs when Jesus came down from heaven!—The legal heavens of the former or old dispensation were shaken and rolled together as a scroll fully written and filled up, and fulfilled, and then laid away.—The lights of that legal or Jewish world were blown out and removed. We know that literally the Jewish world with its lights was darkened or wext out, and that signs and wonders, such as had never been known before, were performed by Jesus in the Jewish world or legal heavens, as well as on earth.

When Jesus arose from the dead what a display of power, and what mighty signs and wonders were done by him. Who is this that cometh up from Edom, with died garments from Bozrah? Jesus who is mighty to save comes up from Edom or earth. "Blood and fire and vapor of smoke."

The blood of Jesus is shed that cleanses from all sin. The baptism of the Holy Ghost is as fire in consuming all the sins of his people. The vapor of smoke is the darkness settled over the Jewish nation, or a representation of the darkness that envelops the minds of the Jews. We know that to this day their foolish heart is darkened, for their sun is gone out, and they are in the night and stumble.

The worship under the old testament was by the moon, and hence it reflected the sun, as the natural moon proves there is a sun. The moon or law worship is turned into blood, for Jesus is the end of the law, and his blood was

foreshadowed in the sacrifices under the law.

The great and notable day of the Lord is the day of Pentecost, and that day is yet in the sense that this is the last time, or these are the last days.—The sacrifice of Jesus, or the offering up of Jesus according to the law and the prophets, must be fulfilled in order to the pouring out of the Holy Spirit on the day of Pentecost.

When Jesus paid the debt and made an end of sin the foundation was laid in Zion, the iniquity of that land is removed, and hence it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Then Peter in the following verses proves or shows that all this prophecy of Joel had direct reference to Jesus, and that it was fulfilled on the day of Pentecost, and in what preceded that day in the life and death of Jesus.

David also is brought in by Peter as a witness to prove that Jesus is the mighty one that is brought up from the dead, and lives forever in heaven and in his people here on earth; and that therefore mighty signs in heaven above and in the earth beneath are displayed; and that by him all that believe are justified from all things from which they could not be justified by the law of Moses.

Among the precious truths of the gospel how full and perfect is the truth that all that truly call on the name of Jesus shall be saved.

P. D. G.

IN THAT DAY.

For in that day every man shall cast away his idols of silver, and his idols of gold which your hands have made

unto you a sin. 1st. 31:7.

Sister Emma Hudson requests my view of the above scripture.

"In that day," refers to the gospel day most generally in this book. In the 4th chapter Isaiah says: And in that day seven women shall take hold of one man, saying: "We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach." In this day we find all sects and orders, which make up the number of the name of the beast, while they are Arminian, believing works to be adequate for food and raiment, consolation and righteousness, yet they claim to be christians, and call upon Christ to let his name be called upon them.

It would be very reproachful for one to claim to worship God and not have Christ connected with it in some way; and as they do not need him in the work, they wish his name to take away the reproach incident to such work and profession. In that day shall this song be sung in the land of Judah—land of praise: "We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. 26:1. "On this rock I will build my church, and the gates of hell shall not prevail against it."

Could we not sing salvation by grace through the power of a sovereign God, would we not faint by the way, and despair of entering into rest? But he has said: "Open ye the gates, that the righteous nation which keepeth the truth may enter in?"

But you may say: "Do I keep the truth?" Do you trust in your own strength, or in the Lord? Do you not feel that if the Lord does not save you you will not be saved? Do you not sometimes feel that your trust in him is not in vain, and that he will come and

save you? Then trust ye in the Lord forever; for in him is everlasting strength.

This is the day in which ungodliness was to be taken away from Jacob, and a pure language turned unto the people, and the Spirit of the Lord poured out upon all flesh. In the preceding verse he says: "Turn ye unto him from whom the children of Israel have deeply revolted." This turning was for Israel to do under the law; for in the coming day every man was to cast away his idols, not only of the Jews but also of the Gentiles, even as many as the Lord should call from darkness unto his marvelous light.

Israel in the days of Isaiah had made themselves idols of gold and of silver, and worshipped the works of men's hands, which the Lord had commanded them not to do, and therefore it was a sin unto them. They were to have no other gods before them. His glory he will not give to another, nor his praise to graven images. When Israel refused and rebelled they were devoured with the sword or punished for their disobedience, but the Lord took not his loving-kindness from them nor suffered his faithfulness to fail, and therefore turned them back again and again unto the enjoyments of the good of the land which they always eat when obedient. And finally when he sent his Son into the world he set him as a refiner's fire, whose fire is in Zion and whose furnace is in Jerusalem, and he purges the sons of Levi, fights for Zion and the hill thereof, and defends Jerusalem, passes over it and preserves it, and sets up an ensign for the people, even holiness to the Lord.

As Israel was the type of the church in this day, and was an idolatrous people, and was made by the coming of the

Lord to cast away their idols, I will see if we are the people that answer to the type. If we are the people typified by ancient national Israel, we must in some sense answer to them, not only in our doctrine, practice and devotion to him, but in our idolatry as well. Not that we must necessarily practice it in order to prove our identity, but we must know we have the principle in our nature. To believe ourselves free of a disposing tendency to idolatry would be worse than Arminianism and a sure evidence against the genuineness of our religion. Just as sure as Israel was prone to the worship of images or idols made of silver and gold, so sure are we disposed to that which was typified by those idols. And as they were turned away from them and delivered from the consequences by the coming of the Lord Jesus, so must we be kept by the power of God through faith unto salvation, ready to be revealed in the last time.—Then, and not until then, shall we be made to fully and finally forever cast away every thing but Christ and the worship of his great and wonderful name.

I will now see if we are in any way subject to idolatry and do worship idols. We need not conclude that we do not worship idols because we do not set up graven images in our house and on every high hill and under every green tree as did Israel. But we must look for the antitype in us. An idol is any thing that comes between us and our God so as to turn our consideration from him that is due him, whether it be lands, houses, wife, children, self or life. And idolatry is a love for these things and a devotion to them that are excessive.

Was not Israel in her first calling made to cast away her idols? and did

she not return to them again? Were we not killed to the world and all that in it is? Jesus says: "Except ye forsake houses and lands, husbands and wives, father and mother, and hate your own life for mine and the kingdom of heaven's sake ye can not be my disciples." Did we not do all these ere we took up the cross and followed him? To be his disciple is to follow him. Are we thus unreservedly following him yet day by day? Or do we not sometimes forsake or depart from our first love and leave off doing the first works? Then the Lord graciously chides us and commands us to return to our first love and do the first works. Just as the Lord commanded Israel to return unto him from whom she had deeply revolted, and we are made to cast away these things that were sin unto us and grieved the Holy Spirit wherewith we are sealed unto the day of redemption. And then for a time we with deep humility serve him with reverence and godly fear, and promise him to never forsake his paths again.— But alas! how soon we find that we are out of the way and are mourning his absence, and are made to chide ourselves because of our slothfulness in not heeding his gracious admonitions. Finally we arise from a state of slumbering and unbelief, and open the door and call for him; but he is not there.— He has withdrawn himself and we go about the streets—the paths wherein we once found peace, and we find him not. We call for him and he answers not. The watchmen that go about the streets find us and they smite us.— They take away our veil. Oh! with what power the preached gospel comes to us from the servants of God. We are reproved, rebuked and exhorted.— Our covering or excuses are removed

and we must acknowledge the justice of the sure chastening. Finally we go to the daughters of Jerusalem—the saints who are in the way—and they finding we seek our Beloved, and are sick of love, join us in the search, and soon we find him in his garden, the church, feeding among the lilies, and oh! what a glorious finding is this; and we sit down under his shadow with great delight, and his fruit is sweet to our taste. Oh! that we might ever thus be found in his gracious presence, hearing fall from his sacred lips his glorious, soul-cheering and life-giving gospel.

Do we not remember with what joy and peace we sat down among the saints of God when we first had the privilege of the fullness of their fellowship? and did we not then feel to say that one day in the house of the Lord is worth a thousand? Yes, we had a feast of fat things, wine well refined upon the lees. Then we let nothing come in the way that could possibly be avoided to prevent our meeting with the saints to worship our God. Then we were diligent in and careful to maintain every good work. We were ready to minister to the necessity of the poor saints, and to relieve our pastor of the labor to some extent of supporting himself and family while he so faithfully served us in word and in doctrine.— These were surely happy days

When I go to a church that is fully alive to these things, and is in the enjoyment of fellowship, fear and love, and they are all there to greet me with a cheerful smile and a warm, hearty shake of the hand, and bid me a soul-cheering welcome to their hearts, and sometimes before I get there my ears are greeted with harmonious and melodious strains of the songs of Zion, my soul joins in

the glad refrain, and the cares incident to my labors are driven away, and with joy I enter the assembly of the saints, and with renewed vigor and the ability that is given me proclaim to them the gospel of the son of God.

The most prominent species of idolatry in this day is coveteousness. Paul says, the love of money is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows. Instead of our seeking every opportunity to go to meeting and do our duty in every particular, we are often too ready to find excuses. For one to stay at home and attend to his secular affairs on meeting days is with perhaps some exception the poorest excuse possible. If any member of the church has the right thus to do, it would be far more so as a general thing with the pastor. If one cannot lose one day in each month and make a living, how in all reason can the pastor lose at least half of his time and live. Why is it our people do not do more for their pastors, and attend more strictly to their duties as members of the church? Is it not because they think more of their own individual temporal comfort than they do for those whom the gospel requires them to care for? Is not this idolatry, and should we not put these idols from us? After having once put them away, when we were crucified unto the world, and the world unto us by what law do we presume to turn to them again?

It is right and commendable that each individual should seek an honest living, but not lay up riches against the day of wrath, and to neglect the plain and positive commands and exhortations in the scriptures of truth. As we

have opportunity let us do good unto all men. Anything short of a simple confiding trust in God, for the sufficiency of his grace for life and salvation in Jesus, and a strict observance of the laws in Zion is idolatry as typified in the text and must be removed or taken away ere we can enjoy fully—to the extent designed—either the blessings of the kingdom as set up here, or as it is triumphant in the life or realm beyond the realities of natural life. The things of this life if properly used are a blessing, but if not they are a sin and curse to the user. I might itemize many other things, but will let this suffice for this time, hoping it will be sufficient.

P. G. L.

END OF YEAR.

The last days of another year are near at hand. While we do not esteem one day as any more than another, we yet note the flight of time by this method of measurement.

The number of my months is with the Lord. My times are in his hand. Because we know not what the morrow will be we should say, if the Lord will we will do so and so. Even in the matter of ordinary worldly business, such as buying and selling, or trading, we should say, if the Lord will we will do so and so.

Does time ever pause one moment to serve us, or at all slacken his march at man's behest. Imperceptibly age creeps on as we can bear its approach. Gradually the limber limbs of youth stiffen as time lays his stern grip upon us, and the once nimble youth toughens into the stiff old man. But this is done so gradually that we cannot tell when nor how; but by comparison we see the difference that intervening years make.

So in the life of the child of God.—We are not conscious of any sudden nor great change, but, looking back for

years, we see that from well established principle we do many things, while there are many hopeful changes from what we once were.

Time will soon finish with us all the work assigned him to do, and then we shall go, no more to return.

In the political and natural world there have been the usual commotion and agitation. Corruption is bold and boastful. Seldom are criminals brought to justice. This is an age of making money an idol. It is very successfully done too. Mankind prove by their works and deeds too that there is no sign of improvement in the morals of mankind.

In what is called the religious world we see the love of money rampant.—The great cry of all is money—money—to pay preachers—money to educate men to preach—money to convert the heathen. While pride and vanity display themselves in costly houses of worship, and they suppose that gain is godliness. From such we are to withdraw or turn away.

Having obtained mercy of the Lord we continue to this present day, testifying the same old doctrine of God our Savior.

P. D. G.

The mother of our dear brother P. G. Lester peacefully passed out of time, and was released from this bondage of mortality at her home in Va., on Dec. the 11th.

Like a wise and loving son he has nourished and comforted her during her long continued suffering. May the peace of God rest upon him and all the bereaved ones.

P. D. G.

I have found it very difficult to get such covers as I want for the LAND-MARK.

Obituary.

JOHN ALLEN WHITE.

Brother John Allen White, son of B. R. and Calista White, was born April the 11th 1867, in Carroll county, Va. He was an obedient child to his parents all his life, and was kind to all his play-mates, while he was a boy, and was greatly beloved by all his friends, neighbors and acquaintances. He never was heard to swear or use any profane language, or to be intoxicated with spirituous liquors, neither did he visit places of worldly amusements, such as parties, balls and the like places. On the 19 of June 1886 he was married by Elder J. M. Allen to Polly Ann Surratt, a respectable girl, daughter of Isum Surratt.

On the 3rd Sunday in January 1887 he came before the church at Little Vine and related his experience and was received; and on the 27th of February 1887 he was taken sick with Pneumonia fever. He bore his sickness with great patience.

On the 5th of March following his mother went to give him a dose of his medicine and he told her to hold. He wished to talk to his papa and commenced telling his experience, that on his way to George Jennings Store, when about 14 years old, he stopped in the road where a path went through a near way, and there a wagon passed him, and it seemed to him that a dark mist passed him, and he felt lost and strange. He did not know which way to go. It looked to him like the sun was in the North, and there was a mountain on either side, although it was a level road. He went the wrong way.—When he met some persons, they told him he was going the wrong way to the store, and they went with him to the store and when he came back to the place that these strange feelings came on him he came to his right mind, but he said that he felt a burden in his breast, but he did not know what was the matter with him. He carried that burden four years before he was delivered. Sometime before he was delivered he would walk from their store house to the Mill and back, and try to pray for himself and his little brothers and sisters. His mind was so engaged in regard to his condition that he would forget his business, and one night he had a remarkable vision that he died,

and that he died to sin, and that he was made alive to everlasting life, and that he went to heaven, and that he met James M. Allen there, and he gave him his hand, and they went on hand in hand singing and praising God in heaven among the angels, and when he awoke he was singing, and felt happy, and thought if he had ten-thousand tongues they should all be engaged in praising God.

He said he wanted to tell them of his little hope to remember him when he was gone, and on the 7th of March he departed this life at the age of 19 years, 10 months and 27 days.

He leaves his wife, and his father and mother, and brothers and sisters, numerous friends and relatives to mourn for him, but we mourn not as those who have no hope, for we believe he is gone to that rest prepared for the people of God.

JAMES M. ALLEN.

SPENCER MARCOM.

ELDER P. D. GOLD, DEAR BROTHER:—By request, I send you the obituary of Spencer Marcom who was born October the 18th 1798, in Orange county, North Carolina, and departed this life March the 10th, 1886, being 88 years, 7 months and 8 days old. He was blessed with a hope in the Lord Jesus in 1822 and joined the Primitive Baptists the 2nd Sunday in January 1822, was married in March 1827, to Miss Rany Freeman. Unto him were born 8 children, 5 sons and 3 daughters, of which 6 survive him. He had 28 grand-children, and 6 great-grand-children.

He moved from N. C., to Tenn., Haywood county in 1836, united with Bruce's Creek church in 1841, was ordained deacon of said church in 1844, afterwards united with Brown's Creek church, was a member of said church at his death. Brother Marcom was a most remarkable man. He was a shining light in the church, and to the world. He was so humble, so trustworthy, so devoted, so faithful in all things, so firm in the doctrine of God our Saviour whom he delighted to honor.

He seemed to live above the world, and longed to go to be with his God and Saviour. All things in nature had lost their charms to him. I feel to thank God that he blessed the world with such a man as he was. Like Abel of old in a sense,

though dead he yet speaketh. If there was a christian grace in which he was deficient I am not aware of it.

He leaves his companion to linger a while longer in feeble health, who is his equal in her devotions in the divine life, in adorning the doctrine of God her Savior. May heaven's richest blessing rest upon her and all the dear children, and grand-children. At his death 9 of his children by birth and by marriage were members of the Primitive Baptist church. One son-in-law has died since his death, and all of them are an honor to their profession.

In conclusion we would say to sister Marcom, and all the children, sorrow not after the deceased as others which have no hope, I humbly trust we do believe that Jesus rose from the dead, and all that sleep in Jesus will God bring with him.—This we say to you by the word of the Lord. The Lord himself shall descend from heaven with a shout, and the voice of the Arch-Angel, and the trump of God, and we which live and remain shall not prevent them which are asleep. We shall be changed in a moment, in the twinkling of eye, and shall be caught up in the clouds to meet the Lord in the air. So shall we ever be with the Lord. Comfort one another with these words.

W. W. SAMMONS.

FLORIDA J. SNEED.

Florida J. Sneed was born in Floyd county, Virginia, Oct. 6th. 1864, and died Oct. 4th, 1887.

She was the daughter of Francis V. and Lucretia C. Sneed. She died of consumption after 18 months suffering. She never complained of her suffering, but was patient and willing to die, and said she felt like she would be with Jesus. Her only dread seemed to be the sting of death.

She never made a public profession of religion, but had a hope and desire to join the church, but was not able to be baptized.

About three weeks before she died, Elder P. G. Lester came to see her, by her request, and sang and prayed for her, which she very much enjoyed. She walked to the door that day for the last time smiling and said, he talks so pretty.

A few minutes before she died she clasped hands as many as three times and said, "I am going home."

By her request her funeral was preached

by Elders V. G. Lester and Amos Dickerson. She was a dear sister to me, but she is gone home where I hope to go some day.

LOUISA T. LESTER.

ELDER ROBERT W. HILL.

Elder Robert W. Hill was born in Stokes county, N. C., Sept. 13th, 1813. He married Miss Arena Agnes Stoveall in 1840. She died June 14th, 1843—leaving him two sons, Gideon and Willie. He never married again, but lived with his relatives.

He professed a hope in Christ the last of April, 1837, connected himself with the Primitive Baptist church at Clear Spring, April 20th, 1839, and was baptized the following day by Elder John L. Wilson, and was set apart to the ministry by Elders G. W. McNeely and Henry Tatum, July 26th, 1845.—He was pastor of the church at Clear Spring, Snow Creek and Buffalo churches, which he served as long as he was able. He was clerk of the Mayo Association a number of years, and he died June 28th, 1886, and was buried by his friends in Burke county in an enclosed grave-yard.

The last several years of his life he gradually quit preaching, and his mind seemed to give way by degrees until he had but little. He left the unworthy writer's house and took the train to his son Gideon, who lived at Morganton, N. C. After reaching there he grew worse, and in the absence of his son he was carried by a friend to his house, where he was cared for and died there.

I feel to say the Association erred in selecting me in my feeble and declining life to write to the living of the dead, but for the love, I hope, for Christ and his bride, I cheerfully yield to their request.

It was not my privilege to be intimately acquainted with him in early life. The last several years I lived nearer him, and mingled with him more. He was sound in faith and the doctrine of the bible. In his preaching he would often admonish the brethren and sisters to stand fast therefore in the liberty wherewith Christ hath made

us free, and be not entangled again with the yoke of bondage. He seemed to be impressed with a mind that it was his duty to warn the church from giving heed to every wind of doctrine. I feel to say he did it for the great love he had for the cause. We may not often think of death until we are called to give up a dear one, and then in those trying moments we will think of it, and the resurrection, and what a comfort to feel that those that are passing away are heirs in the first resurrection.

May we all feel submissive to the will of God, and may his grace sustain the bereaved sons, and brothers, and sisters, that they may be prepared by grace to meet him where parting will be no more. Paul said to Timothy before his departure: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

A. REED.

Remarks.

Elder R. W. Hill was a true man to his friends, and loved his kindred in the flesh, and loved his kindred in Christ.—He loved his own family very much.—So great was his devotion to the memory of his deceased wife that he never married another, but was true to her memory as long as he lived. That is no ignoble trait.

P. D. G.

DELNORA M. WAINWRIGHT.

Delnora M. Wainwright was born Feb. 1st 1871, and died Nov. 14th 1887. She was a bright young lady and possessed an amiable disposition. She made no profession of religion, but was an anxious inquirer for sometime before she was taken sick, and during her sickness prayed day and night for forgiveness of her sins: which I trust she obtained. She died of hemorrhage.

Her funeral was preached by Elder Amos Dickerson and myself.

P. G. L.

RECEIPTS.

ALA.—J F Gilbert 2 T M S Wailes 2
 J C Deason 1 50
 FLA.—Nancy Green 1
 GA.—B C Headrick 1 50 F M Crum-
 ly 2 By J F Barfield 5 Elder J R Res-
 pass 3
 ILL.—Wilson Thompson 2
 IND.—Mrs Martha Allen 1 50 John
 Pittman 1 50
 N. C.—Mrs Lavina A Biggs 2 Zacha-
 riah Stephenson 3 A Belsmeyer 2 W C
 Jones 2 25 J W Beam 4 R J Lang 1 50
 Jeremiah Bass 1 50 Mrs Lewetta Law-
 rence 1 50 E Wilkins 1 J R Lindsay
 1 50 Priscilla Parker 1 Elijah Williams
 2 J D Robins 2 Levi Walston 1 50—
 Miss Mary Holloman 1 50 Elder Thos
 Felton 1 50 J H Savage 2 Wm Fly 2
 Mrs A Knight 2 Mrs E Cromwell 2 Mrs
 E M Quinley 2 H A Knight 2 D Ruf-
 fin 50 Mac Weathersbee 2 Mrs W P
 Whitley 1 50 Elder A J Moore 2 Jesse
 Norris 1 50 H D Cowen 1 50 J Swin-
 son 1 50 By Elder J M Harris 1 50 B
 Bullock 7 50 N G Jones 1 50 Elder
 A J Gilbert 10 S W Outterbridge 3—
 Mrs B A Mayo 1 25
 OREGON.—H T Nave 6
 TENN.—Elder Wm B Owen 2
 TEX.—J G Box 6
 VA.—E Gardner 1 B S Grubb 25
 W. VA.—A D Houchins 3

Cross Roads.....29
 New Chapel.....30
 Goldsboro.....Friday night 30
 Nahunta.....31
 Aycock's.....Sun, Jan. 1
 Lower Black Creek.....2
 Memorial.....3
 Upper Black Creek.....4
 Scott's.....5
 Wilson.....Thursday night 5
 Contentnea.....Sat 7
 Healthy Plains.....2nd Sun 8
 Beulah.....9
 Creeche's.....10
 Salerno.....11
 New Meeting House near S. Brantley's.....12
 Neuse.....Sat and 3rd Sun 14-15
 Raleigh.....Sun night 15
 Oak Grove.....16
 Brother Jas. R. Young's.....17
 Durham.....Wednesday night 15
 Eno.....19
 Lebanon.....20
 Harmony.....Sat and 4th Sun 21-22
 They have their own conveyance.
 Will Elder F. J. Stone of Stoneville, N. C.
 please arrange appointments for us from Har-
 mony to be at Snow Creek on Feb. 1st, 1888.

J. E. ADAMS.

Hannahs Creek 3rd Sunday and Saturday in Jan.
 Clements.....Tuesday
 Juniper.....Wednesday
 Hickory Grove.....Friday
 Reedy Prong.....4th Sunday and Saturday
 Seven Mile.....Monday
 Hornett.....Tuesday
 Mingo.....Wednesday
 Black River.....Thursday
 Bethsada.....Friday
 Elizabeth.....Saturday and 5th Sunday
 Tuesday.....New Hope
 He will need conveyance.

APPOINTMENTS

The following Elders will preach the
 Lord willing :

A. J. TAYLOR and J. D. DRAUGHN.

Middle Creek 2nd Sunday in December and day
 before.
 Willow Spring.....Dec. 12
 Sandy Grove.....13
 Fellowship.....14
 New Hope.....15
 Bethsada.....16
 Black River.....17-18
 Mingo.....19
 Hornett.....20
 Seven Mile.....21
 Reedy Prong.....22
 Hickory Grove.....23
 Hannah's Creek.....24
 Juniper.....25
 Clement.....26
 Smithfield.....Monday night 2
 Johnston Union.....2
 Bethany.....2

LEE HANKS AND JOSEPH BIRD (of Ala.)

Mount Zion (Ala.).....Dec. 16
 Antioch, Clay county, Ga.....Dec. 17
 Hepzibah, Randolph county.....18
 Mars Hill, Calhoun county.....19
 Union, Terrell county.....20
 Chickasawhatchie.....21
 Macedonia.....22
 Liberty, Sumter county.....23
 Hebron.....24-25
 Harmony.....27
 Providence.....28
 Beulah, Terrell county.....29
 Turkey Creek, Webster county.....30
 Poplar Springs.....31-Jan. 1st
 Harmony, Stewart county.....Jan. 2
 Slaughter's Creek.....3
 New Bethel, Marion county.....4
 Mt. Olive, Chattahooche county.....5
 Antioch, Stewart county.....6, 7, 8
 Pataula, Quitman county.....10, 11
 The brethren expect conveyance from place to
 place. Brethren, be prepared to meet and con-
 vey them.

R. F. IVEY.

WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

The Fall session of 1887 will open on September 5th.

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Including lights,	5 75

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I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders.

P. D. G.

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

TRAINS GOING SOUTH.

Dated Nov. 13 87.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	2:05 p. m.	5:45 p. m.	5:00 a. m.
Arrive Rocky	3:17 "	.....	7:15 "
Arrive Tarboro..	*4:50 p. m.	.....	.....
Leave Tarboro..	10:50 a. m.	.....	.....
Arrive Wilson...	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson....	*4:30 p. m.	.....	.....
Arrive Selma....	5:30 "	.....	.....
Arrive Fayettev'le	7:45 "	.....	.....
Leave Goldsboro.	4:45 p. m.	7:40 p. m.	7:40 p. m.
Leave Warsaw...	5:30 "	.....	.....
Leave Magnolia.	6:05 "	8:40 "	8:18 "
Arrive Wilm'gton	7:40 "	9:55 p. m.	9:55 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	6:00 a. m.	4:00 p. m.
Leave Magnolia.	1:21 a. m.	10:35 "	5:32 "
Arrive Warsaw..	.....	10:30 "	5:50 "
Arrive Goldsboro	2:21 "	11:50 "	6:52 "
Leave Fayettev'le	.....	*8:30 a. m.	.....
Arrive Selma....	.....	10:50 "	.....
Arrive Wilson...	.....	11:50 "	.....
Leave Wilson...	1:04 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:15 "	5:10 "
Arrive Tarboro..	.....	*4:50 p. m.	.....
Leave Tarboro...	.....	10:50 a. m.	.....
Arrive Weldon...	4:00 a. m.	2:40 p. m.	9:30 p. m.

* Daily except Sunday.
Train No. Scotland Neck Branch Road leaves Halifax Es Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:30 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 5:45 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

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Supt. Trains. Gen'l Supt
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July 24th, 188

SOUTH BOUND.			NORTH BOUND.		
52 ex.	50	Passenger	51	53 ex.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Pine Level	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	1 51	5 53	
1 45	6 07	Morrisville	1 43	5 34	
2 13	6 27	Brassfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	1 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 18	
4 09	7 45	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 56	9 10	McLean's	10 15	11 30	
7 40	9 30	Greensboro	9 50	10 50	

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VOL. 21!

JANUARY 1, 1888.

NO 4

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

REDEMPTION.

Jesus descended from above,
The token of eternal love;
To bleed and die for sinful men,
And then return to God again.

His loving-kindness brought him down
Beneath the law, beneath the ground;
Mercy and truth his bosom swelled,
While justice hurled him down to hell.

But God who dwells above the skies,
In triumph bade his Son arise;
And lead from death and hell the prey,
Who all their life in bondage lay.

The sting of death—the strength of sin
Were slain and satisfied in him;
And justice, mercy, truth and love
Received the glorious King above.

Thus was the glorious victory won
By God's eternal, only Son;
That sinners of a sinful race
Might find in him their resting place.

O may this rest be ever mine,
Then never more will I repine;
But in this heavenly hiding-place
Will sing the song—redeeming grace.

P. G. L.

NIGHT THOUGHTS.

Night is sublime, it is beautiful,
When the stars like embers glow;
And the air is cool and refreshing,
And the dreamy breezes blow.

How unlike night is my heart;
Night is the emblem of rest and peace.
It ends day's strife, while my heart's
Yearnings and strivings will never cease,

Until my frame of clay has crumbled,
"Til my soul has gained its goal:
For until eternity open,
Satan shall beset my soul.

The glories of night force me,
To remember I am but a clod;
For in the air about me
Are whisperings of Almighty God.

As I gaze reverently upward,
Far into the star-lit dome,
A pang of fear rushes over me,
I sigh: have I there a home?

I gaze longingly in the heavens,
Bitter tears fall from my eyes,
And I long for the wings unflin'g,
To bear me up to the skies.

For I'm sick and my heart aches,
I am very tired of this sinful place;
I long for a glorious redemption;
To be saved by Thy great grace.

HERBERT THORNE.

Rocky Mount, N. C.

COMMUNICATED.

SHALL COME—A GRACIOUS PROMISE.

DEAR BROTHERS GOLD AND LESTER :

It is raining this morning, and has been almost incessantly since yesterday morning, so that I am confined to the house. From some cause there is a constant impression on my mind to write. Why this constant impression I can not tell. For there is nothing presented for me to write. So I am in a strait, not able to tell whether the impression is of the Lord, or whether it is of the flesh. If of the Lord it is well; if of the flesh it will prove a failure.

The following text is on my mind:—
"All that the Father giveth me shall come to me; and him that cometh to

me I will in no wise cast out.—John 6: 37. These words of the Savior are true beyond a doubt. That being the case, there can be no doubt about the eternal salvation of the all given. For it is plainly to be seen that many do not come to Christ, while it is equally plain that there are those that do come. In this we see that the words of Jesus are true, and that he hath saved his that have been given to him, or they never would have come to him. It is manifestly clear and plain that every sinner who hath eternal life dwelling in him is the gift of God to Christ. And it is equally plain that every sinner who never has eternal life dwelling in him is not the gift of God to Christ. For "all that the Father giveth me shall come to me." There can be no mistake about that. It is as plain as A B C. Then the glorious truth of election is established by these few words of Jesus.

There is a sense in which the whole Adamic family is given to Christ; for he tasted death for every man. And by thus doing all the common blessing of life are given to the children of men. Yet he is the special Savior of them that believe. This certainly shows that he is only the common Savior of the unbeliever. Hence the saying, "All that the Father giveth me shall come to me." The unbelievers never come to Christ; for they do not believe in him as a Savior. "But ye believe not, because ye are not of my sheep."—John 10: 26. God gave the sheep to Christ, and all the sheep come to him. "My sheep hear my voice, and I know them, and they follow me."—John 10: 27. None but the sheep desire to follow him, and none but the sheep are invited to come into the sheep-fold. They come because they, the sheep, hear his voice. He promises not to cast any out that come. "Him that cometh to me I will in no wise cast out." The sheep come not to be made sheep, but being sheep he calleth them and they hear his voice.

He laid down his life for them.—"And I lay down my life for the sheep."—John 10: 15. He certainly would not have laid down his life for

nought. Neither would he have done so if he had not have had knowledge of them. Hence the established fact that they, the sheep, are elect or given to him and are known of him and redeemed by him, and none of them lost. Jesus saith: "For I came down from heaven not to do mine own will, but the will of him that sent me."—John 6: 38. "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."—39th verse. Surely this is conclusive; for it is evident that Christ did his Father's will. Then it must necessarily follow that all that were given him of the Father were secure in him; for his life was given, as shown above, for them. The will of the Father being done by him they could never be lost or taken from him, for they were of right his, and as no day can possibly succeed the last day, it is a fact established that all of them shall be raised up again at the last day. What grace is here given or vouchsafed to the saints. Certainly there can be no doubt as to the gift: therefore there can be none as to the keeping. Therefore there can be none as to the raising up again. And so there can be none as to the eternal saving.

Hence the truth of election, calling, justification and glorifying taught by the apostle looms up as a soul-comforting truth by which the dear saints of God are so often cheered and made to take courage under the many sore trials and cruel mockings through which they are called to undergo while in this world of sin. While thousands of our fellow-mortals are abusing and vilifying the poor afflicted saints for cleaving to the glorious promises of their dear Savior, how comforting to them it is to turn to such passages of holy writ as this: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—John 16: 33.

Then, dear children of God, be not discouraged, neither be afraid, our Captain hath overcome the world. O

world, thou art conquered. Jesus, the dear Son of God our Father, hath gained a complete victory over thee, and having thus done triumphantly declares in the most positive terms that "all that the Father giveth me shall come to me." All the hindering powers of the world are overcome. Therefore the conditional chance system taught and believed by the world is an overcome doctrine. And saving grace is surely sung by such as Christ by the eternal Spirit calls unto himself.

The apostle having the faith of God's elect in time, and reigning grace given him, positively declares that "for whom he did foreknow he did predestinate to be conformed to the image of his Son, (Jesus said 'all that the Father giveth me shall come to me,' and what is plainer) that he might be the first born among many brethren."—Rom. 8 : 29. If all the predestinated do not come, or are not conformed to his image, Jesus certainly could not be the first born among many brethren; for they were predestinated that he might be. It follows of course that if one link in the chain is broken that the whole chain is broken, and there can be no salvation; for Jesus dieth but once. But hear the apostle in the next verse: "Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified, them he also glorified." This settles the matter. We may have as many revised additions to the New Testament as the world may print, and yet the glorious truth of justification by the grace of God can never be erased from the fleshly tables of the heart of God's called and justified saints. For "He hath saved them, and called them, not according to their works, but according to his mercy and grace which was given them in Christ Jesus before the world began."—2nd Tim. 1 : 9. If any thing is wanting to prove ownership or knowledge of them this would be enough. Certainly if grace was given in him for his people, and it cannot be denied or reasoned away, there must have been a people given him to partake of this grace. So the fact stands

out in bold colors that they shall come, and whether they be Jews or Gentiles, he will not cast them out. So then the servants of God should boldly preach a finished redemption, and an effectual and holy calling, and complete awakening of such as are thus called.

Let the world say or do what they may, grace does and will reign through righteousness unto eternal life by Jesus Christ, to all that the Father giveth him, let them be many or few, far or near, learned or unlearned, rich or poor, bond or free, black or white; for he calleth unto him whom he will, or rather as Mark puts it: "And he called unto him whom he would, and they came unto him."—3rd chap. 13th verse. The apostle Peter writes to them as the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father." And every child of God outside of Babylon will subscribe to it with a hearty amen. John says of them: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," 1st John 3 : 1, and declares that it was for that reason the world knoweth us not. Therefore says he: "The world knoweth us not, because it knew him not." Surely all that know him come to him, and all that the Father giveth him shall come, so he saith.

It seems strange to me that one who is a christian would be willing to affirm that all men are called from darkness to light, but they will not come to Christ; and yet I have it in black and white from a professed christian that all are called from darkness to light.—But to return. Jude says of those whom God gave to his Son, as I suppose: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called." How strange that they should not come to him if they are preserved in him, and how strange that the preserved should be lost. In fact it cannot be. The evidence is all on the side of Christ. The devil is a liar. He need not deny that Jesus will get all

that he died to eternally save. Jesus says; "They shall come to me." And thus God's ministers are bound to teach; for God calls them thus to do, although they will have it to do through much persecution; for it is his will that thus it must be. Jesus says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12. All the works of the world are dead works, and as such will be rewarded. But the called of God will have righteousness wrought in them by the effectual working of the Holy Ghost, and will therefore work righteousness, and will be rewarded accordingly.

The Spirit and the bride hail the coming of him who saith, "Behold I come quickly," with a hearty response, Come; and the Spirit and the bride say, Come. All the saints, when under the sweet influence of the Spirit are ready to say, Come. Let him that heareth say, Come. Where there is no life there is no hearing; therefore it is only the living in Zion or Jerusalem that say, Come. Let him that is athirst come, not say, come, but come. Glorious invitation to God's thirsty ones to come. He tells them to come, not say come, but come, and whosoever will, let him take of the water of life freely. Only the living have a will to drink. So it is clear and plain that the promises are all to those that God gave to his Son. So there can be no failure. I know some went back and walked no more with him when they heard him say: "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father."—John 6: 65. But they were unbelievers. Unbelievers cry out against the doctrine yet. But God's chosen receive the testimony with joy, and if asked if they will also go away, their cry is, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God." He speaks comfortingly to them at the close of the volume of the book saying, "He which testifieth these things saith, surely I come quickly," and the sai

shout, "Amen. Even so come, Lord Jesus."—Rev. 22: 20.

The foregoing is at your disposal, brother Gold. When you read it if you think it fit for the readers of the LANDMARK to look at, after correcting mistakes, publish it; if not, consign it to the waste-basket and all will be well with me.

With love and fellowship I remain yours in the bonds of the gospel.

J. C. HALL.

Gogginsville, Va.

J. C. PHILPOT AND J. WARBURTON.

EDITORS ZION'S LANDMARK, DEAR BRETHREN:—In your No. dated Oct. 15th, 1887, just received, you have another splendid sermon, by "that wonderful preacher, Philpot," entitled, "Waters which do not drown, and Flames which do not Burn." On seeing this in the LANDMARK, it brought to mind some of my experience while traveling in England during the summer of 1886.

It was my privilege to visit a number of the churches where that man of God, J. C. Philpot used to frequently preach. In Oxford, my friend, Mr. Pembrey, publisher of the *Gospel Banner*, kindly entertained me while I was in that city, conducting me to the different places of interest, and among the rest, took me to that ancient seat of learning, Worcester College, to the identical room our friend Philpot studied in to prepare himself for preaching.—Little did he then think what the great head of the church had in view by thus instructing him in worldly knowledge. I have often thought and sometimes said, when the Lord wants a learned man for his service he knows just where to find him, as he did Saul of Tarsus, whom he had brought up at the feet of Gamaliel; so he took our friend Philpot to Worcester College, and then to finish his education under *Prof. Warburton*, and thus he prepared him for the work he assigned him to do. How much our beloved Philpot thought of his collegiate education,

after the Lord called him by grace, may be gathered from the following written by himself in his preface to the dying testimony of John Warburton, he wrote in that work.

"I shall never forget my first interview with him (Warburton), which was in the year 1833 or 1834. I was at that time a minister in the church of England, and a fellow of a college at Oxford. Mr. Warburton came to Abingdon to preach at the chapel of my dear friend Mr. Tiptaft, whom I had intimately known for some years previously as a brother clergyman, and whose secession a year or two before from the establishment had not broken or impaired our union in mind and heart in the great things of God. I went over therefore to Abingdon, eight miles distant, to see and hear Mr. Warburton. I was then, and had been for sometime, a good deal exercised in my mind about eternal things, and went with many fears, and under much bondage, both on account of my position in the church of England, which I was then beginning to feel, and the state of my own soul, which was then passing through many trials. Though reared in the lap of learning, and instructed almost from childhood to consider mental attainments as the grand means of winning a position in the world, I had some six or seven years before been taught, by the weight of eternal realities laid on my conscience, to value grace as the one thing needful; and the trials and temptations I was passing through in a lonely village, separated from all society but that of a few people who feared God, had deepened the feelings in my breast. Under these circumstances I went to Abingdon, feeling my own want of grace and therefore with more fears than hopes, as about to see and hear a servant of God so eminently possessed of it, and anticipating rather a frown than a smile both in the pulpit and the parlor. I afterwards learned that the poor, dear man, having heard I was a man of great learning, was almost as much afraid of meeting the Oxford scholar as the Oxford scholar was of meeting him. But

how much better grounded were my fears than his; and how much his grace outshone my learning!

He received me, however, with much kindness, and talked pleasantly and profitably on the weighty matters of the kingdom of God. I heard him very comfortably in the evening; and next morning after breakfast he would have me engage in prayer, which I did with a trembling heart, but seemed helped to express simply what I knew and felt. We afterwards went inside the coach together to Dorchester, about seven miles off, conversing the chief part of the way, and there we parted very affectionately. * * * * *

We have for many years met annually at the Calne Anniversary, a well known and remarkable gathering of the saints of God, where we have been in the habit of preaching together, and I hope ever met and parted with renewed affection."

Thus a poor weaver and a ripe scholar were brought on a level in the kingdom of grace by the invincible power of the Spirit of the ever-living God.

It was my privilege to hear Mr. Philpot preach many years ago when I was in England. After my return, some of the friends of the truth in New York concluded to venture to invite him to make a visit to the United States and preach as the Lord should enable him. Having heard him in England myself, I was the one who wrote to him, and from his letter in reply, which now lies before me, I make the following extract. His letter is dated—

"Stamford, Dec. 1st, 1850.

DEAR SIR:—

I am obliged to the friends of truth in New York who have expressed a wish that I should pay a visit to them and to the United States. But were there no other hindrance, the state of my health would prevent my accepting their kind invitation. I have suffered for some years from a weak chest, and this much limits my labors. I cannot, therefore, promise myself the pleasure of visiting the churches across the Atlantic.

"From the accounts that have reach-

ed me, I should fear that vital godliness was at a low ebb in the United States. But there is, doubtless, a remnant according to the election of grace, who are made to differ from the professing multitude. It is a mercy, in this dark and cloudy day, to have any life and feeling in the soul. My path is for the most part one of conflict and exercise. Sin, horrid sin, is continually engaging or harassing, and this makes me lie very low, as well as cuts out continual work for confession and prayer.

"It is not likely we shall ever meet on this side eternity, but it will be our mercy if we shall then be found at the right hand of the great Shepherd when he divideth the sheep from the goats.

"Yours, I trust, in the best bonds,

J. C. PHILLIPS."

To Mr. Axford, New York."

In reference further to Mr. Warburton, permit me to say—I remember him when I was a boy in Trowbridge, Eng. I have seen him baptize a number of times in a mill-pond near that town. The sight is in my mind's eye now, as he would come to the water-side. Nearly every time there would be crowds of people waiting around the pond to witness the blessed ordinance of believers' baptism. The dear man would remain for a short time before commencing, when, seeing the multitudes, and hearing their loud talking, he would raise his strong voice and say, "Silence!" Almost in one moment quietness would follow, and the large audience would pay the strictest attention, while the man of God administered the sacred rite in the most scriptural manner.

It was my privilege, also, in the summers of 1885 and 1886, to be again in Zion Chapel, Trowbridge, where Mr. Warburton labored and preached the gospel of Christ for forty and two years as the loved and successful pastor of that church.

There is still a flourishing church and congregation in that place, and I am sorry to learn that the pastor I heard there has been obliged to resign the pastorate in consequence of ill health. It is a favored spot to me, and I have

none but the most pleasant recollections of it. May the Lord, if it be his blessed will, speedily send them another of his own servants to break unto them ministerially the Bread of Life.

JOHN AXFORD.

337 West 166th St., New York, Oct. 23rd, 1887.

EXPERIENCE.

DEAR BROTHERS AND SISTERS:—

I hope it is a pure desire to obtain the prayers of all God's people, and to help myself and others, that has prompted me to write on this subject. If it is not with this desire, may this not be permitted to enter the press.

With the help of the Lord I will try to give a sketch of what I hope the good Lord has done for my poor sinful self. When I was growing up my mother was a member of the Missionary Baptist church, and I thought little or nothing about my condition until about 1873. I then attended a protracted meeting with the intention of having a good time, but I became convicted of my sins, and I felt that I would have to die and be parted from all that was near and dear to me, and would have to take my portion in torment. Oh! what dreadful feelings I had. It seemed that there was no pardon for me. I would try to get rid of these feelings, but could not. I would not go to the mourner's bench, nor take any hand in the meeting. When this burden left me I had such a sweet, calm feeling I could not tell any one how I felt, only I wanted to praise God. Every thing appeared new and lovely, and I had a new love for every body.— I did not want any body to notice any change in me. When I would be with any of my companions I would engage in any worldly amusement, such as dancing and jesting, and when I was alone would be sorry that I did so.

The first week after my burden left me gave me the pleasantest days that I have ever spent. I felt so light-hearted and happy, and I thought that I was prepared to meet death, for I felt that I

had been forgiven. I felt that if I had ever done any body a wrong I wanted to go and ask forgiveness for it. Jesus all the day long was my joy and my song, but I could not account for all this, it was so new and unexpected to me. Not long after this, as I was coming up the path to the house in time of a storm, there was a severe clap of thunder, and I believe I was made to feel that it was God that ruled in heaven and earth and in his creatures. Previous to this I was so afraid when it thundered and lightened that I would hide and go to sleep if I could to keep from hearing it. But since then I have felt that I was as safe awake as asleep, and that God can take me or spare me in any place or at any time. I hope that I have had a desire to do right ever since, but have not been able to come up to my desires.

I lived in this way, trying to do good and making promises only to be broken, for some time. It seemed to me the more I tried to do good the more wicked I became. I never even thought of joining a church and being baptized, much, until about 1876, when at times I would be impressed that it was my duty to be baptized. At times it would wear off, and when it would present itself to me I would get rid of it by thinking if it was my duty that God would show it to me plainly, or by thinking that I was not worthy to join any church. Indeed I feel unworthy yet.

I believe it was shown to me plainer in Oct. and Nov., 1886, when my two little children were taken from me. I was made to feel the need of help from a great High Priest; for creature help all failed. "Oh! what trying times they were, and how hard to say, "O Father, thy will be done in earth as it is in heaven." Then my whole desire and thought were to do my duty if I could know what it was. I wanted the rest of my days to be spent in God's praise. I felt as the poet:

"Perhaps he may admit my plea,
Perhaps will bear my prayer
But if I perish I will pray,
And perish only there."

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

I would go to Moon's Creek to ask brother Chandler to pray for me, and ask God to lead me in the way that I should go, but would come back and not do it. On one occasion he said in his discourse that people sometimes depend on people too much; that they ought to trust in God. When I would go to church and not offer, I would come home afraid that I would die before I would have another opportunity.

I offered to the church in April of 1887, and was received and baptized in July by Elder Chandler. I beg the prayers of all that chance to see this, as I feel to be one of the least of the sisters, if one at all.

Your sister, I hope,
SALLIE A. TRAVIS,
Gateway Store, N. C.

EPISTOLARY.

DEAR ELDERS GOLD AND LESTER:—

As my time for the subscription of the LANDMARK is up, I conclude to write you a few lines, and will also enclose two dollars for next payment or renewal. During the summer I have had the pleasure of attending a few meetings, some have not been so enjoyable as others. Was at White Water and Lebanon Associations. There met with two esteemed brethren Elders Bundy and Vail of N. Y.

Formed some acquaintance with Elder Bundy and enjoyed his preaching much, also that of the other brother was good. But we are not always in the spirit to hear, as I often find myself in a forlorn or destitute condition. Yet the pleasure afforded us is much to meet with brethren from afar off, if they have come with a spirit of meekness, forbearing one another in love, standing ready to proclaim those truths which are so firmly fixed in the Scriptures. Then we have the Bible for reproof of instruction in righteousness, that the man of God may be thoroughly furnished unto all good works.—

"Come unto me all ye that labor and are heavy laden and I will give you rest." "Learn of me, for I am meek and lowly in heart." Then what a comfort to have this instructor. One that is Holy and undefiled, that fades not away, but is the same to-day as yesterday. Oh! the tempest tossed soul, on its weary Pilgrimage, either upon the hill top, or down low in the valley. "Better to go to the house of mourning, than the house of feasting," for by the sadness of the countenance the heart is made better." Even at a most unexpected moment the Lord visits his poor and afflicted children; and with loving kindness shows his mercy toward them. It is not in places of splendor, but among the true and blessed where we find sweet hours of prayer. "Blessed are the pure in heart for they shall see God." Blessed are the peacemakers, for they shall be called the children of God.

Though many of the dear ones may be cast down, and upon beds of affliction, may the Lord be to them as a shield and hiding place, and may they be strengthened by the grace which is sufficient for them.

Through a kind providence I have been permitted to resume my home again, and have been much encouraged by the strength I have gained since, but am not yet feeling entirely well.

My love to you and sister Gold.

Your sister in hope,

M. E. KEMPER.

THE MINISTER NOT AN INSTRUMENT IN THE HANDS OF GOD, BUT A MESSENGER.

DEAR BROTHERS GOLD AND LESTER:

I see in your Oct. issue that you have explained why you do not publish all the pieces that are written by the brethren. Any of us know that your paper is too small to print them all, and I for one am glad that you have on hand matter that is more suitable to print than what I am able to present; but till I get in such a fix that I think I must write, and when I have done so my mind is then easy for a while.

Now as to the title of this epistle, it has been an impression of mind to say something on this subject, since I read something in reference to it in some of the LANDMARKS or MESSENGERS. I have failed to find any thing in scripture to authorize such an idea, but still I hear some of the brethren holding forth the idea from the stand. I do not want any brother to think I am trying to pick up an argument with him, but I only want to offer a few thoughts on the subject.

We notice in Malachi 3: 1: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Now here are two messengers spoken of. The omnipotent God sends forth John the Baptist to prepare the way of the Lord, bringing glad tidings to his beloved, his bride, the Lamb's wife, declaring unto her that the time is at hand, and for her to repent of her sins and be baptized, every one of them.—But notice, he did not bid the Pharisees to be baptized, but said unto them, "Who hath warned you to flee the wrath to come?" Then he said—"Bring forth therefore fruit meet for repentance." "And now also the ax is laid unto the root of the trees," and those that do not bring forth good fruit, (that is, the fruit of the Spirit) shall be hewn down. Now where is the true minister or messenger to-day that would like to baptize one that did not bring forth some of the fruits of the Lord's dealings with him?

We notice there is another messenger spoken of in this verse who shall suddenly come into his temple, that is, to the temple of the heart, which is our earthly tabernacle, our bodies. Jesus is spoken of as the messenger of the covenant, declaring to his people, "I will write my laws in their hearts, and imprint them in their minds, and I will be to them a God, and they shall be to me a people."

We notice again in Matt. 11: 2 two

other messengers or disciples of John. He (John) sent them to ask of this messenger of the covenant, "Art thou he that should come, or do we look for another." Notice the answer the Savior gave them: John was in prison at the time: "Jesus answered and said unto them, go and shew John again these things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." Then he asked them what they went out for to see. "A reed shaken with the wind?" Then he calls John a prophet, yes, more than a prophet. What was written aforetime was written for our learning.—"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecl. 3: 15. If the poor had the gospel preached to them then, they have it preached to them now. I see no place where we are to send out the gospel to the heathen or any where else. John did not tell his messengers to go to the Savior and preach, but ask him, "Is this he, or shall we look for another?" When the church or brethren set apart one to go in and out before them as their pastor, they say to him, "Ask of the Lord for the glad tidings for us."—Luke 7: 24.

All the people heard him, and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. This shows very plainly that these publicans had believed and justified God in the spirit. The Pharisees and lawyers heard and rejected his counsel in the natural sense, just as they do to-day. They can sit under the sound of the voice, and wonder how it is that some can love and enjoy such as they hate. They do not know that their mind is enmity to the truth. We can't make them believe it; for that is the work of God.

As to the minister being an instrument, we know that an instrument is a tool to work with. When the carpen-

ter gets through with the building he throws his tools in the tool-box to rust. Just so with those that are tools in the hands of the Lord. When he comes along in the final day, gathering up his material to put into his building, he will not be apt to put in the tools into the building. I for one do not want to be a tool. I want to be part of the building. We read where the minister is compared to the eye. The eye is not an instrument, it is part of the body, and the foot and hand all are part of the building not made with the hands, eternal in the heavens.

Dear brother Gold, I submit these few thoughts to you to do with them just as you think proper. If you think it will be any benefit to your readers why lay it before them; if not, throw it in the waste basket. I have not written this for any special one, and though no ill feeling to any one; for we do not all agree, only on the salvation by grace. Then we should not fall out on these minor points.

We would be glad if you would come out to see us in the Cane Creek Association.

With love to you and brethren,

D. W. SAWYER.

Oxford, Ala.

CHRIST'S GRACIOUS CALL.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

As a stream of living water to a thirsty, perishing traveler, as a reprieve to a condemned criminal, so is the voice of mercy to the self-condemned sinner. These blessed words to the weary and heavy laden soul are rest indeed when experimentally realized in the heart. These are words replete with mercy and interest that never lose their charm with age to the weary. They are as food to the hungry. We may eat a thousand times, yet the food is still relished by the hungry. So the precious promises of God bring the same refreshment to the soul, however often they may have been received before.—All fulness and riches are included in

the divine word, if we only possess the key of faith to unlock the ark in which it is contained. How great and excellent are the scriptures; they never lose their power and sweetness. After the long lapse of ages, God's promises to believers are as firm and consoling to his people now as at the beginning. Christ's words to the weary and heavy laden sinner are as full and free to those who have ears to hear the gospel now as when first uttered. O how thankful we ought to be for them. Let us lift up our hearts to the Father of lights to open our eyes and prepare our hearts to understand and appreciate the grace exhibited in these divine words of our redeemer.

But who are the persons here addressed by the Saviour? We answer in short, convicted sinners who are laboring under a sense of guilt and sinking under a burden almost too grievous to be borne. Surely Jesus had reference to these, or such as are weary and heavy laden. Are all men weary and heavy laden? Do all men feel so. Our Saviour came not "to call the righteous, but sinners to repentance." He called those who are weary, those who are condemned in their feelings, those who feel and realize their sinfulness to come unto him for rest. These are the ones embraced in our text, yes dear weary, heavy laden soul, Jesus speaks to you. He speaks to you especially. Do not think therefore that you are not addressed here because of your sins being grievous or many, because you are burdened with a deep sense of your defilements and continual imperfections. No, let none of these things deter you from coming to Jesus. His words are to all such as you are, yes dear soul, the great Shepherd of the sheep has a special regard for you, hence the merciful words of the text. "He carries the lambs in his bosom, and gently leads those that are with young." The kind condescension of Jesus to the humble penitent is set forth in the scripture in many remarkable words, such as he will "comfort all that mourn," and he will give unto them that "mourn, in Zion, beauty for ashes, the oil of joy for

mourning, and the garment of praise for the spirit of heaviness." Then let those who are walking in darkness and troubled in spirit, let all who are harassed and cast down with manifold temptations and sore inward conflicts, which cause them to express their feeling in groanings that cannot be uttered in words, come unto Jesus. He will give you rest.

Unworthy and wretched as you may feel yourself to be, he passes you not by in reproach and condemnation, but addresses you in tender affection and says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Having noticed the subjects of this address, let us now contemplate the character of him from whom it proceeded. His name is Immanuel, God with us. The angel to Joseph says: "Thou shalt call his name Jesus; for he shall save his people from their sins" and when our Savior asked his disciples who he was, Peter answered, "Thou art the Christ, the Son of the living God." And Christ himself, because he was born of woman, often called himself the Son of man. Wonderful being, God and man united in the person of Jesus. The prophet says, the child born, the son given, shall be called Wonderful, Counselor, the Mighty God, the everlasting Father and the Prince of peace." He is elsewhere called "Faithful and True," His name is also called the Word of God." He is styled "King of kings, and Lord of lords"—He is the Redeemer, the Savior, the one Mediator between God and man, the great High Priest, the Advocate, the great Shepherd of the sheep, the Judge of quick and dead. Just before he uttered our text he declared his divine power and knowledge. He says, "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." He who was in the "form of God, thought it not robbery to be equal with God." While he claims to be God our all, yet he is not ashamed to call

his people, his brethren. He took not on him the nature of angels, but the seed or nature of Abraham, and the reason why we may come boldly to the throne of grace is because we have an High Priest that can be touched with the feeling of, our infirmities, and the reason given why we should come unto him is because he is meek and lowly in heart.

One other question and then we are done for the present. How must we come? Not by a bodily approach—This is impossible. Coming unto Jesus is surely a spiritual approach, in which he is apprehended by the enlightened mind in his true character. It is to realize that he is indeed the Son of God, the Savior of sinners. In this coming the soul is operated on by an Almighty power, yet the soul is conscious of no restraint except the irresistible drawing towards Christ, produced by the love of God shed in the heart, and the greater the manifestation of this love of Christ the more freely the soul seems to come, under the sweet influence of this grace. The affections spontaneously go forth to him who now appears altogether lovely. Here the weary soul experiences a sweet, joyful rest. Here the soul may rest secure upon this firm foundation. Well may the name of Jesus sound sweet in a believer's ear. Here he may read his titles clear to mansions in the skies, where ere long we hope to be transported, there to enjoy rest, sweet rest that remains to the people of God.

R. A. BIGGS.

Seiden, Tex.

CORRESPONDENCE.

DEAR BROTHER GOLD:—

Inclosed you will find a letter to me written by brother P. H. James, of Clarksville, Ark. If you believe as I do that it breathes the spirit of the first converts to christianity I would be glad that you would give it a place in your paper. It may cause the Primitive Baptists to consider that it is a duty enjoined upon them throughout the Bible

to look after the poor and needy. "But whose 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?"

I could quote passage after passage of scripture to prove that this is a christian duty, and where the grace of God has been shed abroad in the heart by the Holy Ghost it will prompt those in whom it dwells to bear each other's burdens. Those who have relieved one of Christ's afflicted ones will have a better evidence that he belongs to Christ in that great day when the sheep are divided from the goats, than if he had cast out devils and done many wonderful works.

Brother Gold, I hope you will use your influence in trying to raise sufficient funds to build us a house to meet in, where we can worship God in spirit and in truth—where the gospel can be preached to the poor without money and without price.

I have felt for the last twenty years that I should live to see a revival among the Primitive Baptists—a time of refreshing from the presence of the Lord, when the gospel will be preached with the Holy Ghost sent down from heaven—when many shall run to and fro, and knowledge be increased, till it covers the earth as the waters do the great deep. The Lord's set time to visit Zion is near at hand. The kingdoms of this world will soon become the kingdom of the Lord and his Christ. "At evening-time it shall be light."

I have not written this for publication, but have just written a few thoughts as they have come to my mind.

May the Lord bless you, is the prayer of your unworthy brother,

WM. GREAVES.

Elizabeth City, N. C.

MR. WM. GREAVES—DEAR AND AFFLICTED BROTHER:—

Yours of 24th ult., acknowledging the receipt of the little sum we sent you, is to-hand, and I was proud to learn it had gone to you safely. I am now

sorry we did not have more to send you, but hope you may be sustained by the God of Israel; for he is a present help in time of need, and if he sorely afflicts you it may be for your good; "For all things work together for good to them that love God, to them who are the called according to his purpose."

If we are brought low by the ills he sees fit to bring on us, if possible, let us try to be reconciled to his providential dealings with us. "My son, despise not thou the chastening of the Lord," and, "Though he slay me yet will I trust in him." There is a certain amount of trouble, trials and afflictions allotted to each of God's children while traveling through this thorny maze. Of late I have been made to see that all is "vanity and vexation of spirit." This old world nor any thing in it has any charms for me. There is nothing I have any pleasure in but communion with my Lord, my brethren and my little family. I can always say with Job: "I am made to possess months of vanity, and wearisome nights are appointed unto me."

If I did not have my blessed Savior to lead and guide me through this vale of tears, knowing what I do about man, I fear I would be as a maniac, knowing that at his very best estate he is altogether vanity, and all his works are vain. But, my brother, Jesus has promised that he never would leave nor forsake us. What a precious promise!—Now as we have promise of his guidance and protection, and are all one in Christ, and partakers together of his heavenly calling, let us love one another. How are we to show our love for them? By esteeming them better than ourselves, laying down our lives for them, and enduring all things for them. And if any be poor in this world's goods, or rather if any are helpless and are in need of food and raiment, administer to their necessities. "He that giveth to the poor lengtheth to the Lord." "Do good unto all men, and especially those of the household of faith." While here in the flesh is the time to do good unto our brethren.—We will not live but one life in the

flesh. As I said to you before, it is the duty of Primitive Baptists to see after and help the poor of the flock.

Now I will tell you what I think would be right and sustained by every church of our order, which is the only church, in the United States and elsewhere, to have a church fund, kept up by voluntary contribution. Let each member that is able contribute what he is willing to, then authorize the Deacons to give to such as have need.

I have been told by those who are acquainted with church history, that at the split and previous to that, Primitive Baptists had what was called the Bible Board, and that Mission Boards killed the Bible Boards.

Now my brethren, because the Missionaries have gone to one extreme, and they too to satisfy their lust for filthy lucre, we need not go to the other. We may, for fear of doing what we think wrong, not do right. Now I believe the Deacon's hands are tied in a great many churches, and if their hands are tied what use have we for them?—Just merely waiting on the communion table is not all they ought to do. Here in our country, and it may be the case in other places, the majority of us have but little or no money only once a year, and brethren that would be perfectly willing to give to any in distress are probably destitute themselves. Deacons then cannot have the heart to call on those in such condition. Of course if we have no funds on hand we ought to divide our living. If we have a church fund any embarrassment is avoided and the church is not burdened at a time when she is less able to bear it. Then another thing. Our Associations convene generally at a time when money is scarcest, and very often poor brethren are chosen as messengers and probably fail to go when it may be that they desire very much to do so but cannot because they have no money to bear their expenses. Then the church ought to bear their expenses in part at least, and if the means are ready for them they have no excuse in that respect. We have in our church, New

Providence, such a fund, and it is for our convenience, and not to pay any body to preach or any thing else, but is for those that have need.

Now, my dear brother, as you requested me to tell you how many we are, and the state of our churches, I will say we are few in number, but are at peace. There are no dissensions among us that I know of, and we are endeavoring to keep the unity of the Spirit in the bond of peace, and my desire is that the God of peace may guide and ever keep us as the apple of his eye, and preserve all his children until Jesus comes the second time, without sin unto salvation.

Yours, in hope of eternal life,

P. H. JAMES.

Clarksville, Ark.

TOUR.

DEAR BRETHREN GOLD, AND LESTER:—It was my pleasure to spend the latter part of August, and the month of September, among churches of your State, filling appointments almost daily, commencing at the Country Line Association, and closing at the Little River Association.

My appointments were mostly in Rockingham, Randolph, Chatham, Johnston and Wake counties. On this trip I met many preachers, and numerous kind brethren, who showed me much favor, for which I desire to be thankful. The trip was very pleasant to me, and I was favored to preach the word I hope.

The brethren in North Carolina love the truth and rejoice in the hope of eternal life.

While on my trip there my wife informed me of the loss of a valuable horse. Since my return home thieves have robbed my smoke house of nearly all my pork. The times look dark to me. May the Lord have mercy on us all.

On my return home I found my family all well, for which I desire to be thankful to the giver of all blessings.

M. F. STUBBS.

Parrish, Ga.

TO BROTHER GRAY.

ELDER P. D. GOLD:—ESTEEMED BROTHER IN THE LORD,—Vol. 21: December 1st, 1887, No. 2 of ZION'S LANDMARK has just come to hand, and this moment I have finished reading it through once, and as usual I have been highly interested in the reading matter contained on its pages, if I know myself. But the piece headed Experience, on the 25th page of the LANDMARK, and closing on the 29th page, signed, G. A. E., which leaves a vacuum in my mind, and it appears that he has given you the liberty to give his name and address to any brother or brethren, either privately or to publish it as you will. Now Brother Gold, if not asking too much of you, will you please give the name of the Elder who baptized G. A. E. and his favorite Elder spoken of on page 26, second column and about one third the distance down from the top, also please give G. A. E.'s full name and Post Office address, either privately or in the LANDMARK, as you may choose, and oblige an unworthy brother if one at all.

WM. J. TYNER.

Will Brother Gray please give the desired information. Baptists like to know each others' names.

P. D. G.

NOTICE.

DEAR BROTHER GOLD:—

The church at Pleasant Hill, Iredell Co, N. C., received David T. Liles and Susan A. Liles into their fellowship from the church at Watson's.

David T. Liles was acting as clerk at Pleasant Hill, which withdrew fellowship from them, and is not responsible for their conduct; for they are no longer members of the Primitive Baptists.

Done by order of conference on Saturday before 2nd. Sunday in Dec. 1887.
J. W. EUDY, Clerk.

Brother L. S. Ross has changed his Post Office from Sladesville, N. C. to Swan Quarter, Hyde Co. N. C.

ZION'S LANDMARK.

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

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

VOLUME XXI No. 4

WILSON, N. C., JAN. 1 1888.

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

Editorial.

ANOTHER YEAR—1888.

Time has rolled us into the beginning of another year. The events wrapped up in its folds are unknown to mortal man. We must wait for the unfolding of these things, nor can man's impatience hasten such developments.

Restless and curious as man is, and full of invention as he professes to be, he yet has never gone one second in advance of the motions of time to foretell or foreknow a single event. But the Lord foretells *new* things before they spring up: Isaiah; 42: 9. This is what no man can do. No false god, nor devil, nor deceiver can foresee or foretell a new thing, or a thing that never occurred. The works of God are displayed in wonders that proclaim his eternal power and wisdom. God is absolutely illimitable in all things, and does all his pleasure every where and always. There is not a creature on earth that does his pleasure in a single thing, in the full sense that God does his pleasure in everything. God also declares the end from the beginning, saying from ancient times he will do all his pleasure, and his counsel shall stand.

What event then ever occurs that can defeat his purpose, or fail in its place and office to serve in the accomplishment of his will? Nothing. The predestination of God is deep and profound as eternity. We show our folly by striving as the pot-sherds of the valley about a matter that we creatures of a day or moment know nothing of.

But we desire to bow with reverence before the majesty of God, whose wisdom, mercy, and power I desire shall determine and control my life in every step and also my eternal destiny.

In the future, as in the past, we hope to correspond with the saints, and in our humble and imperfect way serve them in proclaiming the sovereignty of God, and the blessed estate of Zion. May the greetings of peace and love from God embalm your souls, and the spirit of truth guide us in the remnant of our days. And may they be devoted to his praise.

P. D. G.

WHAT IS SAID.

A few nights ago, while waiting for a train, I met a man of the world of varied and large experience, and of shrewd observation. The conversation between us turned on the Primitive Baptists. He said, the original panel of them, meaning the old time ones, the old fashioned ones, were thoroughly faithful and honest, that they would always pay their debts: but he said, there are some rascals among those that have come in of late.

He said if his stock got into the fields of other people they would dog, beat, or otherwise injure the stock, and not let the owner know it, but that if one's stock gets into the field of a Primitive Baptist that Baptist would walk

three miles to let the owner of the stock know that his hogs or other stock was in his crop, and would not injure it.

If Baptists do not show by their conduct that he that is in them is greater than he that is in the world, or that a purer spirit than any that is in the world is in them, then let them forever hold their peace against all other denominations. While we depend in no sense on good works for salvation, yet if our works are not better than those that do depend on their works to save them, what evidence have we that we are saved?
P. D. G.

HOW ABOUT THIS?

Suppose one comes to the church who is a Missionary Baptist, and relates a satisfactory experience, desiring to become a member with us, but he claims that his baptism into the faith of the Missionary Baptists is sufficient, because it was performed by a man who was himself baptized by a Primitive Baptist, though at the time of the baptism of the applicant the administrator was a Missionary Baptist. Is this baptism good? If so why not remain among the Missionary or New School Baptists? If they have the right baptism have they not all else? Is the doctrine of Christ divided? Can a denomination have part of the ordinances and not have all?

If a baptism performed by a Missionary who was himself baptized by a man who was once a Primitive Baptist is better on that account, would it not be still better to be baptized by a Primitive Baptist himself into the fellowship of the Primitive Baptists? The two ordinances of baptism and the Lord's supper are an index to the true church.—They must correspond with and fully

answer to the doctrine of the bible.—There must be no broken link. We see that a baptism performed by a disciple of John the Baptist even would not answer, but the baptism must be unto Jesus—not unto John; Acts 19: 1-6. We consider the above authority sufficient to require all that come to us to be baptized, unless they were baptized before the division among the Baptists. When the separation was made it was upon principle. The Missionaries held to doctrines and ways that we do not hold, and we hold to the doctrine and way that they do not believe. We cannot therefore walk together because we are not agreed. If they are right we are wrong. If we are right they cannot be. If any love them and what they hold then we say they should go to them, and be identified with them. If any love us and believe what we hold then let them come to us freely, and come as we come, by the door. There should be no foolish wrangling between us and other denominations. Let them believe as it seems good to them. We also desire the same liberty. But as much as possible we should live peaceably with all men, whether they believe as we do or not; though to eat or worship with them and be joined to them is quite another matter.

If we should depart from our position on this matter and admit those into our churches who bring not the doctrine of Christ, and who contend not for the faith once delivered to the saints, we would be false to what we believe and what we profess. Any among us that desire an affiliation with those that do not believe as we do are not of us, and the sooner they go to those that they believe with the more consistent for them, and the better for .

P. D. G.

THEIR RULE OF MEASURE.

A few days ago I heard a Missionary Baptist say, that the Convention that met recently at Durham was a wonderfully spiritual meeting.

What do you suppose was his guide or proof to determine that it was so wonderful a meeting? It was that a large amount of money was paid in to save souls with: yet he said no effort was made, nor any striving, nor calling for money.

But the very object of the meeting was to collect money. The committees and boards made their reports, and the many willing speakers all made their speeches, and the preachers all delivered their sermons, with the view of obtaining money: and all the conversations of their people are seasoned and dressed with this clear-cut feature in their style, namely, that they desire money, and must have it, to accomplish their purposes.

They labor and toil for money, and they succeed. They have their reward. How different from the Baptists of olden times.

What strange teaching would it be to find anything at all like that in the Bible. Yet they call their course progress and ridicule us because we contend for the good old way of the Bible.

P. D. G.

WHY IS IT SO?

"For the children of this world are wiser in their generation than the children of light." Luke: 16:8.

The children of this world know how to employ the means within their reach in order to make things favor themselves. They are alive to the interests of their race or generation. It does not require any special or extra training to make men quick to perceive the advantages there are in having money, homes

possessions, etc., or to flatter, or to deceive others in order to gain something for themselves. How they toil and labor to gain a little money. Through what rains, cold, or heat will they go, and what exposures and risks will they make to secure to themselves the fleeting joys of this fading world.

It is in their Generation—or in the corrupt race, or stock of Adam, or earth that the children of this world are so wise. All that there is of them, soul, body, spirit, or whatever there is of man by nature is all comprehended in this generation, and is therefore most fully in its native element, or life, and therefore it is natural and easy for it thus to act. There is no opposing force within its nature, nor is there anything, power or influence outside of its nature that opposes such a course. Most fully therefore are all the forces and powers of the children of this world directed and occupied in the affairs of this generation.

Then too the objects and things of this generation, that enlist the attention of the people of this race, are within full view, and they think within their reach. They are objects of sense and sight, and not objects of faith. It requires no denial of self to follow or seek them. It is perfectly consistent with natural reason to seek and pursue them and is considered a mark of wisdom by all this world.

But the children of light are to seek what they cannot see, and to seek in a way that is a cross to nature, and are to deny themselves of the things nature craves, and do not see or know by human wisdom, or reason, that they will finally succeed in this matter.

Besides they are opposed by foes right in their own nature, and must endure the opposition of outside pressure as well as foes within that appear as no foes, for they are deceitful.

How many hindrances rise up and exert themselves within the child of God that would decoy him from the way of truth. How a cold day, or the cost of some money, or the glare and charm of worldly ease, or the fear of failure, or the dread of being deceived, may swerve

the child of God from the straight and narrow way.

While it is the obedient that eat the good of the land, how we are inclined to bring an evil report as the ten spies did, and say we cannot take the land, our hearts faint by the way.

Those children of the resurrection who make friends of the mammon of this world by a wise and proper use of worldly goods and matters, find an enduring habitation in the fellowship of the household of faith. For the faithful do receive in the heartiest fellowship all those that are righteous in the unrighteous mammon. Besides this, those that are wise and righteous in all matters of a worldly sort have the answer of a good conscience.

To fail in the sense that we find all our righteousness as filthy rags, and all our conduct as falling short of faithfulness, is the experience of every child of God. How blessed though to feel that an everlasting habitation welcomes all the children of light who walk in the light.

P. D. G.

SEED-GROWING.

ELDER P. D. GOLD, HIGHLY ESTEEMED FRIEND:—Will you please give your views through the LANDMARK from Mark 4: 26, 27, 28, 29 particularly from the last verse, and you will very much oblige one who loves the truth of our blessed Lord and Master, and longs to know more and more of his glorious teachings.

Truly,
A FRIEND,

"And he said, So is the kingdom of God, as if a man should cast seed into the ground;

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

In this chapter Jesus uses many parables to set forth the nature of the kingdom of God. The different parables are all needed to illustrate the man-

ifold nature of that kingdom. Hence no two parables are just the same. If you were to describe the eye you would not use the same words and ideas that are proper to be employed in describing the ear, yet the words would be of the same language, and would describe what is as much a member of the same body as the eye is.

The kingdom of heaven is manifold both in its nature and its operations.—One parable represents the act of sowing seed, and the way Satan picks up seed that do not fall into good ground, and also how seed that fall into good ground always yield a good harvest.

Another shows that in the beginning this kingdom is smaller than all others, as a grain of mustard seed: but when grown it is greater than all others.

In this parable he shows that the kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed spring and grow up, he knoweth not how.

To the man who casts seed in the earth there is a mystery about how the seed grows. He cannot tell how it does grow. He knows that it grows in the night as well as in the day, and whether he is watching it or not. There is a power in the earth that yields strength to the seed, for the earth brought forth fruit of herself. First the blade, or first shooting forth of life, as the blossom or promise of a crop. Then next comes the ear, or the first form of the fruit.—Then comes the full corn in the ear. So is the manifestation of the kingdom of God. Now Jesus is the vine, and God the Father is the husbandman. So Jesus is the seed of corn planted in the earth.

When Jesus was born of Mary, or manifest in the flesh, he was as a

child, and as such he must increase or grow up in wisdom and stature. Did he as an infant, as a child, as born of woman, know or comprehend the mystery of God? This seed wholly a right one, incorruptible, planted in the earth grew both day and night, whether in darkness or the light, and increased in wisdom and stature. In his first appearance was the blade—soon after the ear—then the full corn. When he is ripe he is at once gathered by the husbandman into the garner.

Now there is in the experience of the child of God an illustration of this. The kingdom of God is within you, and it cometh not with observation.—You cannot comprehend it. There is a mystery. First there is the blade or some token or promise. Then the ear or shape and form, the manifestation of life. Then follows the full corn in the ear, the filling up of the man, the perfection or ripeness of fruit, the growth in grace and the growing up into Christ in all things.

The strength is all in Jesus. We know that seed brings forth of its own kind. Sow it in what soil you may it yields its own kind. The strength of the soil puts it forth after its own kind. So in Jesus is our fruit found to his praise. While manifest here in earth the growing is in the Lord, and after his own order.

We do not understand how it grows. What a power too there is in a little grain of corn to burst up through the clods and grow. The power of God causes the seed to grow and yield its increase.

But how does the old stalk appear as the corn ripens? Why it loses its beauty and sap and life. The christian, as he grows and ripens, often complains of his dullness, and oh how lifeless and

barren he feels, how unfeeling, how hard-hearted. He has not the good lively frames and feelings he had in the spring and summer, or years ago. But so it is with the stalk of corn as it hardens into fruit. The strength is all gone into the grain, the growing is done, and the corn is ripe.

What a mystery is there even in Jesus in the *flesh*. He learned obedience by the things he suffered. As a man he was compassed with infirmity. Why should he pray to his Father if he was not compassed with weakness? It was as God that he knew all things, and not as man. Jesus *as a man* was verily a man. But he was holy, yet he was made sin for his people. Then in him is the kingdom of God, and he is the kingdom sown in the earth, or manifest in the flesh. He knew the kingdom of God as it appeared and grew and ripened. He was shown all things of God in the revelation of the will of God in him.

Now there is in us a manifestation of this mystery of grace in the measure of faith that Christ Jesus hath dealt to every one of us, or there is a revelation of Christ Jesus in us first in the blade, or manifestation of spiritual life, then in the clearer manifestation of the ear or life of Jesus, as a new man in fulness of stature, and then finally in the full corn in the ear ripe and mature. Then the husbandman gathers us into his garner. We know that when the husbandman sees his fruit ripe he gathers it.

There is many an one that says, I see no use for me on earth.—Why does the Lord keep me here? I see no reason why. But you are not yet ripe to be gathered. Your work of faith and labor of love is not done. The ripening process is not complete. When the fruit is brought forth *imme-*

diately he puts in the sickle, because the harvest is come. He is the judge of that. God does nothing before the proper time, nor does he delay his coming.

I feel that this is a deep subject, and that I have scarcely hinted at it. May my friend be favored to grow up into Jesus in all things who is the head of all principality and power.

P. D. G.

MISCELLANEOUS.

The Bible, the book of all books, gives instruction as to the ways of honest upright living here in this world. No one can expect to live righteously who does not observe its laws.

In the present day we note great distress in the land because of the inability of many to pay their debts. This is much to be deplored. For what is more needful in the earthly, ordinary business sense of that word to enable a man to pass along easily than to be free from debt?

What are some of the reasons that so many are in debt? One is a violation of the bible order that a man is to labor working with his own hands. The bible says six days shalt thou labor and do all thy work. Do you observe that many people do not labor on Saturday? Many do not labor well any day of the week. But if you wish to see a waste of time and labor go to town on Saturday, and you will see nearly every laborer there doing nothing or worse.

Some are drinking, others are buying what they do not need often. Some of our members hardly go to their meetings on Saturday, either because they go to town, or because they are busy selling or trading on that day. Think

of people losing one-sixth of their time in loitering, and often in doing worse, buying what they do need, or drinking liquor.

Few men labor hard as people did before the war.

Again, people buy perhaps one hundred times as much as they did before the war. Many farmers now buy their meat, flour, butter, and almost every thing else they eat, and about all they wear, and almost all their fertilizers. Many of them too give mortgages, and are therefore bound to buy from certain merchants. For when ones gives a mortgage his credit is much impaired, and he pays much more for his goods often, because he is limited to buy from the man to whom he has given his mortgage; and because often sellers put a heavier per. cent. on time prices of their goods, although the debts may be well secured.

Let farmers produce their own supplies of food for man and beast. Then let them put the balance of their labor in a money crop. Let them buy less fertilizers so-called, gather more manure from their own lots and farms, cultivate fewer acres, but make the land richer, and cultivate better. Let part of your land rest every year, and it will yield its strength more willingly. In Israel land rested.

When Israel obeyed God they had nothing to borrow, but sold to others, and were the lenders. When we observe the laws of industry and economy—saying everything and applying it to a good purpose—we may expect to prosper.

Of course I do not mean that we are not to go in debt at all. For a business man cannot well avoid making some debts. But Baptists have the name of paying their debts when they are due.

P. D. G.

WHO DID IT?

Who crucified Christ? Both the Jews and Gentiles did. Here Herod and Pilate agreed. All the enemies of the truth united and conspired to do this, and were gathered together or agreed to do what God's hand had determined beforehand to be done.

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child **Jesus**, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

For to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:26-28. With wicked hands they crucified Jesus, yet did what God determined beforehand to be done. They meant it for evil, but God meant it for good. There is not a man on earth that can harmonize the ways of the just God with carnal reason.

It was not lawful for the Jews to put a man to death. John 18:31. Pilate who condemned Jesus was not a Jew.—John 18:35. Roman soldiers crucified Jesus. John 19:23. We are told by Jesus himself that he should be delivered into the hands of Gentiles, and be crucified by them. Matt. 20:18, 19.

This fully shows that both Jews and Gentiles, from the rulers to the soldiers, all conspired and acted together in putting Christ to death.

So he died for both Jews and Gentiles. For if our sins did not help to put Christ to death, or if he did not bear our sins in his own body on the tree, we have no part nor lot in the matter.

Strange, deep and gracious, profound, soul-melting, and precious mystery that I should live by him whom I slew, or that my sins should be washed away in that blood which my sins caused to flow. As in putting Christ to death all enemies agreed, so in that blood all enemies are destroyed. P. D. G.

TO THE YOUTH.

I feel that it would be a good thing for our children and other young people to give more attention to singing than many of them have been doing. It would be a good thing if grown people, parents, and others devoted some time to that good exercise.

To do this let parents encourage their children to sing by singing with them, and by sending them to singing schools, when they can, and by neighbors meeting and singing.

We have books published that contain good tunes and good words.

We should use the gifts and opportunities granted us in this matter as in other callings. In youth too is the choice time to learn to sing.

P. D. G.

FEET-WASHING.

"If I then your Lord and master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

How the people of God should love one another, and should seek the peace and comfort of each other by being at each others' feet, not only in the literal act of washing each others' feet, as occasion serves, but in all their conduct towards each other, and their dealings one with another they should follow the meek and humble example of Jesus in serving one another. There are so many ways of doing this. But people may perform the literal act of feet-washing, and yet not at all serve the Lord in it, unless they know what Jesus did.

P. D. G.

MARRIED, December 28th, 1887, at the residence of the bride's father in Nash county, N. C., J. R. Bradley Esq., and Miss Sallie P. Whitaker, by P. D. Gold.

Obituary.

NANCY TEMPLE.

DEAR BROTHER GOLD:—Please give space in ZION'S LANDMARK for the obituary of my dear mother, Nancy Temple.—She was born in Johnston county, N. C., August 19th, A. D. 1815. Her parents, William and Rachel Allen, were Primitive Baptists. She was married to R. H. Temple, on Sunday, November 5th, 1837. She was the mother of seven children, three sons and four daughters; all of them are Primitive Baptists except the oldest daughter. Mother professed a hope in Christ soon after she was married, and united with the church at Hannah's Creek, Johnston county, N. C. Was baptized by Elder Barbour, together with his wife and one of mother's sisters, but the date is unknown to me.

In the fall of the year A. D. 1853, father moved from Johnston county, to Wake, county, N. C., into the vicinity of Willow Spring church. Therefore mother obtained a letter of dismission from the church at Hannah's Creek and united with the church at Willow Spring on Saturday before the 4th Sunday in February, 1856. She remained an orderly and faithful member thereof, until her death, which occurred at 12 o'clock, Wednesday, July 20th, 1887, at the age of 72 years, wanting 29 days.

I do not feel that I can speak too highly of her noble character, her christian walk, generous spirit, and excellent virtues. She was honest, assiduous, careful, veracious, and opposed to all immoral conduct. Her advice to me would generally be for my good, which I would remember during temptations, and have therefore escaped much trouble.

Mother lived with the Baptists over 40 years, and lived in peace too. She was faithful to attend her church meetings unless providentially hindered. I remember when I was a boy, father (like many others) seemed to care more for making bread than for church meeting days; consequently mother would have to walk three miles to the church, being mindful of the injunction, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. She was not delicately constituted though she suffered at times with a "nervous affection" and "dyspepsia." She lived to see

her children all married but myself; they married in Primitive Baptist families.

I was speaking to her a few months before she died about the great contrast between the happiness of the Angelic host, and the awful state of those that will be rejected of God; that her children were greatly blessed (if not deceived,) six of them Primitive Baptists, two of their companions also; and the other three being the same in sentiment: we meet together and all agree. She said, "she used to think before each of us was born, that she would be willing to suffer for our sake, (as a mother has to do,) if she knew we would live respectably, and at last be saved." She was taken down with Chronic Gastritis about nine years ago, was in a very depressed state nearly twelve months, but finally recovered. She thus remained until a few weeks before her death, she was attacked again with Chronic Gastritis. We called to our assistance Dr. J. J. L. McCullers, he gave her momentary relief, but she gradually passed away. She was confined to her bed but a few days, though she suffered greatly over four weeks with high fever, sick stomach, nervousness &c.

I believe she was impressed with the idea that the time of her departure was nigh, for about two weeks before she died, soon after noon, she came into an adjoining room to me and laid down. While lying there I heard her praying. As soon as practicable I went to her and she said she wanted some body to assist her and keep the flies from her face while she lived, for it would not be long. She afterwards expressed a willingness to die, if her time had come; and two days before her death she said she wanted to die. She died from failure of the heart's action, doubtless caused by the condition of her stomach.

Her relict was taken the next evening and conveyed to the old grave-yard and in the presence of her husband, children, grand-children and many sympathizing friends, was deposited in the silent tomb. (About eighty yards from where I was when I hope I was first arrested by the divine Spirit). I believe I received a token of her death about a month prior to the time; I therefore had no hope of her recovery; and while she was crossing the cold portals of death, I could but pray to God to receive her spirit, which I believe he did. I believe she found death the great king terrors, as an enemy disarmed

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of his power, and only a medium of a glorious retreat from a world of sin and sorrow, and a happy entrance into a land of peace among the glorified throng of redeemed spirits.

For about fifteen years ago, while in a doze of sleep I saw the kingdom of Christ, set up far above the earth and inclosed by a tremendous wall. There was a door in the front of the wall and was the only entrance into the kingdom for the inhabitants of the earth. There was a narrow path from the face of the earth to the wall of the kingdom; and I saw many trying to travel that path. I began to ascend it too, having a desire to enter the kingdom of Christ. But I had not gotten far when I saw a flexuous place of the path. On the left side of the flexure was the pit of eternal destruction, and on the right side was a wall so near the path that it seemed almost impossible for me to pass the flexure, after I saw that all but a few fell into the pit. But my strength was renewed and I passed over the brink of the pit, and heard the lamentations, groans and cries of the lost forever. I saw that their guilty consciences would forever annoy them, as a "worm that will never die." Isaiah 66: 24. Mark 9: 44-46. (Oh! how I desire, like Paul—"to have always a conscience void of offence toward God, and man." Acts 24: 16.) I ascended the path to the wall of the kingdom, but was about six feet from the door, on the right side; and could not get in. The porter was standing in the door, but he would not take any in but those for whom Christ entered, and as he called them by name. The porter looked at me but did not at first take me in. I was then afraid I would be rejected and thought, shall I go back and risk myself over that dreadful pit again to enjoy the pleasures of earth? No; I cannot go back, but will stay here and wait while I have strength; and if I perish, I will perish near the door of the kingdom of Christ, desiring to get in. At that moment the porter put me in at the door, and I saw mother, Miss E. B. Fish and brother Alfred Smith standing inside the wall, near the door. While we were there together, Miss Fish and mother received a discharge and passed out through the dark portal of death. I heard Miss Fish groaning and struggling as she passed through, but mother passed through quietly, I then awoke.

N. long afterwards Miss Fish united

with the church at Willow Spring, and afterwards married Dr. W. Williams, who also was a Primitive Baptist. I was present at her death and she groaned and struggled like I heard her in my vision; and I felt confident she was passing from the church militant, to enter more gloriously into the church triumphant. Mother quietly passed away, as I saw her quietly pass from that kingdom. Then

"Why do we mourn departing friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends,
To call them to his arms.

The graves of all the saints he blest,
And softened every bed;
Where should the dying members rest,
But with the dying head?"

I believe they have both left the church militant to rest with the blessed Jesus, Freed from the cares of this life, freed from all pain and trouble, and cheered with a glorious immortality, sweetly basking in the beautiful rays of the sublime brilliancy of the glorious son of God in the land of glory and peace.

While I know my loss is great and will never hear mother's strong voice on earth any more, singing hymns as she use to do, I feel cheered with the thought that, "to die was gain" to her, and that she is now united with the glorious choir, hymning more perfectly the triumphant songs of the redeemed.

Brother Gold, circumstances and a want of an impression of mind, have kept me from writing this until now; and I have already extended it beyond the common style of obituaries, but I shall not attempt to apologize for the extension.

Yours affectionately,

R. G. TEMPLE.

Myatt's Mills, Wake Co., N. C., Nov. 4th, 1887.

JOHN SIMMONS.

Died in Caswell County, May the 20, 1887, John Simmons, the youngest son of the widow Francis Simmons. He was in his 25th year.

His disease was Typhoid fever, and only lived six days after he was taken sick, and has left a broken-hearted mother, three dear sisters, and four brothers, and many dear friends to mourn the loss of such a noble young man. I do not feel capable of descri-

bing all the good qualities he possessed.

He never made any open profession of religion, but led a life of honesty and uprightness all his days, and was always very strict to attend preaching, and, if I must judge from his walk through life, I believe he loved the truth.

He believed fully in the Baptist doctrine, and was as punctual in his attendance at church as any other member. His example through life was worthy for all young men to follow. He never had the advantage of the teaching of a father, as he was left fatherless when but a babe. His dear mother strove to raise him in honesty and truthfulness which she did.

His death has cast a gloom over all who knew him. Those who have seen the objects of their affections withered and swept away by the blast of mortality, generally cherish a deep feeling of melancholy under the severe blow. In such circumstances grief is perfectly natural. It cannot be sinful when a mother is called to mourn the loss of a dear child who had not long begun to feel the stormy billows of life, ere the voyage was finished.

When the dark angel of death snote his form, he looked a last farewell to mourning friends, and then his spirit took its flight we trust for heaven. In vain did his mother and friends try to keep him back, to snatch him from the cold embrace of death. God had called him: he was only lent for a season of 25 years. Mother why would you have him back? It is true your son was a great source of pleasure to you and your family, yet faithful and trusting to the end. You resolved to be resigned in all things to your master's will, feeling that the time will soon come when you shall hear the blessed summons, Servant of God, well done, rest from they beloved employ.

S. B. M.

RECEIPTS.

ARK.—A Thrower 4
 GA.—James Wade 1 50 A M Fiveash
 1 50 By W H Melis 9 75
 IOWA.—J M Banks 4
 IND.—Wm J Tyner 2

ILL.—Z T Dingman 1 50
 MISS.—By B F Wilkinson 2
 NEB.—S H Kizer 1.
 N. C.—Ellison Brown 3 Sam George
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 Elizabeth Hooks 2 T E Furr 1 50 By
 L P Mathews 5 50 Elder F J Stone 3
 J A Stewart 1 50 R D Brooks 4 50 R G
 Temple 10 25 G C Farthing 6 J Dall
 1 50 R P McAndly 4 J H Campbell 1 50
 F R Stone 3 50 Elder S H Braddy 12 50
 TENN.—E D Owen 2
 VA.—Miss Lucy D Beck 2 25 S C
 Coleman 4 Laura Hurst 1 50 M H Witt 1
 By Elder T G Morris 2 40 A J Condry 3
 WASH. TER.—F Templeman 1 50

APPOINTMENTS

The following Elders will preach the Lord willing:

J. E. ADAMS.
 Hannahs Creek 3rd Sunday and Saturday In Jan.
 Clements..... Tuesday
 Juniper..... Wednesday
 Hickory Grove..... Friday
 Reedy Prong..... 4th Sunday and Saturday
 Seven Mile..... Monday
 Hornett..... Tuesday
 Mingo..... Wednesday
 Black River..... Thursday
 Bethesda..... Friday
 Elizabeth..... Saturday and 5th Sunday
 Tuesday..... New Hope
 He will need conveyance.

V. B. SALTER AND L. H. HARDY.
 Thursday, January 26th 1888 White Oak, Jones
 county
 Saturday and 5th Sunday..... Haskins Chapel
 Monday..... Beaver Dam
 Tuesday..... Sand Hill
 Wednesday Feb. 1st..... Muddy Creek
 Thursday School House near brother Fountain's
 Friday..... Cypress Creek
 Saturday and 1st Sunday..... South West
 Monday..... Maple Hill
 Wednesday..... Rileys Creek
 Thursday..... Wilmington
 Friday..... Stump Sound
 Saturday and 2nd Sunday..... Yopp's
 Monday..... Icy
 Tuesday..... North East
 Wednesday..... Wards Will
 Thursday..... Hadnots Creek

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Some may cry humbug, without knowing anything about it. Remember, it costs you not a cent to realize the merits of the treatment for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember.

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The Fall Session of this Institution will commence September 6th, 1887, with a full corps of competent and experienced Teachers. Every indcement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

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2nd. Secures situations for Teachers at moderate cost.

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

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKER'S, N. C.
The nineteenth Session of this School will open, the Lord willing, on the second Monday in January 1888. Board can be obtained from eight to ten dollars per month; Tuition from ten to twenty dollars to be paid in advance.

No deductions made except in cases of protracted sickness.

For further information enquire of
A. J. MOORE, PRINCIPAL.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

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Spring Session begins Monday, January 23rd, 1888. Healthy location. Large, commodious, and comfortable buildings. Pure water. Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

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DESIRE FOR PRAISE.

Lord, let thyself within us shine,
And show our feet the way :
Let revelation's work divine
Thy law of love obey.

May faith divine possess our souls,
And give the light of truth.
The Holy Spirit be our guide ;
In grace our constant growth.

May glory through this work begin
To crown our faith and love,
And may the light that shines within
Return to that above.

In thy light may we see the light
That shines unto that day,
When brightness shall succeed the night,
And grace have perfect sway.

Thus may the graces sweetly blend
In setting forth thy praise,
And all the powers within us tend
To celebrate thy grace.

Then shall thy glory fill the earth,
Thy presence fill the sea,
The children of a heavenly birth
Praise Father, Son and Thee.

P. G. L.

REMEMBER JESUS.

The Lord of life his table spread,
With his own flesh and dying blood ;
We on the rich provision feed,
And taste the wine, and bless our God :

May sinful sweets be all forgot,
And earth grow less in our esteem ;
Christ and his love fill every thought,
And Faith and hope be fixed on him.

WARFARE.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other, so that ye cannot do the things that ye would. Gal. 5.

This is spoken of the one who is now a son of God, a follower of Christ, a christian, and clearly shows, what is taught throughout the new Testament, that one who has been born again cannot truly be said to be flesh exclusively, nor to be spirit, but possesses, or is composed of both flesh and spirit. The children are partakers of flesh and blood, and are also partakers of the divine nature ; and these two natures or elements in the christian are contrary the one to the other. The flesh is derived from the earthly Adam, and the spirit from the second Adam which is the Lord from heaven.

The dear Savior said, "Except a man be born again he cannot see the kingdom of heaven." That word "again" in this place clearly implies a first birth in the one who is now the subject of a second or spiritual birth. In each of these two births a distinct nature or life is manifested which is exactly like that of its progenitor. The second birth does not change the nature that was manifested in and by the first birth. If it did then the flesh of a christian would not be contrary to the spirit. It appears to me that this distinction is declared by our Savior in the words, "That which is born of the flesh is flesh, and that which is born of the

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Spirit is spirit." He does not say "He that was born *again* is spirit," nor is the word "that" in this place used to designate a man, but clearly expresses the product of the birth in each case, both of which, that which is born of the flesh, and that which is born of the Spirit, being in the children of God. If that which is born of the flesh is not in them, but if they who have been born again are called by our Savior spirit, then how is it possible for one of them to live after the flesh and so die? How then is it possible for such an one with his flesh to serve the law of sin? (Rom. 7: 25.) How is it then that the flesh and spirit being contrary the one to the other is given as the reason why the children of God cannot do the things that they would?

The divine nature or eternal life which we receive in and by the new birth has no more changed the nature of the flesh, including mind and heart, and all that is born of the flesh, than light entering a pit changes one vile and obnoxious thing that is found there. But a great change is produced in the feelings and desires of the man in whom this life has entered. "In him was life, and the life was the light of men," John 1. "Whatsoever doth make manifest is light." Eph. 5: 13. Hence both peace and security and comfort can never be felt while these vile things of our depraved nature are in our view, only as the blessed light of life and truth brings us the sweet assurance that our dear Jesus has overcome the flesh, and will in his own time give us the full experience of the victory. The faith which brings us this assurance is the victory which overcometh the world. 1st John 5: 4.

The difference between the child of God and the carnal professor is, that the former cannot do the things that he would, while the latter can. Since we can never do the things that we would, how precious to us is the glorious truth, that Jesus has fulfilled all righteousness, has provided abundance of good works which it was before ordained that those who are created in Christ Jesus should walk in, and they acknowledge in thankful song in the

land of Judah, "Thou wilt ordain peace for us, for thou also hast wrought all our works in us."

That which is born of the flesh will be the cause of sorrow and groaning in the christian until the day of redemption, when this vile body shall be changed that it may be fashioned like unto the glorious body of our Lord Jesus Christ, according to the working whereby he is able to subdue even all things unto himself.

Your brother in hope of a blessed immortality,

SILAS H. DURAND.

TRY THE SPIRITS.

ELDERS GOLD AND LESTER:—

In the Providence of the only wise and true God I am yet a spared object of his amazing mercy for what purpose though is known only to himself, who works all things after the counsel of his own will.

I feel to be of so little account anyway that it does seem a wonder that I am left at all. But I sometimes humbly hope that I am spared to be a living evidence of his amazing mercy and unbounded goodness to poor, lost and undone sinners. For if saved at all I know it is alone through the blood and righteousness of Jesus Christ, and if so it seems to me that I am so vile, polluted, and sinful, and fall so far short of living as one should, who is a follower of the meek and lowly Jesus, who tho' having all power both in heaven and in earth given into his hands, yet when reviled he reviled not again. I feel that I surely have more reason to be thankful, and yet fall further short of doing so than anybody else on earth.

"For I know that in me, that is in my flesh, dwells no good thing. Therefore I have no hope only that I know he is able to save to the uttermost all that come to God by him." As it is written "Look unto me, all ye ends of the earth and be ye saved." Not the ends of the literal earth, but those who have tried ev-

ery refuge of lies and find it avails them nothing. Yet for all this sense of weakness and ignorance, knowing at the same time that the Lord hath chosen the weak things of this world to confound the mighty, and hoping that he may be my strength, I feel an inclination, if it be his will, to offer a few thoughts on 1st, John, 4th. chap. and 2nd, verse. Like the children of God in the present day each inspired penman seems to have a natural trait of character peculiar to himself, which stands out prominently in their several epistles. Thus we may see plainly the bold impetuosity and fiery zeal of Peter, the unyielding firmness of Paul, not to speak of the other inspired writers.

John seems to have been more of a loving and affectionate disposition perhaps than any other of the disciples. And as he was loving, so was he beloved—'That disciple whom Jesus loved.' Therefore it seems to me that we find in his writings as much or more of the evidence which is of so much comfort and consolation to the Lord's little ones. The verse referred to reads as follows, "Hereby we know the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." It seems plain enough that in these words is given a rule or guide whereby those addressed may arrive at a knowledge of the spirit of God. But as to what, or in what way this knowledge has special reference there may be, and no doubt is, a variety of opinions. Now to put in the fewest words, and the plainest way that I know how, to my understanding there is given in this one verse an infallible rule by which the people may know each other. There is much said in the world about the old Hardshell Baptists having secret signs, &c., by which they know each other. They do true enough have a secret by which they know each other, but it is a secret which the world does not, nor can know. It is the secret of the Lord, and is with them that fear him. And as before intimated, I think we may find some clue to this secret in this verse. "For though there are many who are saying, Lord, Lord, (in other words)

many who claim to be Old School Baptists, yea, even some who have a standing with them that when tried under this test will begin to squirm, like a worm in hot ashes.

Perhaps there is no person professing christianity, professing to believe the Bible to be the book of God's truth, but what if asked the question, do you believe that Jesus Christ came in the flesh, but will answer in the affirmative. Why of course, everybody believes that pretends to believe the scriptures at all. That is too plainly taught to think of denying it. Prophets foretold his coming. Evangelists and even angels testified to it, and apostles wrote of him afterward. "Certainly we all believe that.

Well that is all good enough so far as it goes; but is there not a deeper meaning in the words which we have under consideration. That there is we might say more than one kind of Spirit or more spirits than the Spirit of God, is evident from the reading of the preceding or first verse of the chapter.

Beloved, believe not every spirit, but try the spirits, whether they are of God because many false prophets are gone out into the world. In this as in other places in the epistolary writings, the saints are cautioned to be careful as to whom they receive into their fellowship and confidence. While John admonishes to believe not every spirit, because many false prophets are gone out into the world, Peter tells us that there were false prophets among the people, and that there shall be false teachers coming after, bringing in damnable heresies &c. and Paul said he knew that after his departure grievous wolves should enter in, not sparing the flock, &c.. Many parallel quotations might be cited, but we deem these enough to show how careful the inspired writers, guided by the Holy Spirit, have been to warn the saints that there was danger ahead.

And it does seem to me that there certainly never was a time when it more behooved the Lord's people to be on their guard than now. The land is full of lo heres and lo theres; full of Sam Jones' Talmages; boy preachers,

and weeping Joes. But all such as they are so palpably ridiculous that it is no trouble for one born of God to detect and class them where they belong with the mother of harlots and abominations of the earth. But the danger is in these Gibeonites, with their old red shoes, ragged clothes and mouldy bread. Who when they wish to make a league with some unsuspecting child, or draw away disciples after them, can preach as hard against means and instrumentalities as anybody but when they dare do so can shift their position and talk about means of grace with the fluency of a Demosthenes or Cicero. But now beloved, believe not every spirit, but try the spirits, whether they are of God. Ask such fellows if they believe that Jesus Christ is come in the flesh. For this is the test by which to try the spirits. 'Hereby know ye the Spirit of God.' Every spirit that confesseth that Jesus Christ is come in the flesh is of God; not only did come 1800 years ago in Bethlehem of Judea.

With every one born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever, it is a present time Jesus Christ (to them) comes in the flesh. Paul to Rom. 8—9 says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Again in first Corinthians 3—16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." Once more, 1st. Cor. 2: 10, 11. "But God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but the Spirit of God." Now from all this testimony I understand that is the character in whom dwells the Spirit of God that confesseth that Jesus Christ is come in the flesh. "If any man have not the Spirit of Christ he is none of his, and if he have not the Spirit of Christ, of course he cannot of a truth confess that Jesus Christ is come in the flesh."

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-christ, whereof ye have heard that it should come, and even now already is it in the world.

Does it not then, as before said, behoove us to be careful, see who does, and who does not, make this important confession that Jesus Christ is come in the flesh, and when one begins to squirm round it by philosophizing and theorizing to explain it away in a manner, watch him. For while it is to finite minds inexplicable mystery how he is come in the flesh, it is at the same time an incontrovertible truth. But I have already written more than I intended, and yet have hardly hinted at the essence of the subject.

In conclusion I say again, be on the lookout; for every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. Therefore if any man, no matter how well you may have thought of him before, if he begins to try to weave in a thread of means, watch him. You know it was unlawful for the Jews to wear mixed garments.

Yours in tribulation, yet in hope,

M. M. JACKSON.

ARE THE CHILDREN OF GOD COMPLEX?

Scripture testimony alone will furnish the true answer to this proposition; and this testimony is witnessed to and confirmed in the experience of the children of God. For the Scriptures are the testimony of the Holy Spirit; and "The Spirit itself beareth witness with our Spirit that we are the children of God:" Rom. 8: 16, "Beareth witness with our spirit, that we are the children of God." This makes a distinction between our spirit, and our body or flesh; for the children of God, the brethren to whom Paul thus wrote, were people, or men in the flesh, like himself, whom God had quickened, and "called to be saints, not of the Jews only, but also of the Gentiles."

"And it shall come to pass, that in

the place where it was said unto them, ye are not my people; there shall they be called the children of the living God; Rom. 9; 26." These were the heathen or Gentiles, who were not God's people with the Jews under the law; but they are both his people and his children under the gospel. To them Paul says, "For ye are all the children of God by faith in Christ Jesus;" Gal. 3: 26. Not only was their faith in Christ, but they were also in him; and in his life was their sonship as the children of God. Whosoever believeth that Jesus is the Christ is born of God, says John, and is therefore a child of God.

"Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Heb. 2. Here the names *children, brethren, and people* apply to the same subjects, beings, and persons, who are partakers of flesh and blood, whose High Priest Christ is, and for whom he was put to death in the flesh, to "save his people from their sins." And so, the children of God are identified with flesh and blood, and are people who have sins, and must die in the flesh. For them, therefore, the Son of God came in the flesh, for the suffering of death; "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage;" Heb. 2. This deliverance of the children whom God gave his Son is from both sin and death, and it embraces and regards them as his people, and as partakers of flesh and blood.

Therefore Paul says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who

walk not after the flesh but after the Spirit;" Rom. 8. How plainly this shows the unity, or joint relationship of the Son of God and his brethren in the flesh! insomuch that "he is not ashamed to call them brethren." Therefore Jesus the blessed Saviour is the true model or perfect pattern of the children of God; for he was made in all things like unto his brethren; and they were predestinated to be conformed to his image, and shall be like him." Sec. Rom. 8; 1st, John 3. So that, both in the flesh and spirit, the Son of God and his brethren are related and identified together inseparably and forever; and as he was, so are they in the world; for they are his, and he is theirs. "My Beloved is mine, and I am his;" Song. For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren;" Heb. 2. Jesus, the risen Son of God, said to Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God;" Jno. xx, 17. This expresses their brotherhood with Jesus God-ward, or as God is their Father, and their God. Yet those with whom "the man Christ claims this close and endearing relationship and calls, "My brethren," were lowly men in the flesh, and dying men too; and therefore he had, as a man in the flesh, died, been buried, and come out of the grave for them, to deliver them from death and the grave.

So let us view the Son of God and his brethren as partakers of flesh and blood, and as men and people; for then we shall see and know that both he and they are complex in their being, possessing both divinity and humanity, partakers of the flesh and of the Spirit: as born after the flesh and after the Spirit, and as the sons of men and the sons of God; for all this is true of Jesus and his people and brethren. Jesus Christ our Lord 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. "Remember that Jesus Christ of

the seed of David was raised from the dead;" 2 Tim. 2; 8. "Knowing that God had sworn with an oath to him," (David,) "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption;" Acts 2. So says Peter. And Paul says that Jesus "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross;" Phil. 2. For this reason Jesus most frequently called himself "*The Son of man*;" for on the side of his honored mother Mary, he was the son of King David, and was most truly a man. Yet God was his Father; and therefore both the dying flesh and the Spirit of life and holiness entered into his being and person, making him truly the Son of man and the Son of God, yet *one man*. For in his two-fold son-ship, as the son of David according to the flesh, and as the Son of God according to the Spirit, Jesus was not two separate and distinct sons; for he was but one complete person and man, and he *himself* "The man Christ Jesus" was the Son of God. Therefore his son-ship to his Father and God regarded him and embraced him in his manhood, and in the body of his flesh, as Mary's son, the Son of Man. For the Scriptures do not teach the idea that the Son of God dwells in the body of Jesus, or in the Son of man, yet distinct from his body of flesh; but they clearly testify that Mary's son, "the man Christ," *himself* was the Son of God. Yet he was as truly the Son of man, as he was the Son of God, according to the Scriptures; for woman was as really his mother, as God was his Father. Therefore Jesus the Son of God, the man of sorrows, must die in the body of his flesh, and be raised up from the dead by the power and glory of the Father, before he could enter into his glory, as MAN, by whom came the resurrection of the dead.

Now as he was, so are we in this world: for he was made in all things

like unto his brethren. As born of woman, we are the sons of men; but as born of God, we are the sons of God; therefore we are partakers of the sinful and dying flesh, and of the righteous and living Spirit; and thus we are related to the mortal Adam, and to the immortal Jesus. As in Adam we die; but as in Christ we shall be made alive by his life. This will be the resurrection of the dead in Christ, and the manifestation of the sons of God; for which his dear children now earnestly wait.

Jesus the holy Son of God was, as a man, thus closely related to his people in the flesh; so that he righteously bore their sins in his own body on the cross, died for their sins in the flesh, and thereby redeemed them from the curse of the law, and will save them from sin and death. And his redeemed people, as born again, and as the children of God, are so closely related to the righteous Son of God in his life, which he gives them, that they are truly one with him in the Spirit, as he was one with them in the flesh, and are his brethren, and his Father is their Father.

Therefore the children of God are *complex*; for they are related to two heads, namely, Adam the creature of God and Jesus the Son of God; consequently they are dual, or two fold in their being, or in themselves. They are truly the children of men in the flesh, and the children of God in the Spirit; for as born of the flesh woman is their mother, and as born of the Spirit God is their father. And so Paul speaks to the brethren in Christ of the outward man, and of the inward man; but these two belong to every child of God, and are so essential to the children of God that without them no son or child of God has ever been manifested on the earth. For the beloved Son of God himself was manifested in the flesh, and the children whom God gave him, whom he is not ashamed to call brethren, are partakers of flesh and blood, and also partakers of the Holy Spirit.

Yet the Lord Jesus has but *one brotherhood*, and the holy Father has but *one set of children*, only one family; and every son or child of God is but one

son, as was Jesus. To his brethren in the flesh John says, "Beloved, now are we the sons of God." And of the young man Jesus, the son of Mary, when he was baptized in Jordan, God the Father said, "This is my beloved Son, in whom I am well pleased." But as Jesus the holy man was put to death in the flesh, for the sins of his people and brethren, but quickened by the Spirit; so likewise must all his brethren, the children of God, die in the flesh, because of their sins; but be quickened and raised up from the dead by the Spirit of him that raised up the body of Jesus from the dead. Then they shall perfectly bear the image of the risen and glorified Son of God, as his brethren and joint heirs, and enter into his heavenly bliss and glory.

In the days of his flesh, the Son of God was acquainted with grief, afflicted, reproached, and persecuted; yea, he also suffered in the flesh for sins, the sins of his people; and his righteous life was in antagonism against sin and all the powers of darkness. In a measure this is true also of all the children of God, while they are here in the flesh: for the holy life of Jesus is made manifest in their mortal flesh, as those who are born again, and have passed from death unto life. For their sinful and dying flesh has not yet been quickened, born from the dead, and changed, as their now mortal bodies shall be in the resurrection of the dead; therefore there is now a warfare, affliction, and suffering to every child of God in the flesh, and they all are made to know the fellowship of Christ's sufferings. His cup of suffering, and his baptism of death are theirs according to the measure given to each one; and this is to them a mournful way, and a sorrowful experience. For it is sowing in tears, that they may reap in joy; and dying that they may enter into life. In all this they follow Jesus, their fore-runner into glory; and when his sufferings unto death are fulfilled in their flesh, then his resurrection unto life shall be fulfilled in their mortal bodies, in quickening and raising them up out of death unto immortality, eternal life, and heavenly

glory. They shall be no longer *complex*, as now, as bearing the image of Adam after the outward man, and the image of Jesus after the inward man; for mortality in them shall be swallowed up of life, and they shall bear altogether the perfect and lovely image of the heavenly, and shall be holy and without blame before God their Father in perfect love. "Neither can they die anymore: for they are equal unto the angels; and are the children of God, being the children of the resurrection," said Jesus. In this hope I am yours.

DAVID BARTLEY.

SONG IN THE NIGHT.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—I feel unworthy thus to address you, yet I feel my heart thus drawn in the fellowship of the gospel toward you, and in my lonely solitude I feel to drop you a few lines.

I am now in the home of my grandson, Henry E. Biggs, sitting in the room that my late afflicted daughter occupied, all alone, and here she breathed her last. I somehow realize a sweet influence pervading all around, yet the stillness of death and the absence of the loved one tells the sad tale that she is gone; yes, gone to her long eternal home, her body sweetly resting in the grave till the resurrection morning, and her glorified spirit now ranging the fields of immortal bliss in that holy city where the Savior is the light thereof; a land of perfect peace and sinless purity, where all but love is done away. Who can paint the scene of glory, where the ransomed dwell. Dark clouds now cover the sky so that we can hardly see to guide our pen, and the rain is profusely falling, yet the sun is shining under all these dark clouds and it will again appear in all of its glory. It is a dark and a gloomy time for the people and many are discouraged, and even the spirits of some of God's dear children are sad, knowing the want and dis-

truss that many will realize from the failure in their crops. But we must remember that God reigns and he holds the destinies of nations in his own hands, and the breath of every living creature. He works all things after the counsel of his own will. He will do all of his pleasure. Men cannot make one drop of rain, nor cause one to cease to fall. Our God is a wonder working God. All power is in his hands, and all things are under his control. He is merciful and gracious, and slow to anger. His power is unbounded. He is a God of purpose, and there is no mistake in what he does. O, that mortal man would fear before him. I desire to praise, adore, and love this mighty God, whose watchful eye and special providence has ever been over me, encircling my pathway, in prosperity and in adversity; he has shown me his tender care when the waves of affliction have rolled about me, His blessed arm has held me up and kept me from sinking. He rules in all events both small and great, whether afflictive or adverse, they work together for the good of his chosen. Then great is our God, for even the hairs of our head are numbered and a sparrow does not fall to the ground without his notice; and he hears the ravens when they cry and gives them food to eat.

Great is the Lord, and he is greatly to be praised. Man, by his searching cannot find out the great I AM, altho' he may aim to search into his secret will, but it is hid in the archives of his eternal counsel from the ancient settlements of eternity.

All that finite mortals can know is what he is pleased to reveal to them by the teachings of the Holy Spirit. Eternity with all its awful and solemn realities will unceasingly unfold the mystery of godliness, and the wonders of that salvation that has been revealed by the suffering Son of God, who has been made manifest to take away sin by the sacrifice of himself. O that God's dear redeemed children could dwell more on the wondrous love of Jesus and realize more of that blessed unity of the spirit which flows from love to him, and leads

into all the doctrine of Christ. All of which is gloriously combined in the experience of the saints in all ages. It is predestination, election, adoption, justification by faith, sanctification and redemption, and the final glorification of both soul and body in glory, being made like Christ and forever shine in his image. The doctrine of God our Saviour is in one golden chain, and cannot be broken. Repentance and faith are all his gifts. All the train of heavenly truth flows from him and to him is all glory due.

God's dear people are much troubled with their own sins, follies and shortcomings. They cannot see where to complain with their brother and sister, but there are many dark and trying times to the church of God. Those who love the gates of Zion would often faint by the way, did they not realize that Jesus is king in Zion, and he reigns in her behalf; and he has declared that the gates of hell shall not prevail against her. He will conquer all her foes. May the blessed Lord give unto his ministering servants wisdom, love, long suffering and patience to endure when they see the waves of discord and strife arising. May they have clear sight given, and love for the truth which will strengthen them to endure all things. May they remember how blessed are the peacemakers, for theirs is the kingdom of God. May all of his dear people realize this, and may love abound.

I trust I do rejoice in a God of all power, wisdom and knowledge. My feeble, finite mind does not take in the greatness of the eternal Jehovah. I desire with all the powers of my soul to adore him. But I am vile and far from him, but precious truth, Jesus brings us nigh to God through his precious blood and perfect work.

All fullness dwells in him, and there is nothing precarious in his works. All is fixed and sure. He is glorious in holiness, fearful in praises, a God doing wonders. Great is the mystery of godliness. Eternity will unfold its pages to the enraptured wonder of all the ransomed host. Great also is declared the

mystery of iniquity, and that will be filled up to its full measure, and the justice and power of God will be declared to an astonished universe, in the just judgment and fiery indignation against sin. God is over all blessed forevermore, and to him every knee shall bow and confess to the glory of God the Father. Every mouth will then be stopped. No replying against God. O my dear brother, may we be found at last with this immeasurable multitude who shall be seen coming up out of great tribulation, having their robes washed and made white by the blood of the Lamb.

Then can we with all the redeemed sing and shout our sufferings over. I feel that you my precious brother, will be there. But will such a worthless worm as I, who am sometimes afraid to die be found at God's right hand. Pray for me, when you have access before the throne. My love to Sister Gold and all the family, and to the faithful with you. Please excuse my poor, wandering, crooked thoughts. I feel my loneliness. I wanted to talk a little with you. In the fellowship of the precious Savior, I am your afflicted Sister.

M. M. Hassell.

EXHORTATION.

ELDERS GOLD AND LESTER,—DEAR BRETHREN. As my time has expired for the LANDMARK, I enclose the amt for another year, and a few words to the many readers of the same, and hope I may be guided by the spirit of truth in doing so.

I often think I will write something for publication to the dear saints in Christ, but when I think of my own unworthiness I fear that I may write something that would be wrong and hurt the feelings of my brethren; but when I read so many of the precious pieces that are written in the LANDMARK, my heart goes out in love for writers of such pieces, although they are scattered in various parts of the earth; I feel they tell of the travail of my soul

from the dark valley of sin and pollution to the time when it pleased the Lord to reveal himself to me as the chief among ten thousand, and the one altogether lovely. He has put a new song in my mouth, even praise to God.

Once I did not care for religion and mingling with those I now believe are the children of God, but now my chief delight is in assembling with them, and doing anything for them that may strengthen them in his most holy faith; for I delight in the Law of God after the inward man, the hidden man of the heart. The apostle delighted in the law of God, but when he would do things by the spirit of God he saw another law working against the spirit of his mind, so that he could not do the things that he would. This I am taught by experience in the case with all the children of God. For when they would do good evil is present with them; so that they cannot do the things that they would. But the followers of the evil one will do wicked continually, for Jesus said unto them, ye are of your father the devil, and his works ye will do. I presume he was here speaking to those who do not see themselves as sinners, or believe that they commit any acts that are wicked in the sight of God.

They have ears and hear not, eyes and see not, neither do they wish to come in the light, lest their deeds be reproved. But those that have the spirit of the inward man, or those that delight in the law of God, after the inward man, do put off the deeds of the old man by this spirit that dwells within them, which is Christ in you the hope of glory. For they, or as many as are led by the spirit of God, are the sons of God.

It was not my intention in writing this to dwell upon any one subject; for I believe that Jesus has done great things for me, whereof I am glad; and I am willing to give him all the glory from first to last in the salvation of a poor worm of the dust like me. For it is written of him, He shall save his people from their sins (not in their sins.) Therefore his name shall be called Jesus,

which means Savior, and he had made a covenant to that effect. This shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws in their mind, and write them in their hearts, and I will be to them a God and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; (for this is the reason,) I will forgive their iniquity, and I will remember their sin no more. It should be the aim of every child of God to follow Jesus as near as he possibly could in his walk as a pilgrim and stranger while here upon earth. Let your walk be meek and lowly as the Master's was, ever endeavor to show forth the praise of him who has called us out of darkness into his marvelous light, redeemed us by the precious blood of Christ from the condemnation of guilt and sin, for it is declared that the blood of Christ, his son, cleanseth from all sin. Then dear brethren and sisters, Jesus has washed our robes and made them white in the blood of the Lamb. Surely he has paid all the debt we owe. Then let us ever look unto Jesus, the author and finisher of our faith; for he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed.

Surely we can say, "Praise the Lord for his mercy endureth forever. Blessed is the man that trusteth in the Lord and whose hope the Lord is. Oh may he ever give me faith to trust in him in all I say or do, and my hope is that at the end of this life I may hear the plaudit, "well done good and faithful servant, enter thou into the joys of thy Lord." Your brother in hope of a life beyond the grave of immortality.

E. F. RAUSDALL.

Campbellsburg, Ky.

Judge not that ye be not judged. With the same judgment we judge others we shall be judged.

TOUR.

ELDERS GOLD AND LESTER, BELOVED BRETHREN:—Many of the dear brethren and sisters requested me, while on my tour in North Carolina, to write them when I arrived home, and as it would require much writing to address them individually, I hope a sketch of my trip, given through the LAND-MARK, will suffice.

I left Augusta, Ga., early on Friday morning before the third Sunday in August, and arrived in Reidsville, N. C., about midnight, where I was met by Elder J. M. Harris, and conducted to his house, and kindly cared for the remainder of the night. Saturday morning I was carried to the Country Line Association by brother Ruffin Harris, where, I trust, I united in the worship of God with a multitude of brethren and sisters, many of whom I never met before. The preaching was a source of comfort indeed to me. On Monday evening I returned to Reidsville, and spent the night with Mr. Robert Harris and family, who is a warm friend to the Baptists. Tuesday morning Elder J. M. Harris took his horse and buggy and carried me three days to my appointments in the country. It was a pleasure indeed for me to meet and be with Elder F. J. Stone two days. I heard him speak once, much to my comfort. I also met with Elder Bodenhammer, who is an able minister of the gospel. On Thursday night I spoke to a large congregation in Reidsville. Early Friday morning I left for Thomasville, and was met by a dear brother Orrell, and conveyed to the Abbott's Creek Association. Here I met and parted with many of the saints of God that I will never meet any more in time. This was a pleasant Association to me. I was conveyed to the Railroad by a dear brother Buckner, and arrived in Durham in the afternoon; spent the night with old brother Farthing, who is a very active man for his age, and, I think, a firm Baptist. Sunday at eleven o'clock I spoke at the Baptist house, and again at night. I feel that the Lord blessed me in speak-

ing at this place. The door of the church was opened, and dear brother Lee came forward and related the dealings of the Lord with him, was received, met at the water early Monday morning, and the unworthy writer administered the solemn ordinance of baptism. At one o'clock in the afternoon I took my leave of the good people of Durham, arrived in Raleigh, at two o'clock, was met at the depot by brother Temple, and conveyed to his house; spoke at night at the Baptist house. Elder I. J. Taylor met me at this appointment, and accompanied me about eight days. He is indeed a pleasant companion. On Saturday and second Sunday in September I attended a yearly meeting at Clement. Here I met Elders J. B. Parker, and L. P. Adams, the latter is the pastor of the church. Sunday night I arrived in the town of Smithfield, met and heard Elder D. N. Gore preach, a dear brother whom I had long desired to meet. I spoke here on Monday night to an attentive congregation. There is a precious body of Baptists in this town. From here I filled appointments through the country to the Seven Mile Association, where I again met a goodly number of the dear people of God, and several ministers and heard them preach the glad tidings of great joy from a far country. From here, accompanied by Elders Gold and Scott, I filled appointments to the Little River Association. From this point I took my leave for my home in Georgia; arrived safe on Tuesday evening after the fourth Sunday in September, found my family all well, and felt that my heart went out to the Lord in thankfulness. Since my arrival I have attended the sessions of the Upper and Lower Cannonchee Associations, which were very harmonious meetings. Dear brethren and sisters, while in your State I sustained the great loss of a very valuable horse, which has left me almost a foot, unable to get another without making a debt over my already indebtedness. I have been quite sick since my return, with cold in the head. During my sickness my smokehouse was robbed, and all of our meat stolen. On last Sunday

night while away attending my appointment a part of my cotton was stolen. Financially I am traveling under a dark and dreary cloud, pregnant with threats of my destruction. I hope, dear brethren and sisters, when you read this article, that you all may pour out your hearts unto God in prayer for me, that I may bear all of my troubles with meekness in this world of afflictions.

I remain as ever, your brother and servant, in hope of the gospel.

M. F. STUBBS.

Parrish, Ga., October 20th, 1887.

[The above letter was mislaid. It should have appeared sooner.—P. D. G.]

DEFILING THE TEMPLE.

¹⁰It is written, my house shall be called the house of prayer, but ye have made it a den of thieves."—Matt. 21:13.

It appears that the volume of sacred writ from Genesis to Revelation produces some of the most striking and lamentable testimonies and facts showing the effects of original sin, and the total depravity of the posterity of Adam. Even in the early dawn of creation our federal head violated the demands of a just law and thus incurred the sad effect of the penalty annexed to the violation upon themselves and fraternity. Wicked Cain rose in opposition to his brother and slew him, simply because Abel was more righteous than he was. The iniquity of the antediluvians became so intensely great that the declaration of the Lord was, "My spirit shall not always strive with man." There was a great deluge brought upon them for their wickedness, and with the exception of eight souls they were extirpated from the face of the earth. After the deluge wickedness made its appearance again. Depraved mortals decided they would build them a tower that would reach to heaven so they could ascend and descend at pleasure, but they were defeated in their vain imaginations. The Lord confounded their language, and thus blasted their high expectations. The population or

inhabitants of Sodom and Gomorrah were so desperately evil they were totally destroyed by the consuming flames from heaven. The Israelites, whom God had chosen for the lot of his inheritance, after they were so miraculously delivered from the rigid servitude and bondage of the Egyptians, disobeyed the divine precepts of their deliverer, and murmured against their governor, and seemed to have a craving appetite for onions, garlic and flesh pots in Egypt. The entire history of the Hebrews seems to present a people of rebellion and disobedience. What an example is here vividly brought to bear in the history of revolting Israel. Ah, should it not be a solemn warning to us at present. The consequences of obedience and the consequences of disobedience are here plainly taught. When Israel was reduced to a state of abject poverty and want, the production was obedience; but when elevated to a state of worldly prosperity and promoted to honor and aggrandizement, the productions would be vice versa. They would become self-dependent and almost bury that precious name, to wit: their Redeemer, in the great sea of oblivion. These were the characters addressed by the Savior in the most reproving and upbraiding manner, as is presented in the text. Oh, revolting Israel, what hast thou done that the Lord, the holy one of Israel, refuses to visit thee either by prophecy or by Urim? Oh, thou highly favored people of the Lord, why hast thou thus strayed from thy great Redeemer's statutes? Why hast thou sat down by the flowing rivers of Babylon? Where is the tuneless harp where delicious notes once sounded the praise of Jehovah? Oh, they are hung upon the weeping willows near Babel's flowing streams. Thou polluted priest, what hast thou done that God refuses to accept thy oblations and sacrifices and gives thee the degraded and shameful title thieves and robbers. Hark, in his humiliation he weeps over thee, O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. How often would he have gathered thy

children together, as a hen gathereth her chickens under her wings, and ye would not; no, you have refused the prophets. You have rejected the warning voice of God. You have forsaken his covenant, you have thrown down his altars, you have bowed the knee to Baal. An avaricious disposition and wickedness have lead you to pollute the once holy temple, which was dedicated to the solemn worship of God. You have converted it from a house of prayer to a den of thieves and robbers. Now you are ready to reject the Savior, and set him at naught in the face of all his wonderful miracles which he performs in attestation of his doctrine. O, you wicked and unbelieving Jews, your house is left unto you desolate. Your magnificent city, your beautified temple, with all of its costly furniture, its precious gold and silver, shall be taken away by your enemies, and your city totally demolished. You have the form of worship, but the reality is not there. It is written by Isaiah, the prophet, "Mine house shall be called an house of prayer for all people." Once it was the delight of the ancient worthies to worship God in his holy temple, once the smoke of the morning and evening sacrifices would ascend to heaven as sweet incense, but alas, alas, what a change, a den of thieves and robbers. Jesus rides into Jerusalem amidst the shouts and loud acclamations of hosannas to the king of Israel. He lifts his weeping eyes and beholds Jerusalem, knowing the idolatrous worship of the temple, and the innocent blood that had been shed there, knowing he himself would be set at naught by those wicked priests and must there suffer and die the ignominious death of the cross, knowing that the day would come when not one stone of the temple should be left upon another which should not be thrown down, he weeps, saying, "If thou hadst known; even thou, at least in this thy day the things which belong to thy peace but now they are hid from thine eyes."—Luke 19:42. The succeeding verse contains a prophecy of the destruction of Jerusalem, which according to Josephus was evidently fulfilled, in

the most appalling and lamentable manner. But Jesus proceeds to the temple in fulfilment of that prophecy of Malachi, "And the Lord whom ye seek shall suddenly come to his temple." But who may abide his coming; for he is like a refiner's fire and like fuller's soap. Those bigoted priests were not able to abide his coming. For he drove them out of his temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves and robbers." Ah, what chagrin, surprise, and excitement all blended together must have been aroused at this remarkable event. But that precious voice continues to echo and re-echo over the marble walls and aisles of the temple, "It is written, my house shall be called the house of prayer," not idolatry, a den of thieves. What a contrast between a house of prayer and that of a den of thieves. O prayer, thou priceless queen, thou hast departed from the glorious temple. Is not this Jewish temple and the worshippers therein a type of the church in the gospel day? If so should we not examine ourselves and the worship of our sanctuaries and ascertain whether we are regulated according to what is written or not. The love of money was the great cause of their irregularities in the temple; and if there are no money changers in the church I am sure there are plenty who desire to be, or rather many gainers. The love of money is causing Zion to mourn. I fear that money is an idol, and is worshipped even among the Baptists. I fear our temples are polluted analogous to the Jewish temple. There are some professed Baptists whose minds are so monopolized in worldly business that they can scarcely sacrifice one day in a month to attend their meetings, and when they do attend their conversation is almost entirely on worldly matters, such as the art of farming, some great enterprise, or some decision made by the Legislature or Congress, &c. Something that is of no utility, nor even in connection with the worship of God.

If our sanctuaries were originally designed or dedicated for such business as this, I, for one, am under a false impression. It is not thus written, for Jesus warns us against worldly cares. Suppose Jesus should visit some of our temples, as he did the Jewish temples, while we were engaged in these evil conversations? I imagine that if the curse of Jehovah, and the thunders of Horeb were staring us in the face, we would not shudder, quake, tremble and dodge any worse. It is written that we should meet together often. What for? To converse about worldly matters? Nay indeed, but to confess our faults, to pray with and for each other. But these admonitions are regarded about as much as the contents of some almanac, or hardly so much, by these negligent church members. Some of the uninterested members are very religious in the presence of their favorite minister, but nowhere else. Just such religion as this is worth nothing. God's all scrutinizing eye beholds us at all times. Yes, we should think of that. Our temples are defiled, our ministers love to live at ease, the deacons neglect their duties, the members have drifted off into Babylon, their harps are hung upon the willows. Go the church, where the singing of birds and the voice of the turtle should be heard, but alas, what do we hear? The busy voice of money changers conversing on worldly matters, the poor minister cast down, heavy-hearted, his wife and little ones left behind, fatigued from riding over the lonely roads, must face their vain conversation on some great boom of real estate, or something of the sort, his heart almost begins to bleed, to think almost everything is on a boom but the church. Alas, alas, poor Zion calls aloud for grief and lamentation, but who, O who, will lament her case? Adieu, ye gay, ye proud-hearted. I will seek the broken hearted who weep when they say of Zion, her glory is departed. Some, like old Elijah, firmly stand, while many have revolted. O Lord, thou alone canst move us. Help us, O God, to remember from whence we are fallen, and to again return to thee. J. D. McELROY.

A RETROSPECTION.

BELOVED BROTHER GOLD:—As the year draws to a close we feel inclined to retro-spect. Many things have occurred during the past year which made us feel very sad and sorrowful, but interspersed along the line we had seasons of great joy and comfort, under which we were emboldened to continue the war against flesh and blood, and the innovations of his Satanic power, who is ever walking up and down in the earth, seeking whom he may devour. His work and operations have been manifested among us, to the extent that the elect would have been deceived by him, were it possible that such things could be done. But thanks be to God, Satan with all his emissaries cannot deceive the chosen and precious. Some of them may for a time under darkness and disappointment, apparently be following in their wake. Yet when it pleases him who wills to disperse the dark clouds which intervene, they see the error of their way, and return to the Lord their God with lamentation and weeping, loathing themselves in his sight; and the result is, instead of being deceived, they are taught more and more the deceitfulness and corruption of carnal nature, and of the infinite purity of our Holy Lord. Often we feel that our feet had well-nigh slipped; but the good Lord in his providential dealing, coupled with love and mercy, reclaimed us, and we are saved by a great deliverance. How thankful and dutiful ought we to be; we who are unworthy of the least favor to be reckoned in that generation which shall ere long live in unsullied bliss and glory forever and ever.

We can but boast in the obedience and righteousness of Jesus, who took on himself our infirmities and sickness, bore all our sin, being smitten and afflicted for us, dying the sinner's death and saving us by his life. He was made to be sin for us, taking on himself the seed of Abraham; made of a woman, and made under the law, to redeem us from its awful consequences, and not only so but taking a part of our flesh and blood that through death he might destroy

him that had the power of death, that is the devil, and deliver them who thro' fear of death, were all their lifetime subject to bondage. Hence our final deliverance from death, when he shall come to gather his people from every clime and fashion their bodies like his own glorious body. These things having been applied to the heart of a sinner enable him to rejoice with exceeding great joy, and although through the force of circumstances as operated by Satan he may live in the slime pits of Sodom (Arminianism with its various appendages) yet he is not deceived, his experimental knowledge of the truth condemns him in every hypocritical movement he makes, and often with his harp upon the willow he sits down by the river or Babylon and weeps until a Babylonian comes to him with another square meal composed of the dainties of that whore which sits upon many waters, and then he tries it a little longer, "But also, woe is me, I am undone," he has lived upon husks until he is too weak, too unworthy to go to his Father's house. But another tho't enters the mind of the starving child; "I will arise and go to the Father, I am not worthy of a son-ship, I will take a servant's place, a very low seat. If I could only be admitted to the most humble corner it would be too good for me, yet I desire it above all things." So from "Babylon to Zion" he goes lamenting and begging, and to his astonishment he receives a hearty welcome. "For there is more rejoicing with the angels over one sinner that repenteth, than over the ninety and nine which went not astray." Now dear brethren in the ministry, another year in the cycle of time is clean gone forever. Are we retrospecting our past? Do we feel that we have done our duty in saying, "Come out of her my people." Have we been faithful to our trust? Let us examine ourselves, and put on the whole armor and do battle against the armies of the alien. Our Captain who was made perfect through suffering will lead to victory, in the salvation of his own and the destruction of his enemies, and to the praise, honor and

glory of him who sits enthroned in the heavens doing all his pleasure. Lord save us from hypocrisy and guide us by thy Spirit,
Arlington, Tex. J. S. COLLINS.

DEAR BROTHER GOLD:—Having had an introduction to you through Bro. F. A. Chick, and feeling a special nearness to you in the spirit of your editorials and remarks, I take this opportunity to drop you a line and with it a little money which you will no doubt be glad to receive, and as readily pardon my delinquency in not sending before.

I have read the LANDMARK with interest and I hope with profit a little more than one year, and now I feel as though I cannot do without the same. It always comes richly laden with the most choice fruit or good wine. The LANDMARK like the dove brings the olive leaf to cheer the elect or Ark-covered souls. It usually disseminates the pure principles of the King in Zion, feeding the sheep of the flock, and bearing the tender leaf to the feeblest lamb. While its pages abound in the deeper mysteries of redemption which the finite mind can never solve, and is good news from a far country, it cheers my soul, and serves to strengthen my faith (or rather stir up my mind by way of remembrance.)

It is a consoling thought that the Lord Jesus Christ has raised up and qualified able ministers of the New Testament who do not hold their peace day nor night, or shun to declare the whole counsel of God. It is a blessing that the children of God can have a medium through which they express their views, and their joys and sorrows. I love to read as well as hear the christian's experience of my brethren and sisters, because there is a sameness in every heaven born soul. I will close by wishing you and Bro. Lester a happy new year, a year of the right hand of the Most High with the best of Heaven's blessings, Grace, Mercy, and Peace. Yours Very Truly,
JAS. H. WILSON.

Bowdoinham, Maine.

ZION'S LANDMARK.

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

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

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Editorial.

WHOSE WAYS ARE UNEQUAL?

Brother Richard Gurley requests my view of Ezekiel 18th chap, naming several verses. I will not quote the verses. Those desiring to do so can read the chapter.

Let us use as a text the question the Lord propounds to Israel: "Is not my way equal? are not your ways unequal?"

The Israelites were using this proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." This proverb was not a good one. It was misleading. It is important that proverbs should be full of truth, because they are current and circulate as coin among the people.

The gist of this proverb was that the children had to suffer for the sins of their fathers, and the inference from it was that it was unjust. It was as much as to say that the Lord's ways are unequal. Man is prone to blame the Lord even and to charge God foolishly. When the truth of it is that the Lord's ways are always equal and just, and man's ways are unequal and unjust.

God is not the author of confusion, but of peace. All his ways are pleas

antness, and all his paths are peace. A just God is he, whose nature or character is just and holy. He does not work in man to do wrong, nor cause sin. His word condemns sin from Genesis to Revelation, or from the beginning to the end. Nor shall his people fellowship wickedness.

All souls belong to the Lord, hence both the father and the son are his. If the father does wrong the father must suffer; if the son does wrong the son suffers. This dealing relates to the *land of Israel*. Let us bear in mind then that it applies to the church of God, or to the kingdom of God, of which ancient Israel was the type, and therefore it applies to the people born of God. If among these one sins he must bear the judgment of it. If a father sins the son is not to suffer for it, but the father himself; or every one is judged according to his own works. Is not that way equal?

Suppose one is a member of the church, and has for years been a faithful member, but should after this good faithful living commit deeds worthy of death, will his former righteousness be remembered in the day of his transgression? No, but he must die. The soul that sins must die. Hence the church withdraws fellowship from him.

On the other hand, suppose a child of God has in the past been a transgressor, and in the past was cut off, but should afterwards repent and turn to God; now in the day of his repentance shall his former sin be remembered? No, not at all. Is not this way equal?

God has no pleasure in transgression or death of the sinner or wicked. There is nothing in all God's work to cause one to say or think that God has any pleasure in wickedness. His ways are all equal.

P. D. G.

WHAT BECAME OF JUDAS.

Friend J. R. Bailey requests my view of the above question.

What is there in the character or conduct of Judas to cause one to think he is saved. He fell by transgression, that he might go to his own place. Could one by transgression go to heaven? Surely not, the thought is abhorrent.

Again he was a devil. Jesus said have I not chosen you twelve, and one of you is a devil? He spake of Judas, the son of a murderer, who should betray him. Where do we suppose is the place for a devil? Could it be in heaven? Then he was a thief, and therefore he bare the bag. Where is the place of a thief? Satan entered into Judas, and then he betrayed Jesus, therefore this work was a satanical act. Jesus said of Judas, it had been better if he had never been born. You would not say that of a man saved. Words applied to him in the Psalms are descriptive of as wicked a character as is named in the bible, and the imprecations poured out on him are scarcely equaled in any other case in the book. Eternal desolation follows this act of betraying the innocent blood. He was one of the twelve, and had eaten bread with Jesus, and this makes the betrayal the more malignant. In all generations one that betrays a sacred trust is branded as perfidious, and unworthy of any respect.

Never was there one so holy as Jesus, and Judas had seen his meek and lovely conduct, his holy life, his heavenly, miraculous, undoubted display of divinity. But what avails all this when the lust of filthy lucre reigns in the heart. For thirty pieces of silver he covenants to sell Jesus, the son of man and knowing where Jesus retired to

rest, he guides the blood-thirsty rabble to that sacred retreat at night, and points out Jesus to them.

But was there not a redeeming trait in Judas? Did he not think that Jesus would work a miracle in making his escape from his enemies, and furnish Judas an opportunity of making thirty pieces of silver, and at the same time not impeil the life of Christ? I know not what he thought. But if he did think this it is no apology for the betrayal of innocent blood. It only shows that Judas was a robber and traitor of the vilest type.

But was it not appointed for Judas thus to go, and should he not have some commiseration from that view of the case? No; for the Lord never chooses a godly man to commit a wicked deed. The wicked are God's sword. The wicked are made for the evil day. There is a corrupt Shimei bidden by the Lord to curse David, in the day of David's calamity. There are Philistines to make sport of Samson when he is in prison.

There is a Jeroboam to draw off ten tribes in the way of revolt. You would not send a good, gentle sheep to run hogs out of your field that are destroying your crops. But you unchain your fierce dog, and let him loose from the backyard. King Solomon would not have rebelled against David, and gone in unto his wives before Israel; but wicked Absalom would. David knew what a bitter thing it was to fall into the hands of wicked men. God has commanded the enemies of Jacob to be around about him.

It is their nature and disposition to afflict Joseph. Are they to be pitied because it is their nature to do wrong? No indeed. Nor could Judas say that because such good came out of the

death of Christ that therefore he was at least excusable. Shall we commit sin that grace may abound.

But did not Judas repent? When he saw the result of his perfidy he *repented himself: repented himself*, that is, it did not come from a right source. It came from self. It was not a godly sorrow that worketh repentance unto life, but the sorrow of the world that worketh death. He killed himself. His natural guilty conscience so gnawed him that he sought relief in death.

Men make manifest by their deeds what their true nature or principle is. Those who are of God love the truth, and make it manifest by their works that they love Jesus. While those who are of Satan will do his lusts, and are the servants of sin. If they repent it is of *themselves or of their own corrupt nature*, and not unto God.

But the goodness of God leads sinners to repentance. They are thus blessed with repentance towards God, and have faith towards our Lord Jesus Christ.

P. D. G.

TO D. M. R.

A brother asks me whether the race of mankind sprang from Adam and Eve or Noah.

Answer: From Adam and Eve through Noah, who was himself a descendant of Adam and Eve, for Eve is the mother of all living.

God preserved the race through Noah, and made a covenant with Noah, and with every living creature—even to all fowls of the air, and all the beasts of the earth that he would never again destroy the earth with a flood of water.

Surely Noah found grace in the eyes of the Lord, and is a figure of the Lord Jesus as giving rest to the people. In our experience as children of God we

find rest with Noah in the ark; but in the flesh we know that the earth is cursed for man's sake, and that we by nature are of the earth—earthly, and are Adam multiplied.

P. D. G.

ELECTION.

ELDER P. G. LESTER, DEAR BROTHER:—I have an issue of ZION'S LANDMARK of October, the only one I ever saw. I see you writing on the subject of the infant born again, and you treat considerably on election. Please give your views through the LANDMARK and send me a copy stating what it takes to constitute election. I have given it considerable thought myself, and would be glad to hear your views on that subject. I have never seen any one's views on the subject. Election means choice, and I don't see how election can work where characters do not differ.

Yours in hope of eternal life,

JOHN VICKERS.

REPLY.

I am always ready to give any light I may have on any subject, when requested to do so, but from the brother's question and remarks, I am of the opinion that Jesus has not answered the question as he wishes it answered.

We only "know in part, and prophecy in part. Secret things belong to God, and revealed things to us, and to our children." What does it take to constitute election? First there must be an elector. And in this case the eternal God answers for all that is requisite upon that part. God himself is the very foundation of election. And all the attributes of his eternal being are gloriously and harmoniously brought to view in the exhibition of this precious principle of doctrine in the salvation of his people. The first attribute

is that of his sovereignty.

Had the Lord the right to frame the world by his eternal and omnipotent word? As he is the king eternal, immortal, invisible, the only wise God who spake, and it was done, who commanded, and it stood fast, and who challenges the best of his earthly creation to answer against the execution of his divine will, without a response; he certainly had the right to do all that he has without giving a reason why. Devils readily admitted the sovereignty of Jesus, and men dare not say otherwise, but endeavor to show that he does not do all that would be his right to do, especially in saving whom he will without giving others what they term a chance to be saved? If he has the right to do what he will, then what he wills to do is right. But men say he wills the salvation of all mankind. Then will not all mankind be saved? "He worketh all things after the counsel of his own will, and whatsoever his soul desireth that he doeth." Are all men saved? The testimony of Jesus is that some are to be cast down to hell, and into hell. Did God desire the salvation of those who are thus cast into hell with all the nations that forget him? If so, did he do the work necessary to save them? Then why are they in hell? If Jesus travailed for them in God's work of redemption can he see the travail of his soul, and be satisfied with part of it in hell? If God after the counsel of his own will worketh the salvation of one, and that one is in hell, what did either his will, or his counsel, or his work amount to?

Some say Christ came into the world and died to give all men a chance to be saved. And now men elect themselves by complying with something they call the "terms of the gospel." If

God designed that all men should have a chance to be saved, he will not damn any without first giving that chance. And if Christ *came to give* that chance, all those who died before he came, had no chance and will be saved, simply because they had no chance to be saved; for God will not condemn them without first giving them a chance to be saved. So if Christ had not come into the world all would have been saved. This is strange doctrine.

There are some who grant the will of God in electing his people; but they hinge it upon man's will and choice. That is, God knew who would accept his salvation and therefore he elected all such, and the reason he did not elect all was because he saw all would not accept salvation. This idea makes election a secondary consideration. In fact I fail to see any need of election in such a case. In this case the salvation of those who are saved is not predicated upon their election to salvation, but their election is predicated upon their salvation, or will to be saved, or the fact that they would be saved. This kind of election, in honor to God, is worse than no election at all. One of the most damaging features about this theory is, that it is nowhere taught in the scriptures. Where does it say that God saw that any, even one, would be saved? But what did he see? He saw there was none that did good; no, not one. "They have all gone out of the way, and become together unprofitable; they are all children of wrath," dead in trespasses and sins, enemies to God by wicked works, and very darkness itself, therefore how could one be supposed to act and another not? All mankind are made of one blood; they all have one life and all their hearts are fashioned alike; they are all led captive by the

devil at his will, and therefore there is no reason for claiming that one may choose good, and another evil, even if the Lord had so ordained the way of salvation. All men now in their life, nature and character are just what Adam was when the sentence of death was passed upon him. The same breath of life that was breathed into the nostrils of Adam whereby he became a living soul, is that, though in a contaminated, sinful state, which permeates the entirety of sinful, depraved man to-day. The nature of the natural man is the same in all men, and receiveth not, nor knoweth the things of the Spirit of God.

Is there a single thing in or about man that constitutes a mere shadow of a condition upon his part, in the premises of salvation, either in character, will, word, or deed? If so then salvation is conditional, and election is a misnomer.

If we can find in the scripture where one sinner has been unconditionally elected to eternal salvation, then it must follow that all who are saved are thus elected to salvation, for I am the Lord, and change not; therefore ye sons of Jacob are not consumed." "Before the children were born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, as it is written: "Jacob have I loved, but Esau have I hated."

The unconditional, discriminating, personal choice of some sinners of Adam's fallen race to the obtaining of an inheritance by the God of all grace, according to his eternal purpose, which he pur in Christ Jesus before the world began, and the good pleasure of his will, where in he has made them acceptable in his beloved Son is what I understand constitutes election.

Those who are elected are not in their nature or works better than other men, neither are the non-elect worse in any respect than other men. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Two women shall be grinding at the mill, *the* one shall be taken and *the*

other left" These are both designated as definite ones by the article 'the,' but Jesus gives no reason for this discrimination, but simply declares that thus it shall be.

Elder Vickers says "he does not see how election can work...where creatures do not differ." If the choice were in Adam the first, we could not see how any could upon any premises whatever, but they are not elected in the earthly Adam; but the choice is in Christ the second and last Adam. The elect all die in Adam, but they are made alive in Christ. "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:3-4. "They were chosen to salvation from the beginning through sanctification of the spirit and belief of the truth."—2nd Thess. 2:15. They are saved and called with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began."—2d Tim. 1-9.

They are saved according to the election of Grace. We see that the election is by grace in Jesus Christ, which grace was given them in him before the world began, and not in Adam after time began.

The fullness of election is in Jesus. "Who of God is made unto us wisdom, righteousness, sanctification and redemption." The elect were chosen in him, redeemed in him, saved in him, and are called, and made alive in him, and finally before the Father shall they be presented in him without spot, wrinkle, or any such thing.

It was according to the good pleasure of the Father's will to choose some and withhold the mystery and riches of his grace from others, and the only reason for so doing Jesus says is, "even so Father, for so it seemed good in thy sight."

Being fully satisfied that God's people are of him elected to salvation, the

great matter with me is, am I one who was thus elected?

It is according to his foreknowledge through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ that some are elected to the inheritance of eternal life. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his son." "Elect according to the foreknowledge of God the Father."

As Jesus is the elder brother and the first born among many brethren, and yet was as one ever brought up with the Father his sonship must be of an eternal extraction, and so also must be that of his younger brethren. In their sonship in Christ they were begotten of the Father before the world began, and in time are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an eternal inheritance. "Because ye are sons, God hath sent forth into your hearts the Spirit of his son."

These sons were set apart in the Spirit by the Father before time began, and are preserved in Jesus Christ, and called.

For the subjects of this election it is clearly seen that nothing but sinners of Adam's fallen race, or their state or condition constitutes such extreme necessity for a salvation founded and sustained upon the principles of the election of grace.

A remnant is saved according to the election of grace. As there were in the days of Esaias seven thousand men saved, by the grace of God, from bowing the knee to the image of Baal, even so also there were a few men, a remnant, restrained and kept according to grace, and not that they deserved to be thus kept from the evils of the world and eternal condemnation in the days of Paul. Election is of, or by grace, as "by grace," or of grace are ye saved, and "not of works," or by works. Grace means favor unmerited. It is according to the grace, goodness and mercy of God that any are elected, and not according to any worth or merit in them whatever, and thereby is boasting ex-

cluded, because their election came to them through grace. Election humbles its subjects because they did not deserve it, and yet are elected.

We believe that sinners of Adam's fallen race are the subjects of the election of grace, that it was the pleasure of God to choose whom he would of these fallen, sinful, depraved, undeserving sinners in his son Christ Jesus before the world began, and to give them grace in him, who was and is made of God unto them wisdom, righteousness, sanctification and redemption. Christ is, and was from all eternity, the eternal life of his people. In the covenant of grace, ordered in all things and sure, is clearly seen the eternal life unity, or oneness of Christ and his people; "And when Christ, who is their life, shall appear, then shall they also appear with him in glory." The great fundamental principle in which and upon which sinners of Adam's race were elected or chosen in Christ is eternal life. "This is the record that God hath given to us eternal life, and this life is in his son."—1st John, 5-11. God, who cannot lie, promised this life before the world began, and by the death of Christ it is brought to light, or our knowledge by revelation through the gospel.

As we cannot distinguish between Christ and the eternal life of his bride, and as she is only known in this eternal life, therefore in this life we cannot distinguish between him and her, hence the eternal unity of Christ and his church or people. While the election is eternal, actual and vital in Christ, yet it pertaineth to sinners, dead in trespasses and sin, who are made the recipients thereof in time, and because of their unworthiness—because of their sin—it is to them an election of grace, or a gracious election.

Paul says, "By the grace of God I am what I am." The grace of God having always been what it is now, and Paul being what he is now by it, therefore he was always in and by this grace what he is now thereby; and so shall we be until mortality is swallowed up of life.

Election is a subject of great mystery, and will only be fully understood in eternity. The difficulty with us sometimes is, we want to know too much, and we want to fully explain what we do know to those who know not the Lord, and hence do not believe the doctrine of election as taught by him. To know but little, and be able to impart that little to those who are born again, who will receive it, and rejoice in it, is far better than to pretend to a great deal which no one believes nor understands.

All lovers of truth are requested to write for the LANDMARK if they feel so inclined; therefore if Elder Vickers has views in harmony with the ancient landmark, which our fathers have set, and feels inclined to give them to our readers, we hope he will feel free to do so. We hold that an impression to write, if of the Lord, is the greatest inducement possible for one to do so, hence the character of our request. If any feel to write to the comfort of our readers, let them do so. Contributions and subscriptions are always in order by those inclined to write or subscribe for the LANDMARK. P. G. L.

UNION MEETINGS.

Skewarkey Union is appointed to be held with the church at Lawrences, N. C., commencing on Friday before the fifth Sunday in Jan.

The Contentnea Union is appointed to be held with the church at Old Town Creek, commencing on Saturday before the 5th Sunday in Jan.

The Black Creek Union is appointed to be held with the church at Scott's on Saturday and 5th Sunday in Jan.

The Toisnot Union is appointed to meet with the church at Peach Tree, on Saturday before the 5th Sunday in Jan., Spring Hope is the nearest Depot.

Obituary.

MARY MANDA LESTER

As the golden rays of the setting sun hallowed the western horizon the King eternal, invisible, immortal—the only wise God and the Savior of his people, made a triumphant passage from the earthly house of the tabernacle of my dear mother, taking her from our humble abode, and midst, bearing her to full realities and enjoyments of an eternal existence.

Mother was born Feb. 20th, 1824, and died Dec. 11th, 1887, aged 63 years 9 months and 21 days. She was the daughter of Thomas W. and Delilah Simmons. She leaves three brothers and two sisters to mourn the loss of a good sister. At the age of 16 years she was married to my father, William T. Lester, by whom she bore 14 children, five of whom died in infancy, and 9 survive her, six sons and three daughters.

Mother was blessed with such genial qualities and unblemished character as to gather about her many warm and appreciative friends. However varied her surroundings, which often ran to far reaching extremes, there was always an abundance of social and domestic sunshine shedding its gentle rays upon those about her. Her skill and readiness to minister to the sick was of no little importance and benefit to those, and they were many who sought the worth of her knowledge in the more simple remedies ordained for suffering humanity.

From my earliest recollection it was my blessed privilege—so far as I was capacitated—to know her in the walk of a christian-mother.

She professed a hope in the righteousness of Christ in 1851, and joined the church at White Oak Grove, Floyd county, Va., Saturday before the second Sunday in May, 1866, and was baptized by Elder Jacob Correll. The exemplification of her christian life was far more in deed than in word, yet her conversation upon that subject was by no means without comfort in it. Though her words were few, yet they were fitly spoken, and truly indexed the abundance of a good and honest heart.

She died of a tumor, from which she suffered greatly for more than two years. She was blessed with much patience during her sickness, and was fully sustained by the grace of him in whom she trusted. She

was often comforted in visions of the dealings of God, and his great goodness. The finality of her sufferings was succeeded by a calm manifestation of peace of mind, and ease of body, in which she "Leaned her head on Jesus' breast, and breathed her life out sweetly there."—

"Mother, thou art gone to rest,
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.

"Mother, thou art gone to rest,
Thine is a heavenly home:
For thou art now where Jesus is,
Thy Saviour bade thee come.

"Mother, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain, and sufferings now
Shall ne'er distress thee more.

"Mother, thou art gone to rest,
The rest that God hath given;
The Saviour now hath welcomed thee
To share the joys of heaven."—

P. G. LESTER.

GRATEFUL REMEMBRANCE.

I wish to say to the many brethren, sisters and friends who so kindly remembered me with words full of sympathy and comfort during the sickness of my dear mother, that, though the Lord in his goodness has taken her unto himself, which is far better, yet he has not forgotten her unworthy son; but has spared him as a father spareth his only son, and given him the spirit of reconciliation to the execution of his divine will.

I trust I possess a grateful heart to you for your earnest solicitude for my welfare, and that of my glorified mother, and to the God of all comfort and the father of all mercies, for putting it into your hearts to so fully and graciously pour into my troubled soul that balm of friendship, that does not fail in the hour of trial and grief. Mother was greatly comforted by your words of condolence to her and myself, and often gave expressions of thankfulness for the same.

The kindness shown to her wandering boy during his extensive ramblings was always held by her in appreciative remembrance.

May the God of all grace comfort your hearts with his love, sustain you by his grace, uphold you by his free spirit, and finally, when our appointed time has come to pass, wherein we must bow to him, and yield to his irrevocable decree, may we be

divested of morality and with glorified bodies be ushered into his eternal fullness, and so to ever be with him, and his name have the praise.
P. G. L.

RECEIPTS.

ALA.—J T Price 2
ARK.—C Smith 1
GA.—By Elder D L Hitchcock 3 By Elder J R Respass 3 D G McCowen 2 T E Sykes 3 By Elder J R Respass 1 50
IND.—M Corey 5 S C Allen 2
MO.—Elder J E Goodson Jr 1 50
M. D.—By Joseph White 2
N. Y.—John Axford 25cts.
N. C.—J Skittleharpe 2 Miss M E Parker 1 W H Tolson 2 C B Killebrew 2 Mrs Jane Savage 2 By Wm Hillard 1 50 By R W Atkinson 2 Mrs M L Bryan 2 25 by J H Hensley 4 50 by J B Ham 2 by S W Outerbridge 1 50 by G W Johnson 16 75 by J W Harris 1 50 by Elder F L Oakly 2 50 by J P Gulley 3 Geo L Morton 2 by Elder D A Mewbern 1 50 B Weathersbee 2 J H Pippen 2 Maggie Bozeman 1 50 J L Brake 1 50 Harry Battle 2 A P Bean 1 K E Everett 1 50 J H Griffin 2 J D Biggs 2 Wm Simpson 1 John Carter 1 50 Mrs Z J Privett 1 50 Josiah Barnes 2 John Dew 50cts Mrs Ann Kinsmore 2 Jos. Lang 3 by Elder A J Taylor 1 50 by Elder J D Draughn 6 50 J M McDaniel 2 by J B McDaniel 6
OHIO.—G W Fulkerson 2
S. C.—B Cox 1 T H Martin 2 J D Sansbury 1 50
TENN.—J W Cawood 3 Wm Ausmus 3 by Miss S L Landiss 2
TEXAS.—R G Morris 4
VA.—H A Brumfield 1 50 by C T Davis 2 Hiram Keith 3 Tazwell Griffith 1 50 L Payne 1.

APPOINTMENTS

The following Elders will preach the Lord willing:

V. B. SALTER AND L. H. HARDY.
Thursday, January 26th 1855 White Oak, Jones county
Saturday and 5th Sunday.....Haskins Chapel
Monday.....Beaver Dam
Tuesday.....Sand Hill

Wednesday Feb. 1st.....Muddy Creek
Thursday School House near brother Fountain's
Friday.....Cypress Creek
Saturday and 1st Sunday.....South West
Monday.....Maple Hill
Wednesday.....Rileys Creek
Thursday.....Wilmington
Friday.....Stamp Sound
Saturday and 2nd Sunday.....Yopps
Monday.....Bay
Tuesday.....North East
Wednesday.....Wards Will
Thursday.....Hadnots Creek

R. GREENWOOD.

Salem Monday after fourth Sunday in January
Neuse.....Tuesday
Cedar Grove.....Wednesday
Dutchville.....Thursday
Eno.....Friday, at 11 o'clock
Durham.....Friday, at night
Brother James R. Young's.....Saturday, at night
Oak Grove.....Fifth Sunday
Willow Springs.....Monday
Sandy Grove.....Tuesday
Fellowship.....Feb. 1st, Wednesday
New Hope.....Thursday
Bethsaida.....Friday
Juniper First Saturday and Sunday in February
Clement.....Monday
Smithfield.....Tuesday
Johnston Union.....Wednesday
Bethany.....Thursday
Cross Roads.....Friday
Chapel.....Saturday
Wilson.....Second Sunday
He will need conveyance.

J. T. ROWE.

Skewarkey Saturday before 4th Sunday in Jan.
Spring Green.....Sunday
Hamilton.....Sunday Night
Conolo.....Monday
Cross Roads.....Tuesday
Tarboro.....Wednesday
Old Town Creek.....Thursday
Moore's.....Friday
Scott's.....Saturday and fifth Sunday
Healthy Plains.....Monday
Sandy Grove.....Tuesday
Sappony.....Wednesday
Falls.....Thursday
Weldon.....Thursday Night
South Quay Saturday and 1st Sunday in Feb.
He will need conveyance.

JOB WORK!

I am prepared to do Job Work at the LAND-MARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders.
P. D. G.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

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The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

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Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember.

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A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days effects a permanent cure.

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D. G. GILLESPIE, Principal,
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Prof. Kemp P. Battle, President of the State University of North Carolina, writes the junior author: "In the name of your *Alma Mater* I thank you very much for the gift of the Church History, and will take pleasure in reading it as soon as possible."

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Mr. T. B. Kingsbury, editor of the Wilmington, (N. C.,) *Morning Star*, and one of the most cultured literary men in the South, writes, in his paper of March 6th, 1887: "The Church History of Rev. C. B. Hassell and Rev. S. Hassell, father and son, is a large volume of 1008 [1034] pages, and is well gotten up mechanically. It is a handsome volume. The work was begun by the father some eleven years ago, and completed by the son after the death of the elder Hassell in 1880. It has taken ten years of labor to complete it, the son giving six years to the work. It has cost him \$5,000 to carry out the plan. The book is the production of two religious men of intelligence and capacity. Rev. S. Hassell is a scholarly man with studious habits, an alumnus of the University, where he stood high, and has been a very successful teacher. He

is a conscientious, sincere man who believes all he writes."

Elder E. Rittenhouse, of Delaware, writes: "So far as I am able to judge, the book will come fully up to expectations, and give the highest satisfaction to all honest inquirers after truth."

Elder E. S. Dudley, of Kentucky, writes: "I have never before seen in any history so much good, old-fashioned Gospel doctrine. For truths so plainly told you would in former times have been led to the dungeon, the block, or the stake."

Elder A. J. Moore, of North Carolina, writes: "The more I read the History the more am I made to rejoice and thank God for you. It is the ablest, fullest, and most truthful History I have ever seen. I intend to leave a copy as a legacy to each of my children. The book will be strengthening and invaluable to all Christians."

Elder S. H. Durand, of Pennsylvania, author of "The Trial of Job," and editor of a "Hymn and Tune Book," writes: "The Church History is a very valuable work, and full of intense interest." He says, "I am willing to subscribe my name to Elder Chick's review of the History."

Elder P. D. Gold, editor of *Zion's Landmark*, Wilson, N. C., writes, in his paper of April 1st, 1887: "No one can object to the main features of the Church history without also objecting to the Bible. It occurs to me that the writers of this history, both father and son, have sought for the truth, and endeavored honestly to present the same to their readers. Elder C. B. Hassell was widely known as an upright, faithful, pains-taking, laborious man of much ability and candor. He was a sound Baptist, and well instructed in the Scripture. His son, Elder S. Hassell, is a man of much greater literary attainment than his father, but no more favored in Bible knowledge, nor any more deeply taught in Christian experience. But there is not within my knowledge a man that in my judgement is so well qualified to complete this work which his father commenced as is brother Sylvester Hassell. His modes-

ty, yet fearlessness, his quietness, yet thoroughness, his humility coupled with the sincerest faithfulness and devotion to truth, and his pains-taking, scholarly habits fit him well for the work. Those that read this work will be surprised to find the vast amount of valuable knowledge of the Bible—a most fervid love of truth—a clear, zealous vindication of the holy sovereignty of God—a constant condemnation of sin—some very wonderful and exalted views of the doctrine of Scripture—a surprising freedom from the extremes of cranks and fanatics—a clear and truthful exposition of man's guilt and corruption—a glorious setting forth of the righteousness of Jesus Christ, which is the righteousness of saints."

Elder J. R. Respass, editor of the *Gospel Messenger*, Butler, Ga., writes, in his paper of May and of August, 1887: "Believing, as we do, that in many respects Elder Hassell's History is the most valuable addition to Primitive Baptist literature made during this century, and that it is destined for great good to the Baptist family, we feel it our duty and privilege to aid, to the utmost of our ability, in its wide circulation. We do not mean to intimate that it is perfect, or that it is without fault; but, whatever faults and imperfections there may be in it, we are sure that, as far as we have read it, it is the best church history that has ever fallen into our hands. We believe that it is a timely or providential work, and will tend to check and rid the church of any tendency to captivity by tradition and unscriptural customs, and materialism and rationalism. It leads us back to the doctrine of our fathers from the days of the apostles. It shows us that, though the church has veered at times from the right way, yet God has always brought her back to the truth, so that the fire has never expired upon the altar, and the light never become, in any age, wholly extinct; that the gates of hell have never prevailed against the truth so as to banish it from the earth; but that it is yet shining in the world as the light of God after nineteen centuries of sore trial and fierce opposition;

and that in this day the church is perhaps purer than she has been in five hundred years. Thanks be unto to God. We wish this history could be in the hands of Primitive Baptist ministers everywhere. We wish we could have had it twenty years ago to study in our early ministry. Primitive Baptist need no better Sunday school than in reading this history to their children, and putting it into their hands to read. It is true there are parts of it too scholarly for the general reader, and it is a fault, but one, perhaps, that could not be avoided. Such parts can be easily skipped by the general reader without any detriment to the general sense. There is sufficient upon all subjects that is plainly written and easily understood." "The History is a work of great labor, conscientiously done, as we believe, for the cause of Christ, and at great pecuniary loss to brother Hassell. We trust the brotherhood will come to his rescue, and make some sacrifice on their part for his good and the good of the cause; and do try to get that little idea out of the head of any that every thing of that sort is done for money."

Mr. John Galsby, of London, England, the publisher of three English monthly magazines, the *Gospel Standard*, the *Christian's Monthly Record*, and the *Friendly Companion*, and the author of several instructive and widely circulated volumes of travels in Europe, Asia, and America, writes, in the *Christian's Monthly Record* for July, 1887: "To say that the book before us [Hassell's Church History] is a large one would not give any idea of its magnitude; neither would it were we to say it contains upwards of a thousand pages, but when we add that the Table of Contents consists of nearly 14 pages, that there is an Index of about 130 columns, and notes and tables, making about twenty pages more,—all, Contents, Notes, and Tables in Nonpareil type too small for us to read without the aid of an eye-glass, and when we add that, taking it all in all, the book is one of the most interesting, of human production, we ever held in our hands, then our readers

may agree with us in saying that the book is one of no ordinary character. We have read a good deal of the book, as long, from time to time, as we could hold it up to our eyes, and have then laid it down and then tried again; and we certainly have not to complain that any of the time was lost. The account given of events in the 19th century is a wonderful one, occupying upwards of 80 pages and every page readable. We will make a few extracts, taken at random, &c."

Elder Wm. L. Beebe, editor of the *Signs of the Times*, Middletown, New York, writes the junior author: "It affords us pleasure to be able to commend your History as *the best which has ever been written since the apostolic age*. I certainly hope the work may yet afford you some compensation for the extensive labors bestowed upon it; but, if you are never repaid in money, you yet have the priceless reward of conscious faithfulness in the performance of your arduous task."

Elder F. A. Chick, of Maryland, writes the junior author: "Out of their own mouth you have condemned the opponents of truth. I am glad that you have not been afraid to quote facts and statements from all sources. We should not be afraid to acknowledge the truth, let it fall from whose lips it may. I think the History calculated to do great good among us. And every Primitive Baptist ought to have it and read it. I wish it could be read by all who want to know the truth in every denomination in the land. May God reward you abundantly for your work of faith and labor of love done in the interests of truth and righteousness."

Elder Chick writes the following detailed review of the Church History:—

"I have been reading, carefully and as thoughtfully as I could, the Church History, by C. B. Hassell and Sylvester Hassell, and have felt for some time like speaking to the brotherhood generally of some things that have been to me of much interest in it."

"I looked for its appearance eagerly, and with high anticipations of profit

and enjoyment in its perusal; and these anticipations have not been disappointed. It was my happy privilege to be acquainted with the senior writer while he yet labored in the ministry, and it is my privilege to know the son, the junior author of the history. Thus being acquainted with both, I felt sure that no pains would be spared to make it truthful and reliable; and I believe that it is so to a greater extent than any history of the kind that I have read."

"What we want is truth—truth above all things. I should be glad to find that those whom we recognize as our brethren in each century of the past believed in all things just what we as Old School Baptists now believe; but if they did not I want to know it. It will not shake the truth if in anything I find that they held error, for the Bible, after all, is our standard; but if we find that spiritual men, our brethren in the past, were not free from error, it may serve to make us more careful lest we also in some way be entangled in its meshes. Furthermore, the business of a historian is to free himself from opinions and prejudices as far as the weakness of the flesh will allow, and write down not what he wants to find, but what he does find, to be the facts. In reading the history, I find that our brethren in the past centuries believed some things and practiced some things that seem to me to be unscriptural, and for this I am sorry; yet at the same time I am glad that in the main I find them humbly serving God, and in the midst of flames bearing clear testimony to his grace."

"As to the utility of the history, it seems to me that God himself has stamped the seal of approval upon the innate desire possessed by every one for a knowledge of the past, by giving us plain history in a large share of the Old Testament, and in the Gospels and Acts of the New Testament; and he by his prophets and apostles and disciples caused the bad of his people as well as the good to be recorded for our instruction, our warning and reproof, and for our comfort. But if any still feel to object to a

history being written, upon the ground that history now cannot be absolutely correct, because not inspired of God, I would reply that our God still reigns; reigns in the hearts of men, reigns graciously and providentially, and can cause men to write truth as well as preach truth. Furthermore, our best brethren have thought it right to use history in their expositions of the prophecies of the Old and New Testaments; and our churches are writing history to-day in all their church books and in all their associational minutes."

"Now the argument that would question the utility of this history, would question the utility of any church record of any kind. To sum it all up, is ignorance of the facts of the past more to be desired than knowledge? Surely there can be but one answer to this. If God, the God of grace, whom we worship, is also the God of providence, then it is good for us to try to trace his wisdom and power and beneficence in the record of his providence; and history is that record."

"The introduction to the history is itself a mine of suggestive thought. Its words are weighty and solemn. It is a fitting opening to the book. It must be read to be appreciated. I cannot stop here to even give a synopsis of it. It is a most clear and convincing argument for the divine authorship of the Scriptures against the attacks of infidels of every name."

"The first six chapters down to page one hundred and eighty, are a synopsis of the history of God's chosen people from the creation down to the coming of Christ. Of course the authors have drawn the matter of these chapters mostly from the Old Testament, the Apocrypha, and Josephus's Antiquities of the Jews; but as I read what is written I find myself carried away at the clearness of the picture presented. I am continually wondering how so much could be condensed into so small a space, and yet no salient point be lost. I read it most carefully through, feeling benefited and provoked all the way, and hardly willing to lay it down. I obtained a more definite idea

of Old Testament history than I ever had before. The providence of God, as well as his gracious purposes, are lovingly and clearly set forth by a pen guided evidently by a reverent spirit. The opening chapter, on the creation, and the close of the sixth chapter, on the relation of the Old to the New Testament, I would point out as being specially striking and important; but all the way through are scattered rich thoughts and pertinent suggestions, showing how our God reigns, and will bring his purposes to pass. Every page of it is calculated to confirm the faith of the child of God, and to give him renewed confidence in his God.

"The seventh chapter is an exceedingly interesting though rapid sketch of the ministry of Christ and the apostles, with some account of the gospels and epistles, when written, to whom, etc. In the limits which the historian assigned himself it could not be more than a mere synopsis or outline sketch; yet it will be found full of valuable information to all who will read it. The author has kept fully in view in this chapter the dignity and honor of the Son of God and Son of man, and has carefully traced with a master hand the first beginnings of the manifestation of that spirit which afterward shed the blood of Jesus, and in coming centuries deluged the earth with the blood of saints. This chapter concludes with a presentation of the general design of each of the epistles and a statement of the leading thoughts in each.

"Chapter eight is occupied with a narration of the destruction of Jerusalem, the three periods of the apostolic age, in which first Peter, then Paul, and lastly John, were brought into special prominence, and an extended discussion of the book of Revelation. The intensely interesting subjects of the first and second beasts, Mystery Babylon, and the false prophet, the number 666, the millennium, the final apostasy, the second coming of Christ, the general correction and final judgment, the everlasting punishment of the wicked, and the everlasting salvation of the

righteous, are treated here. I would urge for it a careful reading.

"In the ninth chapter we have what seems to me a well-nigh exhaustive review of the characteristics of the apostolic church. In it the twelve prominent marks of that church are set forth. I finished reading this chapter with the feeling that no body of people on earth to-day bore these twelve marks but the Old School or Primitive Baptists. I would be glad to see this chapter copied entire into all our papers; or what would be better still, that every Old School Baptist should purchase the book and read it for themselves.

"Chapter ten is occupied with a statement of the New Testament doctrine of grace, and with an exhibition of the unscripturalness of the modern mission system and of the scripturalness of the Old School Baptist ground. The historian has clearly shown that the church of Christ is not antismission, but antisociety; and the result of the modern mission system has only been to proselyte graceless men, who in the main are still graceless. Nothing in this chapter is more striking than the showing up of the practical unbelief of so called advocates of missions in their own sentiments, or else of a horrible indifference on their part to the fate of perishing sinners.—See pages 344 and 345.

"Chapters eleven to fifteen inclusive contain a record of the history of a time of almost total darkness in the main body of the professedly Christian world, following the close of the apostolic age, at the beginning of the second century down to the end of the fifteenth century. They show a gradual falling away even during the bitter persecutions of the second and third centuries, followed by a flood of ungodliness and corruption and superstition when the church and Roman government were united together. One turns sick at heart while reading the dark record, and is ready to cry out, 'Ho, Lord, holy and true, dost thou do such things to be? But still there appears light; others are ready to die, it is the will of God shows his

clerical organizations by the rarity of godly men among those who carry on such organized politico-religious bodies. The record of all these centuries stamps the seal of heaven upon the truth that the wisdom of men is foolishness with God, and that the wrath of man worketh not the righteousness of God.

"The sixteenth chapter narrates the wonderful events of the sixteenth century, in which every believer in the divine sovereignty must believe that our God turned and overturned nations, rulers, systems and church organizations, to the furtherance of his own glory and the good of his people. The Bible doctrine of justification by faith, which in all these past centuries of darkness had been buried out of sight and out of mind by the popish doctrine of works, once more was raised up, and began to stand upon its feet. A noble work was done when this truth began once more to be preached, and grace was magnified instead of human merit. The narration of this chapter is most interesting; and yet in this very sixteenth century we find the beginning of persecution among those who were even then protesting against the oppressions of Rome. What a contradiction is poor human nature to itself! It seems wonderful that the persecuted should in their turn become persecutors; but what will man not do if grace does not prevent him?"

"Chapters seventeen, eighteen, and nineteen take up each century, from the sixteenth to the present time. The rise of various sects and various theories is noticed, with their unscriptural dogmas and societies, while the church of God is seen coming up out of her obscurity and darkness, leaning upon her Beloved. One thing especially is clearly presented, viz., that while the vast Catholic and Protestant world is found trusting in machinery, human authority, the sword, forms and ceremonies, learn-

ings, &c., &c., the people of New England never feared to trust these things, but have been well content to be baptized into Christ, and to trust him to support them in their low estate. I warn you, therefore, these three chapters.

ters without being convinced of this.

"Chapters twenty, twenty-one and twenty-three contain a record of the Kehukee Baptist Association, with its churches and annual meetings from its organization down to 1885. In chapter twenty are given the full text of the old London Baptist Confession of Faith of 1689, with all the Scripture references; the Kehukee Baptist Articles of Faith, adopted in 1777, and still maintained; a form of Church Covenant and Rules of Decorum; and of the license and ordination of a gospel minister; and of the constitution of Union Meetings.

"Chapter twenty-four contains queries which from time to time have been sent by various churches to the Association, with the reply of the Association; a most interesting chapter altogether.

"Chapter twenty-five gives the position of the Kehukee Association upon what constitutes a church, education, what is called itinerancy, Romanizing of Protestants, that is, by Protestants adopting Romanizing methods, secret societies, Sunday Schools, persecution, and feet-washing. Of it I can only say that it is a most valuable chapter.

"I would, however, call especial attention to chapter twenty-two. I could wish that everybody in America who wants to know the truth would read it. It deals with modern religious inventions, and with the difference between the condition of things among Baptists at the beginning of this century and now. The confessions of Benedict (I can call them nothing else), a Baptist historian of the "New" order, show conclusively that they have forsaken the old ground, and that we occupy it. I consider this chapter alone worth the price of the book to any Old School Baptist. No; its value cannot be stated in money. If this shall induce any one to read it, or, having read it, to read it again, I shall be glad.

"Chapter twenty-six deals with the churches of the Kehukee Association, and of course is more especially interesting to them, but still will be found, to contain much that will interest the general reader.

"Chapter twenty-seven is the last of

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P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

SONG IN THE NIGHT.

Oh, thou whose matchless mercy more
Than matchless, let the heavens adore.
The Lord has looked on sinful me,
Too vile for his pure eyes to see.

I scorned, despised his matchless grace,
And thought it would be a stoop to taste,
Because I heard it was beggars' food,
For criminals and those devoid of good.

The gospel call did I oppose,
At gospel guests turned up my nose;
The Gadarene and Thief, thought I,
Are viler a thousand times than I.

To hang my head in guilt and shame
And deep remorse, was not my aim;
Nor did I dream of such a way,
As lead to that eternal day.

I had not felt inclined to be
A christian, it never sulted me;
Nor did I such a work intend,
Until I long indulged in sin.

Religion had no savory taste,
His words of pity did not solace,
Because I had no wounds to heal,
But a heart not broken, as hard as steel.

Those invitations I declare
To the sinful, guilty, mean and bare,
To me were destitute of taste,
For mine, thought I, was no such case.

In such a state was I arrested,
And made to crave that I detested;
Before his majesty was brought,
Weighed in balance, found less than naught.

Myself a very wretch I saw,
Held sentenced by his holy law;
In rags and sores I trembling sank,
And to my very self I stank.

My helpers failed and hopes all fled,
Despair seized on; alas, I said,
I have no friend in heaven or earth;
I wish I'd been a dog by birth.

But soon the scales fell from my eyes,
The curtains dropped, oh, what surprise:
I stood amazed, and wondering said,
Cleansed, made whole, raised from the dead.

I'm pardoned, free and justified,
For guilty me the guiltless died;
I'm born of God, with Christ made one,
A worthy bride for a worthy son.

And since he loved me in my sin,
Unclean without and worse within,
I cannot think he'll quit me now,
For if he can I see not how.

—[I. J. TAYLOR.

Kinston, N. C.

COMMUNICATED.

DO YOU THINK SO TOO?

DEAR BROTHERS GOLD AND LESTER:
Our little Association (Mill Branch) has just closed, and I am home, and while I think of the love, unity and harmony manifested at this good meeting, as well also as the joy and comfort I received in listening to the proclamation of the gospel, so ably and faithfully set forth by our dear visiting Elders, John R. Roberts, L. H. Hardy, J. B. Parker, J. D. Scott and J. E. Adams, all of whom seemed to have been wonderfully blessed while with us, I say while I am separated from them, perhaps never to be blessed to meet them again in time, yet I am feasting upon the truth, as I hope

Our meeting was an Association indeed; the churches all in peace and love, the meeting was well entertained, the brethren Gores, Ward, Longs, Bentons, Anderson, &c., all doing their full duty. This is my fourth Association, which, in the providence of my great Redeemer, I have been able to attend this fall. I visited the dear little Seven Mile, the old Landmark body, known as Little River, the Bear Creek also which, notwithstanding its rugged location, seated as it is among the rocky hills, is in my humble opinion as good a body of warm-hearted christian brethren and sisters as I have ever traveled amongst; in fact, all the meetings I attended were good. I had the pleasure of meeting with many dear brethren and sisters all the way around, and all that I have to regret is my own poor unworthiness. Oh, how very much wanting in ability I am! How weak, sinful, and utterly incompetent to feed, comfort and strengthen such dear lambs of Jesus! But this much I wish to say to all among whom I have traveled and of whose hospitality I have been a partaker. Dear brethren and sisters, please pray for poor me. I love you all, I hope, I verily believe with all the mind and heart I have, that you are God's children, you are those whom God has chosen unto sanctification of the spirit and belief of the truth. Don't allow yourselves to become discouraged at the smallness of your numbers, or at the many hard sayings of the gay and *worldly-wise*. Be sure not to render evil for evil; don't abuse your opponents, excepting to expose error and to hold up the truth; always remember this one thing, viz: That it is but ignorance on the part of our enemies that causes them to reproach us. A truly sensible, well-meaning, high-minded man, especially if he is well read in the scriptures, seldom has much to say of us that is harsh. It is only upstarts and mullheads that, having no way to honor or fame, seek a way by reproaching us. Some men are so deficient in inventive genius that they can see no way on earth to cross over difficulties except to seek to make pontoons of those who are striving by

honest effort to fulfill their task. For my part I am not mad, nor do I hold any hard feelings towards any man on earth. I wish all men well. Of course I do hate wrong doing and sinful acts; I detest cheats and false representations, no matter where found or by whom made or propagated. I love the Primitive Baptist Church for reasons which I think are good. First, *We are, as I think*, clearly and undeniably, *the church*, as set up by our blessed Jesus Christ and his ancient apostles, the doctrine of salvation by grace and grace alone, which embraces all the ordinances and duties inculcated in the sacred scriptures; for Christ said, "He that believeth and is baptized shall be saved." Now grace, even the grace by which God saves sinners, grants all these. Paul tells us in speaking of Christ, "Him hath God highly exalted with his right hand to be a prince and a Savior, for to give repentance unto Israel and the forgiveness of sins." "Being freely justified by his grace, we shall be saved from wrath." Oh, what a sweet, what a consoling thought that the grace of our Lord Jesus Christ which bringeth life and immortality to light by the gospel, has appeared to us, teaching us that denying ourselves of worldly and ungodly lusts we are to live godly and upright, &c. Now it is clear to my mind that if God grants repentance, (and genuine repentance is not obtained in any other way) that repentance will surely manifest itself in works of humility, contrition, obedience, faith and love. What else, or what more do we need to make us happy? Imagine how happily all men would live here in this world if all the human race now living in it were truly upright. Think of it. The humble christian would not hurt or offend in anything. The contrite soul, absorbed in grief in view of its own unworthiness and sinfulness, could not call in question the little shortcomings of others. The truly obedient soul, intent upon doing the whole will of its dear Redeemer, could find no time to spend in annoying others. The faithful saint, seeing, as he does, the glory of God in all things no matter how contrary to

the notions of the creature, would stand gazing into eternity, and so much enamored with the charms of God as displayed in the salvation of sinners, that he would rejoice in suffering affliction with the people of God. The soul that with Paul could say "For the love of Christ constraineth us," being filled with charity, believes, hopes, bears, endures all things. Do you think such characters as these would kill, steal, lie, get drunk, commit adultery, extortion, or lead men astray for worldly gain or self-aggrandizement? No, no! Now, this is what Primitive Baptists are contending for, and to this end they both labor and suffer and toil, both day and night. I know that the natural man receiveth not the things of the spirit of God, as such Baptists are reproached by the fashionable world of professors. Why? Because we refuse to use their weapons in fighting satan. Well, then, why not repudiate David because he refused Saul's coat of mail and armour, and chose rather to go against God's enemy with the simple sling and smooth stones? If I had been using a remedy, recommended by even *all* my neighbors to be good for the cure of toothache, and after having tried it on one aching tooth had found out that it not only failed to cure the aching tooth, but set all my other teeth to aching, and also that all my neighbors I met with were tied up and suffering, should I not as a sensible man, dispense with the nostrum as a useless and even a hurtful cheat? Now, let me ask the priest-ridden thousands of American christians of to-day, coolly and lovingly, what have your departures from the old Landmark principles of Baptist faith and practice done for you and the sin-cursed world? Are your members who have gone from the ranks of the Sunday school to college, and from college to the meeting of days, and then on into your churches any brighter lights in the world than those who lived and died without these advantages; or (as I should say) disadvantages? If so why is crime, confusion, discord and disorder of every conceivable shape rife in all our suffering country? Surely all these evil things

cannot grow out of the old Baptist influence—the smallest, least influential and most persecuted of all denominations. No, I have a love for education, wish I had more of it. I love truly wise men, but hate pretenders. I love good morals and that which will moralize, but I am sufficiently amused, *I am*, with the old cry lo here, and lo there, as proclaimed by men of pretended learning and assumed piety, while the world around me is getting worse instead of better. Dear brethren, I hold that the religion of Jesus Christ is a principle, and its object is to make men better, yea, even to make them godly, and I say it does do it. Christ says, "By their fruits ye shall know them." I am not so much interested in the quantity as I am in the quality of religion. True, I would be glad to see all men faithful children of God, but I know such will never be the case while I live, but that which I more desire is, that all persons claiming to be christians would act worthy of the noble name. But I'll close my scattered scribbles for this time. I am feeble in health, jaded and dejected, and feel to say, "Oh wretched man that I am!"

Dear brethren and sisters, farewell: may God bless you, is the desire of a poor sinner, for Christ's sake.

Affectionately yours,

D. N. GORE.

Clarendon, N. C., November 26th, 1887.

TO SISTER LUCY LUNDY.

DEAR SISTER IN CHRIST:—Though I can't write, I feel like I wanted to mark down a few hints of my experience, though feeling my weakness and unworthiness.

At about eight years old it appeared to me like a stream of something reached from heaven to my heart. It appeared like I saw an allwise God. I saw he was a spirit. Then I thought he was the good one I had heard talked about. I then thought about being a good girl, so the good man would save me. Then it was some time before I thought anything more about it. So I

went on in this condition till about 14 years of age when I thought I would work for the Lord, get religion, do better. I would try to pray and when I would be out from the house after dark the first thing I knew I would find myself running for fear the devil would get me. I would give my hand to be prayed for, then again do something I ought not to do. So I viewed myself a dead sinner, then began to look to the Lord for help. Sometimes I would think I was as good as anybody—Pharisee like—then I would feel like I was a sinner, and always had been. I began to seek the Lord and ask him for mercy instead of working for him. The trouble and burden of sin had commenced. I went on in this way until one of my sisters joined the church. Then I thought I had sinned away my day of grace. Then my prayer was continually, Lord save, I perish. One man killed another about that time. I thought if my chance was only half as good as his I would give anything. Here my trouble increased. I could not see how God could be just and save such a sinner as I was. My thoughts and feelings were, Lord, if thou savest me it is mercy, and if thou sendst me to hell it is just. I wished I had died while I was small, or had no soul to be lost. For five weeks my whole desire was for mercy. When my sister was baptized I came home. I thought I could not live much longer. It appeared to me like I had not a friend on earth or in heaven. Then I thought God was angry with. It appeared like these words were spoken to me: "Daughter, be of good cheer, thy sins are forgiven." Then I could say, glory to God. I wanted to praise him aloud. I went out in the orchard rejoicing. I thought I would go back and tell grandmother, but before I got there something seemed to say, you may be deceived. My desire then was, Lord, if I am deceived undeceive me. But I loved Jesus for he took my burden of sin away, and made my heart clean. I thought it was my duty to be baptized. I did not offer myself the first church meeting, then I thought I would not

live till the next; but I did and offered myself to the church. They received me and I was baptized the next day. I thought I would see no more trouble, for all was peace and love. I felt like I could sit together with the saints of God in Heavenly places in Christ Jesus, but then and there the warfare commenced that has lasted until now. The world, the flesh, and the devil are my enemies, and if a saint at all the least of all, depending on grace alone. When it goes well with you remember me and mine. May God bless you, if his will.

EVE YADON.

London, Ky.

ELDER P. G. LESTER, DEAR BROTHER IN THE LORD;—Your highly appreciated letter of love came duly to hand. We were all glad to hear from you, and of your welfare.

I have just returned home from Falls Creek in Bosque County, where I attended the filling of some appointments by our esteemed Elder N. B. Little, of Clifton, Ky. He has been in our state since the third Sunday in Nov. 85 traveling and preaching among the churches of our Association, Harmony and and corresponding. We feel the Lord has greatly blessed us, during the past year in sending among us his servants from the East. First your coming in the bleak Spring months cheered our drooping spirits, and we felt glad and were made to look up from our sorrows and praise the Lord for his benefits. Although we had never seen your face in the flesh before, your stay was one of comfort to us, and yet, as I go on from day to day, my poor spirit goes back to the 4th Sunday in March, though a cold wave from the North blew that day, yet I felt that refreshing gentle breeze come into the garden of God. I felt it was good to be there. Next came Eld John Rowe of Ga., in the fullness of the gospel of Christ. This dear old father I had heard preach in my boy days, under the paternal roof; but not in the sweetness to me, as it fell from his lips in this western land. I now feel the cause was in me, or in

my poor blind heart, for then I was in the gall of bitterness, and the bond of iniquity. I was without God and hope in the world, a poor sinner, void of any joy or comfort in God's presence. I had hope, but it was the hope of the world that must pass away; I then heard with nature's best powers, but not in faith. Oh, how good is our God, for I was spared in my sins to see and hear his voice, and enter while there's room.

Next came Elder Little of Ky., in the sultry month of July, being blessed of the Lord, he continued confirming the saints, and going from house to house breaking bread and in prayers. Next came Elder Dalton of Henderson, Tenn. in the genial month of September, visiting churches and Associations publishing peace on earth, and good will to man.

I will mention one more, though the last mentioned, not the least of our joys was the meeting of Elder B. Greenwood at the Little Flock Association in August. He like a star, under the hand of his Creator God, passed about one hundred miles south of us manifesting the grace of God.

Now while I turn to review the way the Lord has led us through the past year, should we not praise and adore his blessed name. Shall we be so ungrateful as to say that we merited the coming of these servants of the Most High God, or do we consider for what purpose they came: did they come by chance, or is it God's remembrance of us poor sinful poor.

We feel this morning while writing the current of our thoughts, to cry in the language of one of old, Lord help me. I feel so vile, I can but weep. For many days I have been so lean, notwithstanding I have been surrounded with all I could ask. I have been low in spirit; when will the shadows flee; when will the day dawn to my soul? Now my wife sings that sweet song filling my poor soul with a thrill of joy,

Grace, 'tis a charming sound
 Harmonious to the ear,
 Heaven with the echo shall resound,
 And all the earth shall hear. &c

Pardon the digression from the subject under consideration, though not wishing to be tedious, yet I intended to give a few thoughts relative to our brethren who are now in the field traveling, who labor from day to day for the glory of God, and the good of his people. I do not feel competent, but will give my opinion, as I noticed not long since criticisms on the object of brethren thus engaged, which I am inclined to believe, will have a tendency to discourage the servants of God who feel this burden in their hearts, and to some extent give place to that element not possessed with an evangelical gift. To deny we have such a gift is to my mind a denial of the Faith, for God has set the members, or gifts in the body as it has pleased him, that there be no schism, or conflict in the body (church) for God is not the author of this confusion, but he has given these gifts and set them in the church for his glory; no more nor less than is necessary, but a sufficiency, and to try to fill this office when one is not called to it, is for the churches to judge; and to take this gift and press it down in the compass of 3 or 4 churches in my opinion is to do despite to the Spirit of Grace. But to say that all have this gift is doing despite, for let every man abide in the calling as he is called of God. Let no man stretch himself beyond his measure. You will not understand me to mean that I would not have our brethren possess a spirit of christian correspondence everywhere all over this world, where God in his providence may put it into our hearts to go; for none are so wise as to know of a certainty what is his special gift, for all he possesses is by hope, for we are thus saved. When a brother feels it his duty to go, let him go, nothing doubting, don't stay at home and be burdened to death, and say he'd go if the brethren would turn him loose; generally such soon turn back to Egypt when once in a condition to go. Let us be kind to such as are now in the field, and help them on, God will reward such with joy. Not only help them on in a financial way but in word. If you can't help them in deed, do not

withhold your words and prayers. Paul felt the need of the prayers of God's children, as well as their temporal support. Sometimes the churches withhold both my dear Brother, much to their own hurt. While I hold that God's people have been often imposed upon in all ages, and many times by those they counted worthy, this does not justify us in sin, or a neglect of God's holy commandments. No subject in my humble judgment has been so much abused as the one now reached, the temporal relations of God's servants to the churches. So much has been written and said, it seems, that a chasm has been formed between the saints and poor servants, so much so they fear to embrace each other as brethren, with one common Lord in the practical relations of life. While this remains can we hope for a full manifestation of God's presence among his people. While this is a bird-eye's view at Mt. Zion, I do not mean that none of God's children are in duty's way; nay, God forbid, for be it far from me to say that there are none who have kept their garments white; for I find dear brethren here and there that are ready and willing to do their duty faithfully in all things. Were it not for these faithful ones, what would become of our beloved Zion. God help them, for it is for their sakes thy grace abounds to us-ward.

Now dear Brother, I have followed the impulse from within, and penned some of my thoughts. As I yet have a little space will turn the subject, as I have come to the last page of my letter, and take a slight view of those who claim the honor of God's servants, at the same time viewing my poverty and weakness.

While we find by their fruits a faithful number in the camps of Israel or churches, what can we say for those claiming to be called as was Aaron and have come under the hands of a presbytery; are they all following the commandments of the Lord. While we find a faithful few we have many contented (seemingly) with an occasional service. Is it true, God has called some of his servants to hold their peace, and

to ease in Zion. I have not overdrawn the picture, my dear brother, but must close. May God's abundant grace be your guide and [reward] through life's tempestuous sea, and guide you to us again, is our prayer.

Our Association, Harmony, is to convene with our church New Hope this year embracing the 2nd Sunday in July and Friday before. We want you to come. My wife joins me in much love and christian regard. I am yours in the gospel of Christ.

A. V. ATKINS.

Hamilton County, Texas.

THE DARK AND BRIGHT SIDES.

DEAR BROTHER GOLD:-I read Philpot's sermon over and over. I think I shall feast on it while I live. I feel that I know something about those waters. Often have I been almost sunk, and feel like, I cannot, O I cannot, live in this condition. I shall surely lose my reason; but bless the Lord Oh my soul, just at that moment he enables me to believe all these afflictions are but for a moment, and are working for me, a far more exceeding and eternal weight of glory. Then I can feel that he is with me, and beg him to enable me to be resigned to his will in all things. But soon they burst forth again, and I find myself crying, wherefore came I forth to see labour and sorrow, that my days should be consumed with shame. Then I think of the old Baptist and Apostles and what they did suffer, and yet the Lord did love them. Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out. Did not King Solomon, the most wise man of all, say, when I applied mine heart to know wisdom, &c, then I beheld all the work of God, that a man cannot find out the work that is done under the Sun; because though a man labour to seek it out, yet he shall not find it, yea shall he not be able to find it. So if the wise know but little, what can I expect to

know. I would like to know that I am a child of God, but I often fear that I am deceived. I feel that his riches, wisdom and knowledge, are so deep that man could never reach it if left to himself. David said his judgments are true and righteous altogether. More to be desired are they than gold, sweeter also than honey &c. I do not believe every sin we get into, and every trouble we meet, are judgments of the Lord. By no means do I believe that. I believe satan goeth to and fro, as a roaring lion, seeking whom he may devour, and he devours the mind and reason of many of the Lord's Children, even the intelligent, as well as the weak; but there is one stronger than he that takes them from his power. Oh blessed thought, even our Savior was tempted by him.

What is sweeter than to read of his beginning to preach, when he opened the book and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted," &c. I believe he is still healing them, for with him all things are possible. I feel like I can bear any trouble when I can believe he is with me, but so far from God I seem to lie, it makes me often weep and cry. Often did I look upon my babe that was holding its hands to me, and screaming for every breath, when I had done all for it that was necessary, and leave it to do my work, while my hot tears were pleading for the presence of my Lord, feeling like he was clean gone forever, and wondering if I am a cross child, or not one at all. His love in time past forbids me to think he will leave me at last in troubles to sink. Then I could believe at his own time he will take me up.

BETTIE A. LEGGETT

STILL PRAISING CHRIST.

ELDERS GOLD AND LESTER, - BELOVED BRETHREN:—This morning I received the precious LANDMARK of Jan. 1st, and I am reminded afresh of your kindness, and of my obligations to you in

favoring the poor, unworthy sinner with its constant visits to my post office. But one number has failed to reach me since the paper was started, and each number has come laden with good, wholesome and soul-cheering doctrine.

The brief and pointed editorials by the senior editor, breathing a spirit of love and humility, have greatly endeared him to me, and the able articles from the pen of the junior editor have also much enriched the columns of the LANDMARK. I make these remarks without flattery, for these brethren could do nothing without grace. Your patrons also seem generally to write in the spirit of forbearance and love; and may the Lord grant to continue such a spirit among us all who deserve the name of the Primitive Baptists.

We should not fall out about the mysteries that neither finite men nor angels can fathom. The strong should bear with the infirmities of the weak.

Brother Gold, I write this brief article for the readers of the LANDMARK, if published, that they, or any of them who may wish to hear from the poor sinner, may know my condition, and what I am doing, and also how I feel. This brief letter is evidence that I yet remain on the shores of time, a monument of mercy, and a living witness of the never-failing goodness of God. I was 72 last June, and have been afflicted for over 26 years with a painful hernia, and for several years have suffered in both shoulders from injuries received by upsetting of sleds going to meetings in the winter, and also suffer much at times from rheumatism; and yet I have abundant reason to thank the Lord that I am still able to attend about all my weekly appointments, through all kinds of weather, and one of the three churches I attend monthly being ninety miles from me, I am away from my family (wife and 3 daughters,) much of my time. With the Psalmist I feel to say: "I am a wonder unto many," and also to myself. I wonder that I with my age, pains and afflictions, have yet been able to go so much, to generally eat so heartily, and to endure so

much fatigue and exposure.

But the goodness of God to me is a greater wonder! That he still enables me to hope in his mercy, and I so sinful and unworthy, is certainly a bright display of sovereign grace! Another wonder to me is the long-suffering and forbearance of the people of God with my weakness and imperfections. One church has sat under my ministry over thirty years, another one twenty nine, another twenty five, another twenty, &c., and if there is a want of fellowship between me and any member of any of these churches I am not aware of it. I state these things, brother Gold, and brethren, not boastingly, but rather to show how the goodness of God has been displayed in my support, and how kind and forbearing his people have been to one so undeserving. Although I have tried to declare all the counsel of God as he has given me the ability, yet, in trying to do so, I have often felt to come so far short of reaching the sublime glories of the gospel, that I have felt a deep sense of weakness and humiliation. I hope I sensibly feel the importance of the admonition of the apostle to "Take heed unto thyself, and unto the doctrine."—1 Tim. 4 : 16; Acts 20 : 28. Perhaps the church of Christ was never surrounded with such false theories of religious doctrine and practice as she is at this time, and it should be impressed solemnly upon those who labor in word and doctrine, to earnestly contend for the faith which was once delivered to the saints to stand fast, to continue steadfastly in the apostles' doctrine. We need nothing new, the old is better, and we dare not add to, or take from the words of inspiration. See Prov. 30 : 6; Rev. 22 : 18, 19.

We should all cultivate a spirit of love and fellowship among ourselves, and stand to-gether, having enough opposition from without. We should be kindly affectioned one to another, and bear with and forgive one another.

May the Lord direct you, brethren editors, and all your correspondents, so that the LANDMARK may continue to be a medium of sweet peace and love

among the saints. I remain, I hope, your brother in Christ,

I. N. VANMETER.

Macomb, Ill. Jan. 11th, 1888.

LIVING WATERS.

TO ELDER W. R. WELBORN:—Dear brother, I would be glad to have your views on the 14th chapter and 5th verse of Zechariah through ZION'S LANDMARK.

MOZELLE L. GILBERT.

REPLY.

The scripture to which brother Gilbert calls our attention reads as follows: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be." What day does the prophet here have reference to? I think that he has reference to the day of Jesus Christ, the time that Christ was on earth, the day of Christ's advent into this world, the time from his birth to his death on the cross, burial and resurrection from the dead. And it shall be in that day that living waters shall go out from Jerusalem. This is the day that all the ancient saints saw by an eye of faith; and by faith they all looked to that day as the day when their salvation should be completed actually; though it was already complete in the wisdom of God. And the hope of the forgiveness of their (ancient saints') sin through the merits of Christ (in his great work of salvation while he was on earth) was continually being confirmed unto those saints by the renewing of the promise unto them through the Spirit. And though those old saints had the promise of this living fountain many years before Zechariah's day, yet when they heard the message renewed unto them by the Holy Spirit, through the mouth of the prophet Zechariah, "And it shall be in that day, &c." no doubt in my mind they were filled with joy. Though the prophet prophesied unto them concerning the destruction of their literal Jerusalem, yet when the prophet began to

speak of the work of their (ancient saints') eternal salvation in the person of Christ all their natural sorrow was overwhelmed by that spiritual and everlasting joy. They could feel and realize the flowing of those living waters; for they (the waters) could flow back from the far future to the days of Zechariah. And no doubt but what the prophet Zechariah felt the powerful efficacy of the flowing of this fountain of living waters, which was to flow out of Jerusalem. Now the day mentioned in our text is the day of Christ's sojourn on earth. And the waters are the merits of Christ's work while he was on earth. And the half of them that flowed toward the former sea is the efficacious power of his merits in completely saving all those of his chosen who lived before his coming. For it (Christ's merit) had the same power to wash away all of Abel's sins, and to cleanse him from all iniquity, as it has today to wash away our sins, and to cleanse us from all iniquity. And the half that flowed toward the hinder sea is the all sufficiency of Christ's blood in cleansing all his people that live subsequent to his being on earth from all their iniquities, and in washing away all their sins. And the summer and winter, as mentioned in our text, is the all seasons (spiritually) that the saints have to pass through. The saints having a warm or summer season time, does not stop the flowing of the Christ's blood, as a mighty river, clear as a crystal, over them, around them, and through them. And the saints having a dark, cold and wintry season does not lessen God's love to them. Neither does it stop the daily, hourly and momentary application of Christ's blood to the needs of the poor little saints. So the foundation of eternal life is just as large and just as strong in the saint at one time as at another. Hence it shall be in summer and in winter a fountain of living waters to God's people. And in all ages of the world Christ's blood has been the fountain of eternal life to God's dear people. And it has been in all ages of the world the only source of eternal life. So we get the inference

that Jerusalem is the hill of time, and that the spring of eternal life bursted up on the top of this hill and ran a mighty river down either side of the hill, and the foot of the former side of the hill is the foundation of the world, or at the consummation of all things. Then it is that Christ stood as a Lamb slain from the foundation of the world. Rev. 13; 8. in the mind of God. For all things stand before God as one eternal now. There is nothing old or new with God, no time with God; and this is how it is that he comprehends the end from the beginning. Then the death and suffering of Christ (the atonement and work of salvation) was just as much present with God in Abel's day as any other time since Abel's time. Then Jesus has ever lived a High Priest after the order of Melchisedec. And abides a Priest continually, *i. e.* he has ever been the Mediator of his people, and ever will be, for it was through him as the mediator of his people that Adam was not sunk into hell with all his posterity. But Jesus was his Mediator and his (Adam's) daysman, and could lay his hand of reconciliation upon God and upon Adam, and make reconciliation between the offending man and the offended God. So it was through the mediation of this wonderful High Priest that man received the promise. And it was and is confirmed, even by God himself. For he sware by himself, having not a greater to sware by. And God is not slack concerning his promise; for he has given eternal life in Christ for all his chosen people from before the foundation of the world and has promised to reveal it to them at his own appointed time. And not willing that any of us (those whom he hath chosen in Christ before the foundation of the world) should perish; therefore is not slack concerning this promise but is long-suffering toward us, and therefore it being his pleasure, and according to his promise, he will bring us all (every one to whom this promise is) to repentance, to see our deplorable condition that we are in by reason of sin, a repentance that needs not to be repented of. Though the world makes

fun of such a repentance, and is ashamed to have relatives that have such a repentance. The world likes a kind of repentance that they can use at their own will, time and pleasure. But there is a sorrow that works death; but that godly sorrow that God gives, works after the power of an endless life, and works a repentance that needs not to be repented of. Why? because it is a repentance that gives a sure sign that the penitent has life eternal abiding in him, or her, as the case may be. The question may be asked, how does this godly sorrow come? I answer that God gives it; for when he sends his spirit into our hearts crying, Abba, Father, or quickens us into divine life, Christ then takes up his abode in us. He is formed in us the hope of glory. And he being life and light, we are then made alive unto God, and being made alive, and the light shining in us and around us, we then, for the first time in our lives, see the great deformity of human nature and the great enormity of our sins. O yes, we then can see for the first time in our natural life that there is no good thing dwelling in man. We see our awful condition that we are in by reason of sin and transgression. We see our lost condition before God. And then repentance flows like a river, and it is impossible for our sorrowing to stop, until God reveals himself unto us as our Savior; yes until Christ is revealed unto us our Salvation. Then we can see how poor lost sinners of Adam's apostate race can be saved. O how plain the plan of salvation is made to us. Then it's no wonder that Jesus is unto us the chiefest among ten thousand, and the one altogether lovely; for we then see where God's justice is satisfied; we see God's enduring mercy treasured in Christ; we see how God saves sinners and yet maintains his justice. O how wonderful the display of God's grace. O how wonderful his favour, which he bestowed so richly upon us poor fallen sinners of Adam's race, that he should give us eternal life in Christ. Then what mercy we do here find. O how merciful God was to us in giving his

only begotten son to die for us, that we might live. And in this wonderful display of God's mercy he also satisfied his justice. Then by taking the right view of Christ that is, when we view him from a bible standpoint we can see every attribute of God sustained in Christ. But when we view him (Christ) from an Arminian standpoint we lose sight of the attributes of God's perfections. But thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ, that we are delivered from the deception of Arminian eyes. For we no longer look out of Arminian eyes, but look out of the spirit of Christ which is truth.

So Christ is made all things unto us, and we view him as an Almighty Savior. And we look at ourselves as being the chief of sinners, and on Christ as being the chief of Saviors. We regard him as being our only and all sufficient Savior, and our only Redeemer. The (Christ) is that living water that God said shall go out of Jerusalem, toward the former and hinder seas, and that should continue to flow at all seasons. And this is the very same fountain that the Prophet Joel speaks of, as coming forth from the house of the Lord. Joel 3:18. Jesus is both the fountain of living waters, and the house of the Lord; and he also testifies of the same fact by the mouth of his prophet saying, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, &c, (Mal. 3:1). And again we read of the same fountain (Christ) in Zechariah 13: and 1st verse. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. We notice that there is no may-be's or think-so's about this fountain being opened. For God said it shall be opened for sin and for uncleanness. Hence we find the purpose for which it was to be opened specified, that is for sin and for uncleanness. And these waters that were to flow out of Jerusalem flow out of the fountain that was to be opened for sin and uncleanness. For it not only washed away the sins of

God's people that lived in the days that it was opened, but it flowed back and washed away all the sins of God's people that lived before Christ came. And it also flowed forward to the end of the world, and washed away all of God's people's sins who were to live after Christ's ascension up into heaven.

This (Christ) is that river the Psalmist speaks of, that the streams of which make glad the city of God. O, what a glorious fountain this well of living waters is.

It is the river of life which John in Revelation speaks of. And notwithstanding it has washed away all the sins of all God's people, and all of their uncleanness, and of their filth, and cleansed them from all their iniquities, it is as clear as crystal, and as pure as eternal perfections can be.

This is the waters, which is the blood of the lamb in which that innumerable company (the whole church of the first born) washed their robes and made them white.

Our sheet is about full and I must close, though the subject is inexhaustible; but I hope I have said enough to convey my views to Brother Gilbert, and the dear readers of ZION'S LANDMARK. I am as ever your poor, little, unworthy Brother in a precious hope.

WM. R. WELBORN,

State Road, N. C. Dec. 3rd, 1877.

MY LIGHT AFFLICTIONS.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I wish this communication republished. I have had a desire for years to write to the sisters; and especially to the preachers' wives of my present condition, and some trials and sorrows that I have passed through. My severe and protracted afflictions which have been now nearly seventeen years, I have been requested time and again to write, but owing to my weakness and inability every way I tremble at the thought. But as the Lord is our strength in weakness, I hope he will strengthen me and give me steadiness of mind.

I can only hint at a few things, and if I could write them all it would be so unreasonable you could not believe. I can only sit up about fifteen minutes two or three times a day when I am at my best. Many are the days that I cannot get out of bed at all. So you can only imagine the lonely days and sleepless nights that I have passed thro'. How often has it appeared to me that I would have to die and leave my children as orphans, their father being a preacher and nearly always away from home.

On one occasion I fainted away: they all thought I was gone. My weeping children and neighbors crowded around my bed. After I revived a little I commenced talking to the children, and told them if I had to go not to grieve for me, for I was only going out of affliction. If it is God's will to take me what is his will should be ours. I wanted them to meet me in heaven. There were three grown daughters. I told them to conduct themselves so they would be respected, and to remember my counsel. I then told them what to tell their papa, as that is what he had them to call him. I was then resting a minute when a dear sainted mother presented herself to me holding to the bedstead, almost ready to sink under her trouble and affliction. She was then about eighty years old, I being her only child living. She has always made her home with me. She said Lucy what do you want me to do. I told her I wanted her to stay with the children, for them to wait on her, and take good care of her as long as she lived, and so they did. I then turned my attention to the little ones, Alice and Robert, who were standing side by side by me leaning against my bed with their heads dropped on the bed, as close to me as they could get, crying like their hearts would break. I put my arm around Robert's neck, he being the baby, and asked him what was the matter. He said he wanted papa to come home. I told him not to cry, his papa would come. Yes, said he, but I want him here now. When he does come he will not stay, and how can I

live without a mother. I told him Mickey Ann would be a mother to him when I was gone. I also told him his Grandma would live with him; but I could not console the child, only by telling him that his father would come, and Mickey Ann would be a mother to him. She was the oldest sister with us then, and being a Primitive Baptist ever since she was fifteen years old, and a mother she has been to the two little ones while she stayed with us, which was about twenty two years.

But to return. About that time their Papa came home and it appeared to relieve everything. It appeared to take a load from off me, though I was sinking very fast, as they all thought. He told them all to go to bed, as they had been losing sleep, and were wearied—that he would sit by me and wait on me; I lay as quiet as possible 'till about midnight when I felt a very sudden change. I told him in a low voice that I believed I was dying. He said must I wake mother and the children? I told him no, not yet, to give me some drops that the Doctor had left that evening for me; after taking the drops I revived a little. He then asked me if I was afraid to die, I told him that I was not, that I was glad that I was born to die; for that was the only way that I could meet with all my children again. My two oldest sons were then living in the West. My oldest daughter married and left me; and four little children are in heaven. My dear brethren and sisters, I would like to describe my feelings through that night. I never slept any, but language fails to tell what I felt. If I only could know that when my time does come to die, that I would feel as much resigned to God's will as I did that night, I would never fear to die. I could say with the Spirit, Lord, thy will be done, not mine. My mind appeared to be stayed, and my thoughts as though they were balanced. It seemed that I could not say Lord, let me live, nor Lord let me die, I wanted nothing. I was perfectly willing for his will to be done. While my dear companion was sitting alone by my bed-side holding

my wrist in his hand and weeping over me, he had his troubles to bear single-handed, and I could not help him then; though we had often mourned together and rejoiced together. My mourning was gone and I did not feel like rejoicing. I wanted nothing. But the Lord saw proper to let me live for some cause best known to himself. The Lord has a purpose in afflicting his people.

How often since then have I had to refer to that still small voice that I have often heard whispering to me, believe on the Lord Jesus Christ. I might ask the question, why are our afflictions called light? Because our blessed Saviour bought them. Spiritually they are light, but temporally they would seem tedious for one who has been afflicted seventeen years, though I am not murmuring; it is God's will and I am satisfied; and I am trying to live every day as though I knew it to be my last; and if it were to save my life to keep my mind on heavenly things I could not do it. I feel it my duty to put my whole trust in the Lord both for spiritual and temporal things. I feel to commit myself and family into the hands of the Lord.

My baby now is twenty three years old. He was the object of our heart. How long ago it did appear, that I and he would have to part. Although my prayer has been that I might live to see him grown, and now his body is prone to sin, O! may he live to sing God's praise.

My dear afflicted sisters, has the Lord made you willing to give up your husband to go and preach the gospel? If we are willing to give them up the Lord is in the work, for within ourselves we could not do it, and bear the heavy burden brought upon us. I have seen my companion start time and again to be gone from one to four weeks when I could not raise my head off of my pillow, nor scarcely reach my feeble hand out to bid him farewell, and had no idea that I would live to see him return; but, believing as I do and feeling that the burden partly rested upon me, and the scriptures bearing on my mind, woe is me if I preach not the gospel, I could

not under any circumstances whatever say stay ; though it is so hard for us to give them up ; yet there is a consoling thought that they are called to such great work. Therefore let us bear our afflictions with patience and our heavy burdens with christian fortitude, looking forward to the time when we shall share with them in their reward. There is nothing on this earth that consoles a poor lonely sister, when there is serious sickness or distress in the family, so much as to see her companion coming home, especially if he brings us a comforting word.

When my poor old mother died, I would have given anything reasonable for him to be here. He was gone to North Carolina to an Association. Tho' my children were here and I had plenty of good friends, but the head was gone.

Your unworthy sister in hope of eternal life beyond the chilly stream or gate of death.

An interest in your prayers I crave,
That we may meet beyond the grave,
On Canaan's peaceful, happy shore,
Where parting will be known no more.

LUCY LUNDY.

[The following lines were written by Phillip Snider in Dec. 1886. He recently died, but was long an able preacher among our people.]

O may I all to thee resign,
Be still and know that thou art God.
But then, like Jonah, I complained,
And said 'twas best to die.
But grace will keep us through the worst,
And lead us safely home.
Though cisterns be broken, and creatures all
fail,
The word he has spoken will surely prevail.
Amid temptations sharp and strong
Rejoice, the victory will soon be won.
Who can describe the pain
That faithful preachers feel,
Constrained to speak in vain,
To hearts as hard as steel!
What is then here to court my stay ?
Or keep me back from home ?
When angels beckon me away,
And Jesus bids me come.
Shall I regret to leave my friends,
Here in this vale confined ?
My soul to Christ the Lord shall ascend.
Fare-well to all left behind.
Deacons awake, your work fulfill,
The work to you assigned.
Discharge your sacred duties well.

With pure and upright mind,
Blest are the men whose hearts are set
To find the way to Zion gate.
God is their strength, and through the road
They lean upon their helper God.

PHILLIP SNIDER.

Remarks:

He wrote me the church had cut him off for his disobedience, and that he had suffered much, and was a Baptist he hoped in heart, and should die one, and would rather be in the church than to have every thing in this world.

P. D. G.

Elders J. M. Harris and J. A. Burch are expected to preach the funeral of Phillip Snider at the New Tom's Creek M. H. on the 1st Sunday in April, if the Lord will.

P. D. G.

EXPLANATION.

ELDER P. D. GOLD, DEAR BROTHER : I wish you to make it known through the LANDMARK why I have not been out trying to preach this Fall.

I was taken sick a week before our Association, and was confined about a week. Then I somewhat improved, so that I attended my meeting at Prospect Hill, in September, but was very feeble. I returned home and was then worse than ever. I have been confined four weeks, and for one week did not know whether I would live or not. I expect to be able to travel very little this winter. If any of the brethren or friends feel like visiting me, I would be glad to see them, for I feel as much like talking as ever I did.

Brother Gold, I would like to see such a union among the Baptists as there was when you joined. Do you not remember the union meeting at Sparta? It seemed to be a time of love among the people of God. That was the greatest union meeting I ever saw, or ever expect to see on this earth. Many of those saints that were there have gone home to heaven, where I hope to go when my sufferings and work are done. Pray for us and come to see us when you can. My love to all the dear brethren, sisters and enquiring friends.

A. N. HALL.

Wooddale, N. C.

ZION'S LANDMARK.

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

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

VOLUME XXI No. 6

WILSON, N. C., FEB. 4, 1888.

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

Editorial.

NOW COMMANDS ALL MEN EVERYWHERE TO REPENT.

Friend L. H. Kennedy requests my view of Acts 17: 30; "And the times of this ignorance? God winked at: but now commandeth all men everywhere to repent."

Paul delivered this address to the most scholarly men of the world at Athens, the seat and center of worldly learning. For it was here that the learned gathered from all countries to enquire of each other, and spent their whole time in hearing or telling some new thing.

When they saw Paul, some said, what will this babbler say. Others said, he seemeth to be a setter forth of strange gods, because he preached Jesus and the resurrection. So they brought Paul before the learned council, and gave him opportunity to speak for himself. Paul accuses them of being too superstitious, or of worshipping too many gods or idols, and also of worshipping the unknown God. For he beheld in their devotions an inscription "To the unknown God." Then the most learned were superstitious in that they worshipped they knew not what

He declares to them that they did not know the God that made the sea and the dry land, the heavens and the earth, the only true and living God. The true God hath made all nations too of one blood, though in times past he winked at their ignorance, and regarded only the Jews; but that time is past, and now God regards all people—all nations—as the work of his hands, and now he commands all men everywhere to repent, or he grants repentance to them everywhere. As Jesus said in substance after his resurrection, All power is delivered into my hand. Go ye therefore and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

The proof of this is given in the resurrection of Jesus Christ from the dead. This is even an assurance unto all men, or a most wonderful pledge or proof of God's mercy. What good news is this to all men, that is, to all nations, not to Jews merely, but to Gentiles as well as Jews; and in that sense everywhere God commands all men to repent, or grants mercy to men everywhere.

There is a day appointed in the which God will judge the world in righteousness by Jesus whom he hath appointed. He will judge us in Christ Jesus or in righteousness. How blessed to be considered in the righteousness of Jesus who says, "I came not to call the righteous, but sinners to repentance." When God judges us in the righteousness of Jesus then we are justified, and shall glory in him.

God is nigh unto every one of us, for we live, move, and have our being in him, and he is our hope. He is not far from every one of us. God comes near to us all. His word is nigh thee, even the word of faith which we preach

That is, if thou shalt believe in thine heart that God hath raised up Christ from the dead, and with thy mouth make confession unto salvation, thou shalt be saved.

God *commandeth* repentance. It is not a mere offer to give men repentance, nor a mere entreaty or request that men should repent. To command is not merely to request or beseech. God who said, "let there be light, and there was light, is the same God, who commanded the light to shine out of darkness, and hath shined in our hearts. We love the power of the gospel and its glorious fulness.

It is the goodness of God that leads to repentance; not the goodness of man. Repentance is as much the gift of God, as is faith, hope, or charity, or any other spiritual gift. For every good gift, and every perfect gift cometh down from the Father of lights, with whom there is neither variableness or shadow of turning.

Now the certainty of the repentance of all here named, or as many as were ordained to eternal life believed, is assured.

Did all believe what Paul preached at Athens? That is, did each and every individual of this race, or these races that heard Paul, believe what he said? In the days of the Apostle was there a single instance wherein all individuals believed? We see that election is manifest all along as the truth, and that God has a special, chosen people whom he grants repentance unto and the forgiveness of sins.

Again, God that made the heavens and earth, should be feared by all men, and worshipped every where. Men should not worship idols of gold, or silver, or of man's device, nor worship money, nor any creature of earth, hav-

ing no life, nor breath, nor can they deliver any one at all.

Perhaps there is no word as little understood as repentance. Mankind at large consider it as requiring something of man that he hates to render a duty that he ought to perform, yet is unwilling to do so. Whereas it is a gift bestowed through the resurrection of Jesus, and flows out of the goodness of God to sinners. No more gracious gift is ever bestowed than that of repentance granted by God to sinners. When Peter preached it on the day of Pentecost those who heard this salutation of love and favor gladly received the good word of God. Now we love this covenant blessing which Jesus is exalted a Prince and a Saviour to give. What a blessing too that God commands it everywhere, and has given us such proof of it in the resurrection of Jesus.

P. D. G.

DEAD BONES EXPOSED.

Sister Mary A. Nelson requests my view of Jer. 8: 1-2.

"At that time saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets and the bones of the inhabitants of Jerusalem, out of their graves;

And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth.

Such was the greatness of the wickedness of the Israelitee in the days of Jeremiah, that all his prophecies were heavy tidings to them. Perhaps he felt the grief far more than they did; for the guilty do not lament wrong-doing, nor feel grief as the meek do.

God said of them, will ye steal, murder, and commit adultery, and swear

falsely, and burn incense with Baal, and walk after other gods whom ye know not. And come and stand before me in this house, which is called by my name, and say, we are delivered to do all these abominations. Jer. 7: 9-10 Is it not strange that those who love sin most, are the ones that justify themselves by saying we are as God made us. We are delivered to do all these abominations. We are predestinated to do these evil things. The children of Israel built the high places of Tophet to burn their sons and daughters in the fire, which the Lord commanded them not, neither came such a thing in his heart. Jer. 7: 31.

Man is without excuse or cloak in his transgression. But in consequence of the sins of Israel they were to go into captivity. The glory that God would bring out of this is another matter. Nor can Israel say, because this does not defeat God's purpose we therefore are justified. Shall we commit sin that grace may abound? God forbid.

The Israelites then living were to go into shameful and suffering captivity, and into great distress; and even the bones of the dead kings and princes, and priests and prophets that had worshipped the sun, moon, and all the hosts of heaven should be exhumed, and spread out, and exposed before the hosts of heaven, and put to shame before that which is no god. The searching judgment of God should reach to all these corrupt idolaters, and search out all their iniquity. How deep the wrath of God burns against sin.

What is taught in the experience of the child of God in this matter? Is it not true that all our sins and abominations, that we committed while we were *dead in sins*, are brought up out of our

graves of death in trespasses and in sins, and all are spread out in the sight of heaven, and every secret thing is brought into judgement? For there is nothing hid that shall not be made known. What shame belongs to us in the day that all our bones, or dust and corruption are spread out, all our dead corrupt works exposed. This is as true of the king as the beggar, of the priest as the profane; for there is no respect of persons with God.

God is a jealous God, and he alone shall be exalted, and he will destroy all false gods and all dead works.

Jesus is glorified in the resurrection, and the Lord alone is exalted and man is abased.

It is said that God purged the worship of idols out of his people in Babylon, and that when they returned to their own land they praised the true and living God. This captivity and return of Israel to their own country is typical of the resurrection of the dead and eternal judgement, or the everlasting justification of the Lord's people in Jesus who is the resurrection and the life.

P. D. G.

TO TREAT ANOTHER RIGHT.

When we love another we are^c more apt to treat him right. If I hate one how can I act properly towards him. My thoughts are the prompter to my actions, or they indicate the character of my conduct. Let my thoughts of one be good, let me love him, then I act towards him in a better manner. Know this, that as long as you do not love one you cannot treat him as you ought to do.

Nor can you knowingly harm one whom you love.

P. D. G.

VIEWS REQUESTED.

ELDER P. D. GOLD:—Dear Sir, please give your views on the 4th chapt. of Matthew and 17th verse, where it says, Jesus began to preach and say, "Repent for the kingdom of heaven is at hand. Also on Mark 2nd chapt. and 17th verse, where Jesus says, "I come not to call the righteous, but sinners to repentance." It seems to me like the Methodists and Missionaries preach to sinners, and warn them to repent, but that the Primitive Baptists preach to none but the members of the church that have already repented.

TOMMIE.

REPLY.

Jesus preached repentance to the Israelites, who were his people, the ones he came to save. It was good news to them too. Our people preach, or should preach, repentance to all that are looking for the consolation of Israel. It is the nature of man to rely on his own efforts and works to save himself. Nor does he ever look higher than to that source for salvation while under the influence of the powers of his own nature. Hence to one or all that see and feel their vileness and inability to do any good thing the repentance preached in the name of Jesus, who is exalted a prince and a Saviour to grant repentance unto Israel and the forgiveness of sins, is greeted and received as the most welcome tidings to a heavy heart. To those cut in the heart on the day of Pentecost, Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, &c." What good news it is to the quickened soul that sees his lost condition to be told to repent, because mercy is at the door, the kingdom of God is nigh at hand.

We do not limit that preaching, nor our preaching to church members. God

applies the word or sends it where it pleases him. We have no right to preach good tidings to any but the meek, nor the recovering of sight to any but the blind.

What class of men did Jesus mean when he said he came not to call the righteous, but sinners, to repentance? Did he mean those who were esteemed by men as righteous, or as sinners? What does the context say of it? When the scribes and pharisees saw that Jesus ate with sinners they objected to him because he did this thing. Now who are scribes and pharisees? They are men righteous in their own eyes, and that do not consider themselves as sinners. Now Jesus answered them that according to their view of things they did not need him, for they were not sinners, and therefore needed to repentance. The whole need not a physician but they that are sick.

All that are Primitives, and that feel and believe as they do, regard themselves as sinners, and are considered by the scribes and pharisees to be sinners. All other denominations regard us as sinners, and we know that we are sinners.

The doctrine that Primitive Baptists preach is for none but sinners, and no other kinds of people but sinners love it; yea all that feel they are sinners love the doctrine of salvation by grace, or the doctrine of repentance preached to sinners. We preach repentance to sinners, whether they are in the church or out of it. God's people feel the need of repentance as long as they stay on earth.

P. D. G.

ON THE RESURRECTION.

This interesting book, by Elder D. Bartley, contains 342 pages, printed from large new type, well bound in cloth with red edges, and a large and finely executed lithographic portrait of the author. Price, single copy, post-free, .75c; per dozen, transportation prepaid, \$7.50. Address all orders to Eld. D. Bartley, New Castle, Henry county, Ind.

WHY STRIVE YE ONE WITH ANOTHER.

All the works of God praise him, and all his saints shall bless him.

Men are inclined to ascribe evil to God or charge God foolishly.

He turns the hearts of men as the rivers of water are turned. When he turned the hearts of the Egyptians to hate Israel he did not change the hearts of these Egyptians. To turn the water of a stream does not change the quality of the water. Under different circumstances men make displays of character that vary, yet the principle may be the same.

God does not work in wicked men to do wickedness. Still the wicked are under his power, and instead of defeating his purpose they, in their sphere and place, serve in accomplishing his will, altho' they mean it for evil. All true Baptists know that God cannot do wrong, and that he hates sin, and loves holiness. His word condemns sin, and his word is holy. While we cannot comprehend the deep things of God, only as they are shown to us, should we not love one another; and do we not as we see the spirit of Jesus manifested in others. Do we strive against sin? Do we hate every false way? Do we love what the word of God approves, and hate what his word condemns? Do we love those that love the truth, and that love righteousness? The devil would as soon get Baptists to quarrel on predestination as on free-will, or any thing else. What poor mortals we are, and how much we need forbearance towards each other, and that charity that thinketh no evil.

P. D. G.

VISITORS.

Elders A. J. Taylor and I. D. Draughn, from the mountain section of N. C., paid us a visit recently in this section. Elder Taylor has been preaching more than 40 years, and is a solid, well-tried, faithful Baptist, and a good preacher.

Elder Draughn is a much younger man in years, but he is a close Scriptural reasoner, and is a charming preacher, and is worthy of being encouraged by the brethren and friends of truth.

P. D. G.

A GOOD SCHOOL.

Prof. Warren of Wilson N. C., occupies the school building that Elder Hassell taught in.

He is a first-class teacher, and has a good school. By the way, much money is sent off to boarding schools from Wilson that ought to be kept at home. Much help to a town is in a school that draws patronage to it from afar.

Build up choice schools at home, keep your children with you and keep your money here too, if you want to build up your town, and make your own homes pleasant.

P. D. G.

MARRIAGES.

Married Jan. 11, 1888, at the residence of the bride in Edgecombe Co., N. C., I. W. Bass and Miss Sarah N. Bradley, by P. D. Gold.

Married Jan. 24th, 1888, at the residence of the bride's parents, in the town of Goldsboro, N. C., R. B. Proctor and Miss Minnie Gardner, by P. D. Gold.

Obituary.

SAMPSON I DAVIS.

DEAR BRETHREN,—I feel impressed to give you a short sketch of the death of my father and mother; although they have been dead for some years. At the time of their death, I felt to be in bondage, and did not feel that I could write, but now I feel to hope my master has set me at liberty. But O how I do feel my unworthiness and weakness. I hope you all will remember me at a throne of grace.

Sampson I Davis was born Nov. 28th, 1812. At what age he was awakened is unknown to the writer, but I have heard him tell of his lost and helpless condition, and of the beautiful light that shone around him when his great deliverance came. It was not long before he went to the Old School Baptist Church at Town Creek, and told what great things the Lord had done for him. He was received and baptized by Elder A. Walker Nov. 6, 1852. I think it may be truthfully said he adorned the profession he made by a well-ordered walk and godly conversation.

As Deacon he filled his office well. He was ever ready to labor for the peace and prosperity of the church, and his ear was open to the cry of the needy as far as he was able. As a countryman, a neighbor, husband, father, and church member, his good example was worthy of imitation. His seat was never vacant at church unless he was hindered by affliction. He never allowed his worldly affairs to keep him away. He was a great sufferer from rheumatism from my earliest recollection. In his last suffering (March 9th, 1880, age 67 years, 3 months, and 11 days) he suffered severely. He bore it patiently. I believe it was his desire to be submissive to his Heavenly Father's will.

He wanted to go and be with Jesus and enjoy that land of rest he used to sing about. He said he dreaded the sting of death, but had no other fears. Just before he breathed his last he gave my mother, his sister and others around his hand, and said to my mother, don't grieve for me, we won't be parted long; and so it turned out. He said to my mother before he died, when she found he was dying he wanted her to have this hymn sung.

O, sing to me of heaven,
When I am called to die,
Sing songs of holy ecstasy.
To wait my soul on high.

BATHSHEBA TURNER.

Bathsheba Turner, the wife of S. I. Davis was a resident of Franklin County, Va. born Oct 18th, 1810, and died Sept. 21, '85 aged 74 years, 11 months, and three days. At an early age she became restless and uneasy, and found that all was not well within; so she became a beggar, and thought she was going to die. But when she hoped she found Jesus precious to her soul she was enabled to sing and rejoice.

She soon went to the Old School Baptist Church, at Town Creek, to tell the good news; was received and baptized by Eld. F. Turner, Oct. 25th, 1835, and was a pious, orderly member up to her death. She was the mother of 11 children, 8 of them lived to be grown. She lost a son in the war, and when she lost her companion her bereavement was so great she would say, I feel I am not long for this world, and I don't desire it. In her last affliction, which was Paralysis, she suffered severely; she would often call on the Lord in whom she trusted.

A few days before she died she sung plainly this hymn.

O land of rest, for thee I sigh,
When will the moments come?
When I shall lay my armor by,
And dwell with Christ at home.

She said to me the day before she died, I feel like there is a place of rest for me. I said to her, it ought to be a great comfort. My heart was so touched I could not talk with her. She was a kind and tender mother, and a good neighbour. O, how we do miss them in the church.

Some say they have lost a father and mother in Israel. But we do not mourn as those that have no hope, for I hope and believe they fell asleep in Jesus, and will sing God's praise, and enjoy that land of rest through endless ages of eternity. May God in his tender mercy bless and prepare their offspring to meet them where sickness, sorrow, pain, death and parting will be felt and feared no more, is the prayer of the unworthy writer.

L. A. NUNN.

MRS. E. C. BENNETT.

ELDER P. D. GOLD:—I write you this evening in much sorrow and distress of mind. My wife, E. C. Bennett, was stricken with paralysis while sitting in her arm chair

(I was then in the same room writing) about five o'clock, on the evening of the 24th of February, 1887, and lingered in an unconscious state till ten o'clock, on the evening of the 25th. She neither spoke nor opened her eyes after the stroke. She had reached the age of sixty-five years, and was the mother of ten children, and we raised them to be grown and married off, (one excepted) eight of whom are now living. She is the grandmother of forty-six children, forty-two of whom are now living; the great grandmother of one that she never saw. All of her children now living, eight in number, were at her bedside when the last breath came.

I am seventy years old and this is the worst cyclone that I have ever experienced. She was born in Guinnett Co., Ga., the 6th day of May, 1821. We married the 14th of Nov., 1839, in Cobb City, Ga. She was baptized by Wm. Mosley, who was then pastor of the Primitive church at Hebron, Fayette county, Nov. 1852, and remained in the church to her death at Ramah, two miles south of this place.

C. E. BENNETT.

MARY A. JOYNER.

DEAR BROTHER GOLD:—By request I send you, for publication in ZION'S LANDMARK, the obituary of sister Mary A. Joyner, of Pitt county, N. C.

She was born October, 1821, of Nancy Ballard, whose maiden name was Outterbridge, in Martin county, N. C.

Sister Joyner, my cousin, first married Bennett Briley, of Pitt county, N. C. Her last husband, Calvin Joyner, was of the same county, at whose residence she died a widow, the 30th of July, 1887. She had been a member of the Primitive Baptist church about sixteen years, at Tyson's M. H. She always attended her church meetings when not providentially hindered. She was faithful, firmly trusting in her Lord her strong tower to the last. She had been in bad health for five years, but latterly for several months she seemed better. Monday night she was taken worse again but sat up until Friday morning, after which she sank rapidly, but said

she was not in pain. Saturday evening at sunset she calmly passed away, leaving a sadly bereaved family of children and many dear friends to mourn their irreparable loss. In leaving this mortal tenement we believe she has realized a happy exchange of worlds; entered into the joys of her Lord; received her crown, and is clothed with immortal raiment. Let us ask for resignation and bow in humble submission to the will of heaven and say as Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." May he be a father to her children granting them his sustaining grace according to their day.

S. W. OUTERBRIDGE.

Signs of the Times please copy.
Robersonville, N. C., October 21st, 1887.

A. J. HOWARD.

Brother A. J. Howard departed this life December 21st, 1886, aged 72 years. Brother Howard lived in Montgomery county, Va. He was a prominent citizen, much esteemed by his neighbors, always called upon to arbitrate disputes, or matters of difficulty between his neighbors, was truthful and upright in every respect. He was kind to all and especially to the poor; his house was a home for the ministers of God, indeed a place of welcome for all. He was received by experience into the fellowship of the church at Meadow Creek, May 24th, 1884, and was baptized the fourth Sunday in June, by Elder W. R. Cummins. The church of which he was a member asked for his ordination to the office of deacon, but before the time appointed rolled around God took him from a world of care and sorrow, to that world where the inhabitants shall not say, I am sick. The cause of his death was pneumonia. He was sick only twelve days, during which time he was visited by numerous friends and acquaintances. His suffering was intense, yet without murmuring he patiently endured it all, said he was ready, and resigned to the will of God. Brother Howard leaves a wife and two children with many friends and relatives to mourn their loss; but we have reason to believe that their loss is his eternal gain.

G. A. R.

ELD. GEORGE YOUNG STIPP.

"Precious in the sight of the Lord is the death of his saints."—Psalms cxvi : 15.

DEAR ELD. GOLD:—You and the readers of the LANDMARK will bear me witness that my pen, as to the LANDMARK, has lain silent for a long time. This no doubt is as it should be. I would greatly prefer unbroken silence to that which might in any way darken counsel and multiply words without knowledge. Nor would I now break that silence were it not for this fact that so far as I have observed, no obituary of the death of the late Eld. George Young Stipp has, up to the issue of the LANDMARK of Nov. 15th, appeared in its columns. Why this is so I am unable even to conjecture, unless it be simple negligence on the part of his ministering brethren. For I believe I state an admitted fact that few ministers stood higher in the esteem and love of his brethren among whom he mingled than he. Hence the painful duty of attempting to write a brief history of the life and death of my lamented brother according to the flesh, devolves upon the unworthy writer. True a brief sketch of his life was published in the *Signs of the Times* of Oct. 1st, but it was so meager and incorrect, in some respects, that it was regarded as unsatisfactory to his brethren and friends.

Elder George Young Stipp, the subject of this sketch, was born in Warren county, Ohio, on the 13th, day of April, 1826. He died Oct. 23rd, 1886, in Vermilion county, Illinois, where he lived continuously from the time he was about seven years old until his death. Thus making his sojourn on earth sixty years, six months and ten days. He was the fourth son of George and Mary Stipp, who emigrated from Berkeley county, Va., (now West Virginia) first to Ohio and thence to Illinois. Eld. Stipp's parents were both strict and uncompromising regular, predestinarian Baptists, who not only stood firm against the devil's flood-gates of declension and disaffection as touching Andrew Fullers, Missionary agitation, but also, the strange and fascinating doctrine introduced and agitated in that country by

Alexander Campbell, with whom they were personally and intimately acquainted, and who was regarded by Baptists of that day as a very able and sound expounder of the word of God. But they were kept from these and all kindred heresies by the power of God ready to be revealed in the last time, and died in the triumph of a living faith.

Elder Stipp united with the Hope-well Predestinarian Baptist church, of Warren county, Ind., either in September or October, 1870, preaching his first sermon at the following monthly meeting. The church being so well satisfied that God had separated him unto the ministry, he was, without hesitation, liberated to preach the unsearchable riches of Christ. Applying the apostle's charge to Timothy to himself, he devoted the remainder of his precious life to the service of his Lord and Master. I believe I hazard nothing and do no violence to truth in the declaration that he enjoyed a zeal for God according to knowledge, and was instant in season and out of season in the service of Christ. To this end he traveled thousands of miles raising his earnest voice in defence of the truth. From Illinois to Virginia and West Virginia, thence to Washington City. Again, from Illinois to Southwestern Texas, preaching wherever he could find a Baptist, devoting years to the ministry in the State of his adoption and its neighboring States. His correspondence with distant brethren was enormous. Only when the truth was assailed, as he understood it, was he a controversialist. In such emergency he stood fearlessly in vindication of the doctrine of God against erroneous constructions within or without the church. But captiousness and vindictiveness were utter and foreign strangers to his regenerate heart. He was as tender, forgiving and harmless as a little child, and his warm heart overflowed in sympathy for those whose hearts were heavy laden and in distress in or out of the church. But in defense of what he considered the truth he was earnest and uncompromising. He firmly and

consistently believed in and defended the doctrine of the Predestination of all things. And when the resurrection of the dead was called in question by some of his brethren, whom he loved for Christ's sake, he did not hesitate to declare the whole counsel of God, touching that soul-comforting promise. With the great Apostle, his hope rested in the power of God to raise his mortal body and fashion it like unto Christ's glorious body when he shall come the second time—not first time—without sin unto salvation.

Elder Stipp held fourteen or more public discussions with various Arminian denominations, among whom were Universalists, Christians, so-called Soul-Sleepers and others, in all of which the truth suffered nothing, and proved entirely satisfactory to his brethren. It is no vain flattery to say he took front rank with the ablest expounders of the oracles of God. He wrote a great deal for several of the Baptist periodicals, among which was the *LANDMARK*, whose editor he greatly loved for the truth's sake. In addition to this he was the author of a pamphlet in defence of his views touching the doctrine, called "Two Seeds," which is considered by a majority of his brethren as a masterly, clear, logical and scriptural production. He was a devoted friend, a sympathetic brother in and out of the church, a loving husband and father. The following is the closing portion of the obituary as published in the *Signs of the Times* above referred to:

"He was married three times. His last wife survives to mourn his departure; also five sons and two daughters. Brother Stipp was a man much beloved by his Baptist brethren and friends, very retiring and unassuming, esteeming others better than himself. He was rather small in stature, somewhat stooping, and a stranger would not select him from a mixed company of men as one of the ablest ministers in the whole Baptist connection. But when he took his stand in the pulpit his voice, his manner and his burning eloquence commanded the attention and held spell-bound every auditor. I think I am not

assuming too much when I say he was one of the ablest advocates the Lord has ever raised up in the west to stand for a defence of the gospel. But he is not, for the good Lord has taken him to himself. May we all be resigned to his will."

Thus has passed away one who was a faithful ambassador for Christ; one who shunned not to declare the whole counsel of God; one ever ready to cheer the domestic hearth-stone; to shed by his genial deportment a halo of love and good cheer round the family circle, making all happy and contented. He was generous and kind to a fault. His heart and hand was open to the unfortunate. He has laid his armor by. He has found rest in the shadow of the great rock in a weary land. Though his loved form now moulders back to dust, his spirit has returned to God who gave it. His life is hid with God in Christ, while his voice is sweeping the heavenly harps in the song of Moses and of the Lamb. And, O, glorious and inspiring thought! At the first resurrection our loved brother will rise with the voice of the Arch-Angel and the trump of God, blooming all radiant in immortal youth and beauty.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

"Of all thy heart's desire
Triumphantly possessed;
Lodged by the ministerial choir
In thy Redeemer's breast.

"In condescending love,
Thy ceaseless prayer he heard,
And bade thee suddenly remove
To thy complete reward."

In sorrow and bereavement, I remain as ever,

Yours in bonds of affliction,

HENRY S. STIPP.

Watsonville, Cal.

RECEIPTS.

ALA.—B W Childress 2 Wesley Walker 2

GA.—Wm. Stevens 2 W H Sparks 3 Elder B Stewart 2 By Elder J R Respass 1 50

KEN.—Riley Shepherd 2

LA.—W H Fuller 2

N. C.—By J L Little 3 M D Allbrook 1 50 G C Farthing 18 John Hedgepeth 4 50 W F Gold 5 Calvin Thomas 1 50 Emily Dove 2 Mrs Bethania Scott 2 Mrs Edith Yelverton 1 H Gin 1 50 G S Latta 2 Mrs Anna Uzzell 2 Eld Geo Robbins 1 50 W N Marine 2 Wm Massey 2 B Fields 2 W W Vick 2 Wm Slade 1 50 Eld C C Bland 1 Mrs M A Bryan 1 Mrs Mary Jackson 1 N R Strickland 1 50 W T Hales 50 cents By A Leach 3 15

TEX.—N A Jones 5

VA.—By C P Williams 1 Elder P G Lester 10 Susan C Mitchell 2 J B Johnson 5 Felix Senter 2

Tar River.....17th
Five Forks.....18th
M. H. near Eld. D. R. Moor's.....19th
Shiloh.....20th
Storie's Creek.....21st
Flat River.....22nd
Mt. Lebanon.....23d
Durham.....24th and 25th
John Hall's near William's Mill.....26th
He will need conveyance.

V. B. SALTER AND L. H. HARDY.
Thursday, January 26th 1888 White Oak, Jones county
Saturday and 5th Sunday.....Haskins Chapel
Monday.....Beaver Dam
Tuesday.....Sand Hill
wednesday Feb. 1st.....Muddy Creek
Thursday School House near Brother Fountain's
Friday.....Cypress Creek
Saturday and 1st Sunday.....South West
Monday.....Maple Hill
Tuesday.....Rileys Creek
Thursday.....Wilmington
Friday.....Stump Sound
Saturday and 2nd Sunday.....Yopps
Monday.....Bay
Tuesday.....North East
Wednesday.....Wards Will
Thursday.....Hadnots Creek

B. GREENWOOD.

Salen Monday after fourth Sunday in January
Neuse.....Tuesday
Cedar Grove.....Wednesday
Dutchville.....Thursday
Eno.....Friday, at 11 o'clock
Durham.....Friday, at night
Brother James R. Young's.....Saturday, at night
Oak Grove.....Fifth Sunday
Willow Springs.....Monday
Sandy Grove.....Tuesday
Fellowship.....Feb. 1st, Wednesday
New Hope.....Thursday
Bethaida.....Friday
Juniper First Saturday and Sunday in February
Clement.....Monday
Smithfield.....Tuesday
Johnston Union.....Wednesday
Bethany.....Thursday
Cross Roads.....Friday
Chapel.....Saturday
Wilson.....Second Sunday
He will need conveyance.

J. T. ROWE.

Skewarkey Saturday before 4th Sunday in Jan.
Spring Green.....Sunday
Hamilton.....Sunday Night
Conoho.....Monday
Cross Roads.....Tuesday
Tarboro.....Wednesday
Old Town Creek.....Thursday
Moore's.....Friday
Scott's.....Saturday and fifth Sunday
Healiv Plains.....Monday
Sandy Grove.....Tuesday
Sappons.....Wednesday
Falls.....Thursday
Wellsoo.....Thursday Night
South Quay Saturday and 1st Sunday in Feb.
He will need conveyance.

APPOINTMENTS

The following Elders will preach the Lord willing :

J. W. BRAGG, (of Ala.)

Falls.....March 11th
Williams.....12th
Lawrences.....13th
Conoho.....14th
Spring Green.....15th
Skewarkey.....16th
Flat Swamp.....17th
Great Swamp.....18th
Little Creek.....19th
Tarboro.....20th
Lower Town Creek.....21st
Antry's Creek.....22nd
Meadow.....23rd
White Oak.....24th
Wilson.....25th
He will need conveyance.

J. D. DRAUGHN.

James R. Young's.....March 2nd
Raleigh.....3rd and 4th
Oak Grove.....5th
Willow Spring.....6th
Sandy Grove.....7th
New Hope.....8th
Fellowship.....9th
Middle Creek.....10th and 11th
Raleigh.....at night 11th
Neuse.....12th
Rufus Temple's.....at night, 13th
Cedar Grove.....14th
Dutchville.....14th
Camp Creek.....15th
Shoo Fly.....16th

WILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

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

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

Pupils will be charged from time of entrance. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

WHITAKER'S ACADEMY.

FOR BOTH SEXES. WHITAKER'S, N. C. The nineteenth Session of this School will open, the Lord willing, on the second Monday in January 1888. Board can be obtained from eight to ten dollars per month; Tuition from ten to twenty dollars to be paid in advance.

No deductions made except in cases of protracted sickness.

For further information enquire of
A. J. MOORE, Pres.

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

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it does not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, legs, bowels constive, have legs bursted, etc. Remember.

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days efforts a permanent cure.

Send for circular containing questions, testimonials, etc.

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Spring Session begins Monday, January 23rd, 1888. Healthy location, Large, commodious, and comfortable buildings. Pure water, Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

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SILAS F. WARREN,

Wilson, N. C. Principal.

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P. D. G.

WILMINGTON AND WILSON R.R.
and branches. Union, N. Carolina

TRAINS GOING SOUTH.

Date	Jan. 8, '84.	No. 14, Daily.	No. 27, Fast Mail Daily.	No. 35, Daily, ex Sunday.
Leave Weidon	4:05 p. m.	5:43 p. m.	5:00 a. m.	
Arrive Rocky	3:17 "	.....	7:15 "	
Arrive Tarboro	4:50 p. m.	.....	.....
Leave Tarboro	10:50 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.	
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:10 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	8:45 p. m.	7:00 p. m.	8:00 p. m.	
Leave Warsaw	7:51 "	8:05 "	8:25 "	
Leave Magnolia	6:05 "	8:40 "	9:54 "	
Arrive Wilmington	7:40 "	9:55 "	11:35 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 a. m.	1:45 p. m.
Leave Magnolia	1:21 a. m.	10:15 "	3:25 "
Arrive Warsaw	.....	10:25 "	3:35 "
Arrive Goldsboro	4:41 "	11:50 "	5:53 "
Leave Fayetteville	.....	7:00 a. m.	.....
Arrive Selma	.....	1:50 "	.....
Arrive Wilson	.....	1:59 "	.....
Leave Wilson	3:04 a. m.	12:04 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:15 "	8:40 "
Arrive Tarboro	.....	4:30 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weidon	4:30 a. m.	1:40 p. m.	9:35 p. m.

* Daily except Sunday.
Train 14 Scotland Neck Branch Road leaves Halifax 7:30 a. m. Scotland Neck at 3:00 p. m. Return ing, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamson, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:20 a. m., arrive Smithfield, N. C., 10:20 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville, 4:40 p. m. Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 5:00 p. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 14 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 67, Northbound is No. 54. Daily except Sunday.
Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.
Train No. 28 makes close connection at Weidon for all points North daily. All rail via Richmond and daily except Sunday, via Ray Line.
Trains make close connection for all points North via Richmond and Washington.
All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

J. R. KENLY. JNO. F. DIVINE
Supt. Trans. Genl. Supt
T. M. EMERSON General Passenger Agent

11
The following is a list of the names of the members of the Primitive Baptist Church, Weidon, N. C., as of Wednesday, September 24th, 1887.
For particulars apply to
MISSISS BOGGS, Principals.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.
This book will hereafter be sold at the following greatly reduced prices:
Plain sheep binding, single copy, by mail box & Postage, by mail, \$6.00.
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In all cases, at these prices cash must accompany the order.
Send money in Registered Letter, or Money Orders, or by Express. Address
J. A. CLARK, local and general agent,
Wilson, N. C.

R. & D. R. R.

Between Goldsboro and Greensboro.

To take effect at 5:30 A. M., Sunday, July 24th, 1887.

SOUTH BOUND.			NORTH BOUND.		
52 ex.	50	Passenger	51	53 ex.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 49	
10 20	4 37	Wilson's Mill's	3 10	9 19	
10 58	4 57	Clayton	2 59	8 42	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	4 51	5 53	
1 45	6 07	Morrisville	1 44	5 34	
2 13	6 27	Brassfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	12 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 39	Eno	11 56	2 15	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 04	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 56	9 10	McLean's	10 15	11 30	
7 40	9 20	Greensboro	9 50	10 50	

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE

COMMUNICATED.

BINDING AND LOOSING.

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

That is, he will give the keys to Peter as still in personal spiritual life or faith, representing that of the one body or church as builded. For Peter in his own person represents the church as a one body or individuality; yet Peter in personal faith includes all saints, even as the one body or church includes all her members. And he in personal body representing or answering to that of the one visible body of the church includes the bodies of all baptized believers; even as the one body of the church includes all her members, or visible churches.

But the keys are given unto Peter as representing the rock, or spiritual life, or faith of the church, therefore to give him the keys is synonymous with saying I give them to the church in spirit or faith, and therefore to be used by that hand or power.

A key is to lock and unlock—to open and to shut; and the same key that unlocks and virtually opens, will lock and virtually shut. The church has but one door; yet here is more than one key—I will give the keys of the kingdom of heaven." This indicates the official departments of the kingdom. The keys are the *divine authority* from Jesus Christ to execute the laws of the gospel kingdom of heaven, on earth. And this gift constitutes her—the one gospel church so founded and built—the sole *execu-*

tor of the law of Jesus Christ governing and regulating the kingdom of heaven on earth.

But you have always heard that the keys were the scriptures of the new Testament? So have I, but other so-called churches and other people have the new Testament literally and in letter; or by the same right we have; and are alike commanded to execute them in a moral sense. Yet, only to the church of Christ was given the divine authority to execute them in a spiritual sense, essential to the observance of all the gospel ordinances, and all things pertaining to the government and advancement of the church, as such therefore "unto thee—unto Peter in person as answering to the one spirit or faith of the church were the keys given or this divine authority to execute. In accordance with which, an apostle said "whatsoever is not of faith is sin; that is, to presume to execute any official law of Christ by other than this authority, is to commit a sin against Christ, even as for a person to be baptized, or eat the Lord's supper, without faith, or as not born of the spirit, is a sin. Hence, we do not recognize the official work, so-called, of other sects. And even for a member of the church to do any work in obedience to the law of Christ as, to form, yet done in other than the name of this faith, or as unto the Lord in spirit, is to say the least ineffectual. Therefore it is written "If any brother be overtaken in a fault let him that is *spiritual* restore him."

This shows that these keys must be used in every department of this Building; otherwise violence is done to it. It is more decent and orderly to take a

key and unlock a door than to break it down; to say nothing of the legality of such a course. And such violence to a house would soon badly deface it and dishonor the occupants.

Therefore, having the keys, it is his imperative duty to use them, and that with great fear and trembling as vested with the official affairs of the kingdom of heaven. And this official power and authority to execute and administer the laws is that alone that makes them gospelly valid.

But, as now left without the Apostles' gift of the Holy Ghost, and discerning of spirit, and that to interpret, as well as execute, the laws of Christ, *everything must be established by two or three witnesses.*"

And now, whatsoever, by this rule and authority, the church binds on earth shall be bound in heaven; nor will there ever be a conflict, as that the spirit and word of Christ always find harmony and agreement. Then to illustrate this binding and loosing, we will suppose a person applies for membership. You will remember that the apostles as personally commissioned by Jesus, and as aided by their extraordinary gifts for the special purpose, baptized persons without church authority, as that there were no visible churches till they had builded them. These were first builded, and then the keys were given them as that the Apostolic work ceased. Therefore if one now applies, two or three members, at least, must be present—no matter how many more—to establish the work in righteousness. The key to the door of the church is used now as by the authority of Jesus Christ given the church to baptize a believer.—Hence if the applicant gives evidence of faith as born of God, the church by an Elder as her servant baptizes him. (And thus, by the way, to baptize a person in body upon confession of this faith, is to build the same material upon the same one foundation rock) And thus to baptize him is to loose him in earth or body; and so shall he be loosed in heaven or spirit; not only within, but also to all the joys, benefits and blessings of all the king-

dom of heaven. Yesterday as bound in earth or body, he was bound in the Spirit: not only within, but from all the internal privileges of the church. But to day, as loosed in body, he finds freedom to all the amenities of the heaven of the kingdom. And as there is but the one spirit and heaven or the kingdom below, he is loosed or authorized to all the things of the kingdom of heaven, that is has liberty alike in all the churches. And all the churches recognize the official act of loosing, as also the freedom of the member.

As the church only could "loose;" so she alone can "bind." If that person commits a sin unto death, or yet persists in a sin so much so that he must be excluded; why no person or power on earth has the right to bind him, but that which loosed him: in the mouth of two or three witnesses his binding shall be established. Not the identical persons, but two or three, no matter how many more, of the same faith and order, must bind or exclude him. And thus binding him on earth or in body by visible act, he is bound in heaven or spirit to all the kingdom.

Upon the same principle an Elder is ordained or "loosed" to the functions of the gospel ministry. But the authority of two or three churches must be represented as vested in two or three Elders who must bear combined witness to the fact that the applicant for the office has been called of God, as was Aaron. Then in the name as by the authority of Jesus Christ given them, (as symbolized by the given keys) they proceed to lay hands on his personal body and thus ordaining, "loose" him to all the functions of the gospel ministry. And thus by visible act loosing him in earth, or body, he shall be, and is "loosed in heaven, or spirit. Yesterday, as bound in earth or body; though as much called and, aside from official authority, qualified of God as to-day, he was bound in heaven or spirit; not only within, but also throughout the militant kingdom of heaven, or church of Christ on earth:—the spirit within and without would have forbidden him to touch as attempting to perform an offi-

cial act, and which would have been sin. But, to-day as loosed in earth, he is loosed in all the kingdom of heaven. The official act, loosing him in body is recognized by all the churches; and hence they feel a freedom to receive him in official character and work throughout all the militant heaven.

And now so long as that Elder retains that official authority, his official work will be valid according to the gospel. For the gospel validity of his official work rests in, and is derived entirely from that authority from the church vested in him.

And should he, by a departure from the faith or practice, or persistency in any sin, or otherwise forfeit his right to office, why then the churches, by the same hands that loosed him, must bind him, that is, depose him—making null and void the official authority once vested in him. 1 Tim. 5: 19. "And as thus bound in body, he shall be bound in all the heavens of the kingdom. Then the church of his membership should exclude, or bind him as a private member. And thus, as such, bound in body; he shall be in spirit. In which case his sins as "retained" by a church; shall be retained throughout the militant kingdom. While he should have confessed and renounced his sins, the church should have "remitted" them in visible act; and so they should have been "remitted" in heaven, or spirit, in all the kingdom.

And just so as to churches. I have said the Apostles built or established churches in visible organization by the gift of the Holy Ghost. And after them no person, or persons had the right to build or constitute a church, as such. But two or three churches, by representation, or otherwise orderly, may. And as so constituted and authorized to exercise all the rights and functions of the church of Jesus Christ, she is thereby "loosed in earth," or body and so is "loosed in heaven" or spirit as before described. And now no power on earth has the right to destroy her identity, as such, or "bind or unchurch" her so to speak, but the very same that did "loose" her. Indeed what human

hand not holding a key given by Jesus Christ to his church, or as not entrusted with the divine authority from churches of Jesus Christ would dare touch, even to impair her identity and prerogative as a church? Yet, I have known an "Association," for whose official loosing I have found no key among those given by Jesus to the church—to indirectly cause the destruction of churches; or rather, I have known of those, who by the "reconstruction" of a certain church, for certain assigned reason, have thereby recognized the power and prerogative of associations to destroy churches. There is no reconstruction clause in any commission of Jesus to his builders. Neither is there any key given by him for any official department of reconstruction. Hence my own humble opinion is that to reconstruct a church of Jesus Christ once 'loosed' by, and according to his given authority, is to do violence to the laws and to the kingdom of heaven.

But they fell into gross disorder, and how could we as churches recognize them as such? I answer, Paul placed churches and personal members of the same, in the same relative position to law; as by the same figures he made them members of the body of Christ. 1 Cor. 12. Therefore the law of doctrine and the rule of discipline that applies to one, as such applies alike to the other. Hence, to say that disorder, however gross, unchurches or destroys a church, as such; is to say it destroys a personal member in which case there would be neither church nor member. I never knew, nor heard of a church being in such gross disorder as one in the Apostles' day. Paul did extremely otherwise than reconstruct, or destroy it. There is no key to warrant destruction for disorder, but for persisting in it after gospel efforts to reclaim; after the "labor of love in the patience of hope" in that spirit of meekness and fear; and then according to law. How according to law? Why proceed just like you would against an individual member for disorder, according to the rule of Matt. 18th. Only, since the party that loosed a member, whether a church

or person, is that only that combined : and therefore becomes its judge and tribunal, since two or three churches loosed these now in disorder a church must first proceed. If one church becomes aggrieved with another ; let that alone by messenger or otherwise, go, and go in the spirit, as only the spiritual can restore ; and the keys were given to the church as in spirit ; and the spiritual only can handle them officially, and labor in faith, love and meekness and gentleness to reclaim and restore to order that erring church. If she fail to hear thee, then take, by messengers, two or three other churches ; and all together try to reclaim her. And if you then fail : why then you, answering to any other two, three or four churches, by the same power and authority that you had to build or constitute or "loose" that church, as such, have the very same to "bind her ; declare her abolished, and identity as a visible body destroyed. And thus binding her in earth or body, she shall be bound in heaven, as heretofore declared. For thus done in the spirit, and established by the mouth of two or three witnesses or more in the faith ; the one spirit permeating the kingdom of heaven will confirm. And then, and not 'till then are her official works invalid. For order nor disorder affects the gospel validity of official work, whether in church or state. Baptism, as other official acts, is not impaired or even affected by the goodness or badness of the administrator, as made valid solely by the authority vested in him, and until that authority is recalled, and he deposed or "bound" will his official work remain valid.

Then to bind that church was not to kill or bind her members ; members were not made by her constitution, or "loosing" ; therefore are not destroyed by her binding. Hence they, as renouncing all error and disorder, upon confession of faith, may be received by other churches ; understand, always provided they were baptized before the church and ministers baptizing were bound.

I have referred to the above churches

solely to illustrate. I will add, that orderly spiritual churches knowing of another, become responsible and partaker of the same, by not dealing ; and, if necessary, "binding" them as above ; just as members of the church would, to condone or neglect the gross disorder persisted in by a private member.

R. ANNA PHILLIPS,

[TO BE CONTINUED]

DEAR SISTER HAM:—I received your kind and interesting letter, and you may be sure it was highly appreciated, but unexpected. I copied what you wrote to me, and sent the letter on to Elder L. H. Hardy. I think he will comply with your request in writing to you and sister Eliza Nelson. If I could write you as interesting a letter as you did me I would think I was well paid for my trouble. But I am a poor writer, a poor speller, and a poor composer. All the qualifications for writing a good letter are lacking in me. But I hope the Lord will guide me that I may say a few words to your comfort. You said something about feet washing: "Is there any reason that can be found in the Bible why we should not wash feet?" I don't know that there is, if it is done in the right spirit. But this is a question the church of Christ is not fully established in, and I don't want to stir up any confusion whatever, but want every one to be fully persuaded in his own mind. The last chapter of Matthew and the three last verses, tell about Jesus sending out his disciples, and what they were commanded to do, and what they have to teach. "And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth." Now as he has all power he certainly is the proper one to command and send out, and for this very cause he says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now here are two things they are commanded to do. First to

teach. This is very important. And they went and preached as they were bidden, that Jesus is the Christ, the Saviour of sinners, and that we should repent and believe. And as many as gladly received the word were baptized. They were just as much commanded to baptize as they were to teach. Well, they taught them and baptized them. What now? Must they turn them loose and have nothing more to do with them? No, they must continue to teach them, the same ones. What must they teach? Teaching them to observe all things whatsoever I have commanded you. If washing one another's feet is not one of the all things they were commanded to teach and observe I think it is near of kin to them. For he said, "Ye also ought to wash one another's feet." If they teach and do all that he commanded them to do he is with them; not as some say he has promised to be with them, but he is with them, for he says, "And lo I am with you, always, even unto the end of the world." This is the affirmative, and the negative is if they do not teach and do all that he has commanded, he is not with them; that is, he is not with them in what they do not do. "They don't have the joy in not obeying they have in obeying."

I will notice one more sentence in your letter. "Then let none strive to be the greatest." We know, or believe that God is the greatest. It seems to me that when christians get to striving to be great, or the greatest, or to be as God, they are getting into the doctrine that the serpent preached to our mother Eve; for he told her she should be as gods. When he preached to her his sweet doctrine of lies that she should be great, her eyes should be opened, and she should be as gods, she was deceived by him, and she believed what he said, or conceived in her mind of the serpent a strong desire to be great, or to be as gods. Here was the first sorrow and the first conception, and the Lord God said unto her, "I will greatly multiply thy sorrow and thy conception." We know to multiply figures we must have some to start with, so in everything

else. And she "gave also unto her husband and he did eat." How did she give to him? In a condition that he had never seen her in before and in a condition that troubled him to the very heart. She was weeping, lamenting, sorrowing and mourning over her sad condition which she had gotten into by disobeying God and obeying the serpent. She knew that she had transgressed the law of God, and had lost that happy state which she was in before; no more to enjoy the happy garden of Eden, nor her husband. Oh, what sorrow, what trouble, no tongue can tell. And Adam was no less troubled than she was when he saw her trouble—her sorrow was his sorrow. No doubt but she hated for Adam to see her in that condition, she felt so guilty and condemned. But she must see him. Adam wants to know what ails her. Perhaps he did know for he was not deceived. She musters up courage enough to tell him what conversation she and the serpent had, and how he had deceived her, and that is the reason I am in all this trouble. Eye, you ought not have listened to him. Don't you know that God said that in the day you eat of the tree of the knowledge of good and evil you should die. I know that; but Adam, if he had talked to you like he did to me you would have believed him too. You see what trouble I am in and you know he must have used very strong, flattering words to make me disbelieve what God said and believe what he said. Adam believed what she said, believing is eating, and that is the way she gave to him, and that is the way he eat, and their sons and daughters have been eating of that same tree ever since. A man that is a husband in deed will step between his wife and all manner of evil that he can, but here was an evil that he could not cure; she was gone beyond his power to save; he could not redeem and bring her back with him, but the love he had for her brought him to her. He was not deceived, but was in the transgression. Here the door was opened for all the sin and wickedness, pain, sorrow and death that has ever come into this world, and the

serpent is the father of it all. Look at the striving that is going on in the world and among the so-called churches, in the way of preaching, and for more members, and for more money. Why every false sermon and every form of religion (except the true form which Christ set up) is of the serpent, and the more falsehoods he can get the more meat he has to eat, that is the works of the flesh, which is the dust of the ground, and that is the dust he eats; for the Lord God said unto him, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." To go upon his belly represents him to be going in a very low, degraded, deceitful and cunning manner, in a proper way to deceive men; but the Lord God comforted them by giving them the promise that the seed of the woman should bruise the serpent's head.

And by making coats of skin and clothing them. They had gotten into the greatest trouble they ever experienced in this world notwithstanding the trouble they saw when Cain killed Abel. We can draw some idea of their trouble by referring to our experience in the depth of conviction.

When our poor naked souls were exposed to the wrath of a sin-avenging God, without any hope, I could freely give myself to the Lord provided that he would save me. But I could see no way for him to save me. For I felt condemned and justly too. I could say I am guilty but thou art clear. I felt like all that was lacking was for him to cut me off and banish me from his peaceful presence was just to give myself to him. And that I could not do until my troubles got so great I was made willing somehow. One morning I was made willing, my trouble was an inside trouble, these words passed thro' my mind, 'Here Lord, I give myself to thee, it is all that I can do; if I am saved it is an act of mercy, if I am damned it is just. Right then, in the twinkling of an eye my trouble was gone. And love, joy and praise were in the place of

the trouble. There were two extremes which I have never been able to describe only to those who have felt them; an extreme of trouble and joy. I am persuaded that you have not forgotten that time of trouble and joy you had when Christ bruised the serpent's head for you. You have not finished thanking and praising the Lord for what he did for you that day, nor ever will. For I am persuaded that you will sing redeeming love to God through endless eternity. You said you love to think about old times, old people, and old customs. Perhaps those I have written about are old enough for you to think of.

I have written more than I expected to. If what I have written agrees with the teaching of the Bible and your experience receive it and thank the Lord, otherwise throw it away. May the Lord bless you in your declining years, and as your outward man perishes may the inward man be renewed day by day by the grace of God, and may you pass through the valley and shadow of death in peace and love and joy, is the prayer of your poor unworthy brother, in Christ, as I hope,
 JOSHUA MEWBORN,
 Janon, Green County, N. C.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—I this morning take my pen in hand to write what I hope the blessed Lord has done for my soul. When I was about twenty two years old I had a dream that I was traveling a very broad road, and I came to a wall of rock, and I saw no way to go but the way I had to go, and it seemed that a man was with me, and said, yonder is a gate, and I looked to my left hand and I saw it but I told him that I could not go there: so he left me, and I looked before me and I saw a hole through the wall. I called him and told him here was where we could get through, but he did not come, and I went through, and when I got in the land was all burned down about two feet, except a little streak about one foot wide, and I was on that; so I went on, and I came to another wall, and I looked to my

left hand, and I saw a great smoke, and heard a great screaming, and thought that it was hell, and I knew it was hell: but I looked before me and I saw another hole that I thought I could go through, and I came out. When I came out I saw a great sea of water, and I stood and looked, and I saw a man come out of the water in his shirt sleeves, and he was singing the sweetest song I ever heard. I looked upon a hill just where the Falls meeting house is now. I saw three men, but there was no house there then; for it was burnt down. When I awoke I seemed to be troubled a little while. I went on for about two months, and I was taken sick, and I was very sick, but I thought I was getting better, and I was lying on my bed, and I saw three rolls of cloth coming from above, and I thought that they would go over me, but when they got to me I felt them go under me, and a man before me said, here are your clothes to bury you away dead: and where is your soul? Dear Brother Gold, all I could say was, Lord, have mercy upon my poor soul: and he reached behind him and took my soul by the right hand and said to me, here is your soul and I knew my face just as well as if I was to go and look in a glass. I promised him, if he would spare me I would do better, and he said pray, and you shall live.

I began to see all my sins and all my troubles come, and I thought that I was going to die, and I felt like that if I did die I would go to hell: but I felt like if I did die it would be just.

I lived this life for eight years thinking every time I saw the sun set I would not see it rise again; I thought that I would be gone before morning. This was in the year 1874. My troubles seemed to leave me. I went on until 1882, and went to hear the Missionaries preach, and I thought that I would join them, for they told me all I had to do was to give my heart to God and be saved. I tried to believe what they said, but I found no relief from what they told me. So my trouble got worse. I left and started home and a voice appeared to me on the road and

said to me, what did you promise me the night that you were sinking down and I raised you up? O if I ever had any love for God's people I had it then. I was made to believe that the Primitive Baptists are the people that I had to serve with. So I promised the Lord if he spared me until next day I would go and tell the church what I hope the blessed Lord has done for my soul.

The next day came, and I went to church, but I did not go before the church, and felt like that I was going to lose some of my family for my disobedience. I promised that I would be the next meeting. So the time came and I went, and when the door was opened for the reception of members I went before the church and was received in the church and baptized on Sunday, and if I am one among you I am the least among you, for I feel like I need the prayers of all you.

I hope that you all will pray for me. Brother Gold, if you publish this in the LANDMARK please tell me whether what I have written is an experience of grace or not: for I feel so little in my hope, I fear that I am deceived, and I do not want to deceive the church. Yours in hope of eternal life.

G. N. Melton.

Remarks.

How deep and mysterious are God's ways. In slumbers of the night, when deep sleep falleth on man, God speaks once, yea twice, and man perceiveth it not.

He does not wake us up to speak to us, and to seal instruction, or to so fasten it in the soul that it is never forgotten or removed, but remains fixed in memory as a comfort and reason of hope in the dark day of trial and storm.

How do we know whether God speaks to us in visions or dreams in these last days? Is what is told us in the vision or dream in accord with the truth of God? Does it hide pride from man, and abase and humble him? Does it change

the course of ones' conduct ever after? Does repentance flow out after? When one is awake after this does it appear that the Lord is with the man, and does he walk with God? For what God does in secret shall be told on the housetop, or when the Lord teaches it is to profit, and will show itself in a godly life afterward.

We consider brother Melton as a child of God, and blessed with a life experience of grace, and esteem him as a dear, humble brother, and a companion in tribulation. P. D. G.

TROUBLE.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I am in much trouble. My family are all very ill, except my little daughter, and they have been for fifteen days, or I would tell you how we love you.

Your paper comes fresh and full of good things all the time, and, while some of our learned ministers are often going into deep and unrevealed matters, you seem to pass it by, and all the while you feed the sheep and lambs of God, which are scattered over this broad land of ours, with such good and wholesome food, that the sheep have no cause to go way down in a strange land to get good feeding ground, or to wander back to Eden where Adam died: but to come only where you live, even at Bethel, in the land of Judah, where the green olive tree is always beautiful and fresh, and the glorious city may be remembered in a fair day, where a stream of that clear river makes our hearts glad, and where God's covenant is set up, and the sins and iniquities of his people are remembered no more forever, and to the general assembly of the saints of his first born son.

Oh may I be permitted to sit where you, brother Gold, and all his humble followers sit, and adore and praise him for his great salvation; and then as Jacob can say, I could say, enough brother Gold. Pray for me and mine in this our distress. Your unworthy, but sincere brother. THOMAS BELL.

EVEN—ONENESS.

"And the Lord shall be King over all the earth in that day there shall be one Lord and his name one." Zech. 14-9

My mind of late has been exercised to some extent on the *one Lord* and also the *oneness* of his people, and if I accomplish what I now design my prayer is, that the Lord may be glorified and his people edified. The scripture at the head of this article, has to my mind, direct reference to our gospel day, but we are not to infer that he has not always been Lord, and "king over all the earth" at the commencement of time, and therefore created man, beasts, and all things.

He sat alone as supreme ruler. He demonstrated his power by signs, wonders, and miracles, wrought by his mighty hand in "ancient times". Then he had "power over all flesh," over the wicked, and righteous, as well as now, then his power, and special protection is over Israel, the "apple of his eye," the people he "chose for his own name-sake."

The command was they "should have no other god before me," but many of them set up strange gods and were destroyed, but there were no strange gods with Jacob. "So the Lord alone did lead him, and there was no strange god with him. Deut. 32:12. As Jacob represents the "new man", or the "inner man" in spiritual Israel, so he certainly did represent a choice, peculiar people then.

It is evident from scriptural proof that the Lord is God and rules in the heavens above and in the earth beneath, and "His dominion is from sea to sea, from the rivers to the ends of the earth." He governs and controls both men and devils, "Works all things after the counsel of his own will." He is from everlasting to everlasting, the same, yesterday, today, and forevermore; and, says "there is no God beside me, a just God and a Savior, there is none beside me," again "Remember the former things of old, for *I am God* and there is none else, *I am God* and there is none like me."

Have we ever indeed felt the full force of the language "I am God and there is none else." Have we felt and realized that he is our God? If so "happy is the people whose God is the Lord."

All sane persons believe there is a God, but ah what a contrast between a spiritual belief and natural or historical belief. The apostle James says "the devils believe and tremble." Little children are taught the existence of a God, and are catechised and made to answer "there is a God" but alas their answers are undoubtedly without faith. He that cometh to God must believe that he is the rewarder of them that diligently seek him, believe that he is God and that he does really exist, and this belief or faith comes only by revelation. Jesus said, "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." And again; "no man can say that Jesus is the Christ but by the Holy Ghost" When a sinner is quickened and made alive by God's divine spirit, and the light of his countenance shines in his benighted soul he is made to cry out like Thomas, "My Lord, and my God." He is made "to know him the only true God and Jesus Christ whom he hath sent." He is the believer's shield and hiding place, fortress and high-tower. He is their hiding place from the wind, and covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." Ah, what a precious promise to those that truly believe in the one Lord," "He is their comfort by day, and their joy by night, they have assuredly found him whom their souls love. Jesus all the day long is their joy and their song. They suck honey out of the rock and oil out of the flinty rock, and drink of the water of life freely. This is the God whom we adore, who hath brought life and immortality to light through the gospel and given our poor, weary, heavy-laden souls rest, the rest that remaineth to the people of God." And now as we have thus experienced this happy change

we desire to ascribe *all power*, praise, honor and glory to his matchless name. He is a perfect God, perfect in all his divine essence, perfect in power, perfect in knowledge, perfect in wisdom, perfect in judgment, perfect in mercy and perfect in love. This is the God the Primitive Baptists profess to worship and serve. The Arminians profess to worship the same God, but it is evident from our observations and honest scrutiny as "discerners of spirits" that they "ignorantly worship him." They try to elevate man to the position of God and by their argument God has no more, nor as much power as they have. He is by their argument only able to accomplish his purpose in part, and he is unconcerned as to the salvation of his people, and the sinner who is destitute of will power, and is dead in trespasses and sins must commence to work himself into God's favor and when he has gotten half-way God will meet him. This is absolutely denying God's power. We believe he is a whole and complete Savior. And to believe that God is deficient in any of his attributes destroys the very idea of a God.

Now as there is but "one Lord" and he alone is arrayed in all his glory and perfection, there is certainly only one people chosen of him and this people can say "unto us there is but one God," and as there is but one God there is but one way of saving poor sinners. There was nothing good he foresaw in them that caused him to save, call, pity and redeem them, but "in his love and pity he redeemed them, and for the great love wherewith he loved them even when they were dead in trespasses and in sins." God did not look from eternity into times and see his people in their depraved state and conclude they were able to save themselves eternally. There would have been no need of Jesus coming into the world to suffer and die for their sins if they could have saved themselves. Something has been done for them they could not possibly do themselves, and for this they will extol and ever glorify his matchless name. God's people are all taught in grace's school,

and are constrained to say, "Salvation is of the Lord;" not part works, and part grace, but are saved by grace and by grace alone. They are all saved by the "one Lord" and saved one way, and all have the same experience, have felt the same effectual working of his mighty power, "for by one spirit are we all into one body." 1 Cor. 12—13. And all (in the second birth) are born into the kingdom and thereby constituted heirs of the mystical body "heirs of God and joint heirs with Christ, heirs of the inheritance of the saints in light."

As his name is one his people are partakers of his name. Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." Acts 15 : 14—17. "And all the people shall see that thou art called by the name of the Lord." Deut. 28—30. As national Israel was a chosen, separate, and peculiar people, so is spiritual Israel. God was pleased to separate them from other nations, and they had no intercourse with them, so we believe he has separated us from the world, therefore from a deep sense of our obligations we cannot conscientiously have any fellowship or intercourse with them. Old Balaam was made to cry out from the top of the rock, "I see him from the hills, I behold him, lo, the people shall dwell alone and shall not be reckoned among the nations." So the Primitive Baptists are not reckoned among the churches of anti-christ. The command to us is "to come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you." 2Cor. 6—17. Knowing what we do we are bound to draw a line of distinction when contending for the existence of one people, one church. We are persecuted, called selfish, old fogies, opposed to progress and enterprises, but God has made the distinction, therefore, "We cannot but speak the things which we have heard." Jesus said "upon this rock I will build my church, and the gates of hell shall not prevail against it." There are no multitudes, or plural-

ity of churches, except the "six hundred three score and six," churches of anti-christ. Neither is there a plurality of faiths, of baptisms, "One Lord, one faith and one baptism." The Arminians contend that it takes all the different sects or denominations to constitute the church, and every one is a branch of the church, Jesus says, speaking to the Apostles, I am the vine, and ye are the branches," which has no reference to the church. We know, "There are three-score queens, and four-score concubines, and virgins without number," also know "my dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bear her," I firmly and conscientiously with an unbiased mind, believe that the Primitive or Old School Baptists are the only true church or people. Some will ask how do you know that; well the scriptures assure us that our experience accords with its teachings, and our faith is in perfect harmony with the same; we learn from the Church Hist'ry which dates as far back as Hist'ry can reach that the Primitive Baptists "have kept the faith" and have seen eye to eye, and have spoken the same things. And my dear brethren, I believe it possible that we could have known the true church, the true doctrine, without either the Bible or History. God is able to reveal these things to us. I speak from experience, because God by his spirit evidently showed me his church. Yet there is a people that affirm they are the true church, which are Catholics and Mission Baptists. I don't know much about either, but know more of the latter than the former. They, the Mission Baptists, say they are the true church, and the Primitives left them and departed from the faith, and assert with great boldness that Jesus and the apostles were Missionaries. If they were such where is our hope. They actually deny the plain teachings of the scriptures—deny the power of God to the saving of the soul, and believe in creature obedience as a procuring cause of remission of sins, and say they believe in election, but the creature must elect himself. Whoever heard of a man

electing himself. "O consistency thou art a jewel." They have certainly gone square back on their "Articles of Faith" because the last minute I saw containing their articles were as ours. We see them attaching themselves to every institution of man, affiliating with all orders in worship, in protracted meetings; you cannot distinguish them from Methodists or any other order.

My friends, please reflect, please consider. Have you obeyed the injunction, "Come out from among them, and be ye separate." I am persuaded you have not, you cannot be separate, and joined to all sorts of men-made institutions. Is the above Primitive faith and practice? if it is we are wrong. After it is all summed up there is no perceptible difference in the so-called churches; they differ a little in practice, but are essentially the same in doctrine. All the Arminians from the Catholics down, so far as I have learned, believe in the effort of the creature, free agency or free will, and of their own natural ability to extricate themselves from sin. Strictly speaking, there are only two denominations or orders. The church of Christ and the church of anti-Christ, the Kingdom of Light and the kingdom of darkness, one right way and one wrong way. Everything has its opposing element. All the Arminian world combined compose the church of anti-christ. While they believe the multitude right and speak boastingly of their members, there is a poor little sect everywhere spoken against that are contending earnestly for salvation by grace and by grace alone.

Even at this present time there is a remnant according to the election of grace. Now who is right. My honest convictions are, we are built upon the foundation of the apostles and prophets' Jesus Christ himself being the chief corner stone. And now as we have the assurance by faith that we are his followers who "worship God in Spirit, let us walk worthy of the vocation wherein we are called with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond

of peace. This people have I formed for myself and they shall shew forth my praise."

In conclusion, permit me to admonish you to discontinue controversies and words to no profit; especially deep and hidden things avoid, because they certainly gender strife. Preach and write more of the plan of salvation and God's love for us poor creatures. Oh that men would praise the Lord for his goodness, and his wonderful works to the children of men. Let us speak of the glory of his kingdom and talk of his power. Let us pray that God may fill our poor souls unutterably full of his grace, and if consistent with his will, that he may bring into his fold those that are wandering about in a waste howling wilderness of sin; and may 18-88 be a year of revival among Primitive Baptists.

Brother Gold, I submit these few lines to your disposal, do with them as you think best. May the Lord bless you in your labors, and enable you as he has heretofore to contend for the true principles of the doctrine of Christ.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory forever and ever, Amen."
Yours in tribulation, P. H. JAMES.
Clarkville, Ark.

ENCOURAGING.

DEAR BROTHER LESTER:—I was made to look back along the way, on last Saturday and Sunday, I hope prayerfully and profitably. Just one year ago, on Saturday, Emma and myself offered our poor selves before the church, tremblingly, with our little hope, told in broken and stammering words, few in number, and were, to our surprise, received; and that was a stone by the way never to be forgotten. The church, by putting me at her work, planted another for me to look back upon. Yesterday, one year ago, we were baptized and admitted into all the privileges and blessings of the church; and to me they have been many and full of comfort. That was a day of remembrance; and on yester-

day the church set up another by accepting, in so feelingly and heartfelt manner, my poor attempts to do for them a duty, which is more than I am fit for or anyway worthy to receive. I am made to wonder what they see about me, a poor worm of the dust, to be worthy of such confidence. All along the way of this twelve months of sojourn on the earth and with the church I have been blundering, stumbling and hobbling along much to my sorrow, but at times; when no note of time, or timely things were before me. I have been in my place in church when I did not have before me a single body or thing in this worldly sense, then I was made to feel I was keeping the unity of the spirit in the bond of peace, and to me brother Lester, this is the only way to fully enjoy it.

I have had moments of rich experience when rushing about over my fields among my stock, trying to manage my earthly affairs for the good of my dear little family, which God has given me, and blessed with bright minds; and to me they have been rapturous moments, when I have wished for you, or some other dear brother or sister, that I might empty out of my full soul into theirs of what the Lord had been pouring into mine.

Dear brother, I had such a beautiful thought the other day. I had thought on and witnessed the natural beauty before me many times, but it rushed over me in that higher, grander and spiritual beauty at this time as never before. I was out early in the morning of one of our delightful autumnal days just gone by, looking at my young wheat, one field on either side of me toward the east and toward the west, as the oncoming lord of day was rolling back the curtains of the night, and the earth sowed with orient beauties lay before me; each little spear of wheat had its head covered with a dew drop, born of the dark night that had passed, that brilliantly shined out as so many solitaires. Mind you, I was looking toward the sun. I thought of my dear brethren in the Lord. When I am looking at them, with the sun of righteousness

in brightness before me, they are all lovely and beautiful to look upon—crowned with more than diamond loveliness. I might elaborate that little spikelet of wheat growing up, being crowned with its full head of ripened grain; so too with my brethren growing in the knowledge of the truth as it is in Christ Jesus, and finally filling the measure of their days on earth and falling into the garden of eternal rest, to see Jesus as he is and to bask in the sunlight of his eternal glory. Now turn with me and look away from the sun at my field of wheat in the west, and we do not behold its diamond like beauty; it has a kind of sombre, commonplace appearance. So too, when I am seeing my brethren without my spiritual sight, without the full work and glory of my dear master; not having him as my head full in view; not looking with spiritual eyes, not talking of his goodness and mercy, and speaking of his glorious power. They do not then look to me as though they could grow in grace or truth, do not look as though they were prepared, or ever could enter into eternal rest, of if they should, do not hardly feel as though we should like to be there. I am glad we all do not feel so at all times, or long at a time. If we do, I think the Lord will take away from us that which we have, or seem to have. I think we are made to see this in our churches at times. Some brother or sister has for long years occupied a very near place among the brethren of his own church, and grown up also in a larger sense among the brethren over a wider extent of country until his or her influence is close and wonderful; yea, too much for poor humanity and it gets heady. Then the good Lord begins to take away that power or influence—to take away that which he seemeth to have. Doubtless he felt rich, felt he had stock enough to stand a war, to issue a proclamation, throw out videttes and make ready suppers; but the Lord rules in the armies of heaven and among the inhabitants of the earth: glorious thought to the poor, trembling little ones. I am glad Daniel's God carries the keys of the

kingdom on his own shoulder; I am glad the angel stood by Paul in the night; I am glad Joshua found the Lord's host when by Jericho; but he lifted up his eyes first. Perhaps he may have felt himself the real captain. Every good and perfect gift comes from above—above natural man—beyond our ken, from God, out of Heaven. The spies were let down by a cord. Paul was let down in a basket. His blood cleanseth from all sin, enough for poor sinners. The scarlet line saved the harlot alive, the same line the spies were let down by, the same blood that saves you will save me, save all the dear family of our God, all for whom he died. But I am anxious, tremblingly enquiring, am I his or am I not? How is it with you my brother? When I can with full soul cry out, God be thanked, I am wonderfully blessed; I have been fed on the bread of life, a table in the wilderness. Who can do better preaching? Measure this if you can. The Psalmist said he put my feet in a room. Think of its height, length and breadth: I will not try to tell you of its extent, only trust in the Lord. But oh, my frailty; keep me, deliver me O Lord, I have to continually cry out. David was such a man. Paul too was made to cry out on account of his wretchedness, oppressed with his body of death. Who shall deliver me was his cry, our cry, the cry of all the little helpless children of God. I love to hear it, like the song in the night time. I am ever cheered on by it. I have companions by the way that I can walk with, that I can freely give the secret of my soul, that I can lie down with in the darkness of our spiritual journey here on earth: tell them of my trials, tribulations and sorrows; yea even of my persecutions; for these are they who have washed their robes and made them white in the blood of the Lamb.

Many such have crossed over the stream. Many more are crossing now, but a glorious thought ever comes up to me in this. The same glorious gospel they unfolded, and were enabled to comfort the children of God with-in their day and trial is left behind for you and

for me. The same spiritual songs they were permitted to sing, are for us poor travelers of to-day, and will be to the end of all things. I am glad it is so. These glorious things are for all the smallest ones, until the last one has been taken home to God.

A Dudley, a Johnson, a Beebe can only fill his place, the full work his master laid out for him in eternity, ere time was, and pass on to his eternal rest. I am in one sense as old as they, rich as they, wisdom as great, born to an inheritance, incorruptible and full of glory. If I am only Christ's, then in that sense I was always His. Can any be older? Can any be richer? Can any have more wisdom? In this sense I never forget anything, for Christ is my memory. As he desires some new views of himself are brought out, and I am enabled to be comforted by them, and to tell them to some little one who tabernacles with me. This is wonderful: I am ever learning; all my brethren are thus learning; but never getting perfect, never exhausting in the smallest sense the source of all knowledge. My trouble is to be willing to learn, to be humble, to be sitting at the feet of Jesus, to choose the good part. I am so often being worried and troubled about many things. I will not trouble you more at present with my poor thoughts. Your brother in hope of eternal life.

J. L. McCOUN.

A NOBLE UTTERANCE.

When the angry English monarch demanded of the speaker of the famous long Parliament, Lentell, to point out the defiant members, the speaker fell on his knees saying, "Sire: I have neither eyes to see or lips to speak, except as this house shall direct, whose servant I am." If one so felt that submission to an earthly master, how much more should we feel to serve him who is Lord of lords and King of kings. If his eyes are our light, and his tongue is our speech, and his life is our life, and we are hid in him, how blessed the servitude.

P. D. G.

ZION'S LANDMARK.

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

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

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Editorial.

THE PLAGUE.

The disease of leprosy or sin that so often breaks out in Israel hides and lies within the sinner or man. In the days of old when Israel was journeying in the wilderness or dwelling in Canaan suddenly this plague would burst out. When Miriam rebelled against God suddenly she appeared leprous, and was shut up as a vile one. When King Uzziah thrust himself into the priesthood instantly the plague of leprosy broke out of him, and himself hastened to flee out of the temple, and was a leper until his death.

One did not have to go off into some other section, or come in contact with some one having this foul disease, but when he sinned presumptuously it would break out of him, because it was *already in him*. Leprosy is a raging evil within the people of God. The disease is within and remains there. When Moses was commanded to put his hand into his bosom and draw it out, behold it was leprous: for the leprosy was in his heart, as it were. When told to return it there, and again withdraw it from his bosom, the hand was whole as the other, but the leprosy was still in his bosom. This

abiding sense of Moses' vileness caused him to bear with sinners and make intercession for them.

The plague is within. It may burst out any moment. Nothing but the mighty and gracious power of God can restrain and keep back sin. How often too the Lord stays it, and keeps it back. He keeps back his people from presumptuous sins, and from their ruin.

Jesus cleansed lepers. He bore our sins in his own body. King Uzziah was a leper till his death. It was the year that King Uzziah died that one saw the Lord in glory, and his train filled the temple. Nothing is said concerning the priesthood of the tribe of Judah. He thrusts himself in the priesthood, and leprosy broke out upon him. Then he bore it till he died. He was really a transgressor. The leprosy was truly in him, and therefore it comes out. In some deep sense he is a figure of Jesus who, though he knew no sin, yet bore our sins in his own body, and is made a curse for us. He must therefore die to enter into glory. When he dies then his train fills the temple. In the year that king Uzziah died Isaiah saw the Lord, and his glory filled the temple. Through death Jesus stays the plague and sin is not imputed, but glory is revealed in his resurrection.

P. D. G.

MEANS AND INSTRUMENTS.

This question has for many years caused much agitation among our brethren, and in some sections of the country divisions have been the result, which in most, if not every case has not been simply a division between means and anti-means, but good brethren have been torn asunder—fellow-laborers have been arrayed against each other—family against family even, and flesh

against flesh, and family for family and flesh for flesh, apparently regardless of the peace of Zion.

It is needful that offences come, but woe to that man by whom they come. It is necessary that there be a sifting it seems; and it is also necessary that we know who is appointed to that work. In the days of Christ in the flesh, the devil was the one who served in that capacity, and I am not so sure but that he is equally subservient to the will of his master in this age, and so far as I am concerned I am perfectly willing that he should have all such jobs.

Jesus sits as a refiner, and is himself like refiner's fire. He will refine and purify his people, and if he wishes a servant to do his bidding in scourging and afflicting his people, that they may know whence cometh their help, he bids satan take away the hedge that is round about them, and to touch their bones if necessary. But when he wishes to comfort them he sends Elihu, or one whom he has called to the gospel of peace, love and joy in the Holy Ghost, and his preaching tends to cementing the members together in love and not to their separation. It is the promise and duty of the servants of God in the gospel ministry to labor together, and not to strive, but to be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. 2-24.

The servant of God is supposed to be able to teach, and therefore he should endeavor to instruct the little ones in meekness, and not to set forth what he calls deep doctrine in great swelling

words, and then if the children cannot readily take what has been thus handed out, say to them, "you are not sound," and brand them with various things, which almost drown them in sorrow, and despondency, whereas they should be fed on milk, and thereby nourished and strengthened in that part wherein they are weak.

If the preachers or teachers do not agree, or are quarreling, disputing, and debating upon technicalities and words to no profit, what may be expected of the little ones but confusion, division, and destruction as churches here in this pilgrimage.

It is necessary, and proper to discuss questions of vital importance to the people of God, and, if they be properly discussed, great benefits are derived therefrom; but if the flesh enters into the discussion, and any motive is in view, except the special comfort and peace of Zion, the result will surely prove more or less disastrous to the church.

I am confident in my own mind that in some instances there have been divisions growing out of what wastermed means doctrine, or the discussion of the subject which was a forced one—merely a pretext in order to a division, that some men might thereby become champions who would otherwise have been compelled to have acknowledged other men of superior talents in numbers, if not in quality. And not only has this been the case in this question, but also on others that have also produced divisions.

It is rarely the case, if ever, that divisions are made strictly upon the point at issue, therefore many of the people of God are led away by a fleshly feeling after men of corrupt minds, on the one hand, and driven by those on the

other who frequently allow their zeal to run away with their better judgments.

How careful then should we be in the discussion of all matters of controversy, that the subject be clearly defined, and strictly adhered to.

In small discussions the parties discussing keep very well balanced. They are like two little boys contending for the possession of a string, one pulls from one end against the other who holds the other end, and in most cases the string breaks and each party, with so much as happened to fall to him, tum- bles back to the injury frequently of his head, and to the confusion of the up- right position which he should occupy. Or they are like a mule on a bridge, which shies from one side and runs off on the other side.

In some sections the means question is being agitated now, and I fear will produce trouble. And will eventually cause disunion, unless the subject is properly treated.

From what I have gathered in my ramblings, there never has been a division of much extent that has shown the subject of means to have been a vital one, or even a vital factor in the matter causing division.

In the division, when the Missionary Baptists went off from us, means and instrumentalities were only vital factors as being the legitimate companions of a general atonement, which they have set up together with all manner of auxiliaries; which was not the case with those known as means Baptists, when they went off, nor is it the case now, though in some cases they have eventually become loose in their order and practices, and receive alien baptism; and in some places where they have become more alienated, and somewhat prosely- ted, they are al-together corrupted in

their way, but these things came on gradually from contact and association, and were not so at first, I learn. I do not mean to favor the course, nor conduct of any who may be connected with the mean's Baptists, but I wish to show that the grounds of division in many, if not all instances, where the subject of means was involved, were not well de- fined nor properly and fully delineated by those who may have, and do now contend for the doctrine.

I have read several articles from dif- ferent ones, and some of them from able men, in advocacy of means, and have so far failed to see that any of them touch- ed the real principle at issue in their arguments, nor in the proof texts quoted. The question involving the point of dif- ferences is; Is the preaching of the gos- pel an ordained means to the quickening of sinners dead in trespasses and sins. But when a proof text is presented to prove the affirmative, it is only proof of conviction or conversion, or the estab- lishing of the believer in the belief of the truth.

It must be remembered that the pos- session of life precedes all else in the manifestation of salvation, or any prin- ciple of it, and that how, or by what process, or through what medium this life comes unto the individual is the point of investigation.

Our people teach the perfect work of Jesus, and that this perfect work has wrought a finished salvation, and that all there is to be done now is the manifestation of this salvation.

We read that God hath given unto us eternal life, and that this life is in his Son. Now this life being in his son, and I conclude is only, and always in him, we must have him before it can be said that we have eternal life. The mat-

ter hinges upon our having the Son as to whether we have life; for he that hath the Son hath life, and he that hath not Son hath not life." 1 John. 5—12.

Jesus says, "I give unto them eternal life. Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba-Father."

I am not able to separate between the Son of God, and his Spirit, nor between him and eternal life. God gives us Christ, and with him he freely gives us all things. He does not give us all things, and with them give us Christ, but with Christ all things are given. So then we see that we have but to simply ascertain how Christ is given, and we have the way all things are given, as they are in him.

Does the Father give us his son thro' the preaching of the gospel, or does he not thereby testify unto us that he has already given him to us? "This gospel of the kingdom shall be preached in all the world for a witness." Now a witness does not bring things to pass, but testifies that they have come to pass.

There is quite a difference between the preaching of a thing, and the thing itself. When Jesus is preached, he is seen in the preaching by faith in them who see and hear, but the preaching is not Jesus.

The preacher must have Jesus or he cannot preach him, and the hearer must have him, or he cannot hear of him.

We preach the gospel with the Holy Ghost sent down from heaven, and we believe by the workings of the same; therefore preaching, and the effects of preaching are by the same operation, so we had just as well claim that, by one *believing* Christ another would receive him, as to preach that by ones *preaching* Christ another receives him. Things equal to each other are equal to the

same thing. I believe this is true of both preacher and hearer, in the legitimate course of the preached word. I do not believe that one ever preaches the gospel but that some one hears it, and rejoices with him, in the spirit; but I *do* believe that oftentimes the children of God when all alone are made to rejoice in God their Savior.

A correct understanding of what one does really believe depends very much upon the terms and words used to set it forth. Quickening does not mean conviction, neither is conviction the same as conversion, nor conversion as believing. Dead people are never convicted, or converted, neither do they believe anything, but if they have life they are subject to either when properly wrought upon.

I might not do well to claim the ability or right to define these terms without due deference to the understanding of my brethren, but I may with propriety call their attention to the importance of a careful examination of the meaning of each term, and the proper bearing of each to the other, and how their order of succession comes, and to what extent each qualifies and authorizes the legitimate following of the other.

In all questions involving technicalities—out of which grow differences of opinion, we can not be too careful in employing such words and terms as will most clearly indicate what we do most certainly believe. I have already stated that to quicken means to make alive—to transmit to, and bestow life upon one who is dead whereby he is made alive. While the elect of God are yet dead in sin, he sends forth the Spirit of his son into their hearts and quickens them, gives them life, makes them alive. "It is the spirit that quickeneth,

the flesh profiteth nothing." "You hath he quickened who were dead in trespasses and in sins." If the flesh profiteth nothing and man is flesh, what part could poor, simple, depraved man accomplish as an instrument in this great work, but nothing? But when the Lord designs to thrash the mountains with a worm, then that worm is equal to the requirements in the case. In whatever work the Lord may design to use his servants, they, through his design and grace, become important and indispensable factors in the work, but where man is not required, he cannot enter the work, either for or against the Lord, but is simply nothing in God's account. It seems that conviction follows next in order after quickening. Convict means "to prove guilty." It is not possible, I dare say, for an unquickened sinner to see, or be made to see his wretched, guilty condition in the sight of God. He has a kind of common-place idea that he is a sinner, but you cannot convince him that he is so bad as you represent him to be, or that he is already condemned, nor can you interest him in the promises and salvation of our God. Is there a preacher in all this country who has not experienced at least one futile attempt in this direction.

Is there a single promise of good things in all the Bible to the unquickened sinner? If not, what have we upon which to found an argument before him that could possibly enlist his attention, or interest? The things of the spirit are foolishness to him, therefore no amount of foolishness however ably forced upon him could induce him for one moment to entertain the idea that there is wisdom in them. It requires no great amount of reasoning to convince a quickened and convicted sinner that he is

interested in salvation, but even then we fail to convince him that this interest is an evidence of life, and a positive guarantee of a blessed immortality beyond this life. But when he is converted, which work follows conviction, then he believes fully with all his heart, not so much because we told him, but because it has been revealed to him by the Spirit, yet he now believes we told him the truth concerning his condition and that which would follow in a good hope through grace.

All quickened sinners are interested in salvation, and want to be saved from wrath, and all such are subjects of gospel address to the extent of the leadings of God's Spirit, and when led fully thereby into the belief of the truth, they are made to rejoice in hope of the glory of God. Individuals are often, during preaching, convicted, or converted, or confirmed in hope, and date these incidents accordingly, which is correct, but does the preacher feel that he has whereof to glory, or does he go to work therefore to devise means in himself, or otherwise, whereby others may be made to thus realize, or be quickened into life? Or should he not go on and preach the gospel, and leave the preparation for and application of his preaching with the Lord? What comfort is there to either saint or sinner, in the thought that man is an instrument, and preaching is a means for the quickening of sinners? And how much real comforting gospel is there in a sermon devoted to prove that such is the case? Why should it differ with us whether this or that, or any thing is accomplished by our preaching? Since we are not called to preach on probation, we are not required to prove from the scriptures that any thing whatever is accomplished through or by our preaching or ourselves, but our

gift is passed upon by the church, according to the comfort and edification accruing to them thereby. All confusion arising from the agitation of the subject of means must lie at the door of those who advocate it, in the greater part, for I am certain the subject would not be referred to by those opposing it, but for their advocating it, except in cases where those who oppose the idea have made it an everlasting hobby, which may be the case with some. Why should a question that can only tend to the dividing asunder of good brethren, and the destruction of the peace, to a great extent, of those who are one in faith and hope, be now introduced where it has not been, and persistently advocated, when those who contend for it must know the consequences? Why not contend for the things which make for peace whereby one may edify another? Has this question ever brought peace? No, but confusion, and diversion. Let us have grace, whereby one may edify another.

P. G. L.

WHAT A WONDER.

A friend requests my view of 2nd Kings, 13:21.

"And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet."

REMARKS.

The grave is not the last, final, unending resting-place of the dead. The hour is coming when all that are in their graves shall hear the voice of the Son of God, 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.

In the Old Testament, figures and symbols setting forth the resurrection appear

to foreshadow that glorious truth. Here is one in the hasty burial of this man in the sepulchre of the wonderful prophet Elisha. In their trouble and haste the people put this man's bones with the prophet's bones for fear of the bands of Syrians who were depredating the land, when suddenly the man rises up and lives.

What mighty signs did appear in these prophets in the olden times? Elisha places himself on a corpse, and the dead rises up. Here, even after the prophet is dead, mere contact with his bones causes the dead man to spring to life, the dead with the dead, and one is quickened. Does not this show an unseen, eternal power, proclaiming the resurrection of the dead?

The oneness or unity of Christ and his people, even embracing the coming of Jesus in the flesh, who took part of the same because the children are partakers of flesh and blood, or who was made of the seed of David according to the flesh, and thus took not on him the nature of angels, but took the seed of Abraham, and was found in fashion as a man, to come to, reach, and be fully one with his people, far more fully than Elisha did by putting his body on the body of the dead man; in order that by means of death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Hence it was prophesied, thy dead men shall live, together with my dead body shall they arise; and the earth shall cast out her dead.

None bound up with Jesus can ever be lost, none chosen in him can ever be cast off forever. None for whom he died shall ever be driven away;

"This I do find, we two are so joined,
He'll not dwell in glory, and leave me behind."

A touch of the blessed Jesus expels death, heals disease, makes whole the soul, and quickens the dead into spiritual life, and raises them up to eternal life.

Enemies are for good when they press us to the great prophet, and lead us to cast our lot with him. No better shelter, none so good, as to be found with Jesus in this city of refuge. Because he lives we shall live also. In the death of Jesus is our death, in his resurrection is our resurrection. He put away our sins by the sacrifice of himself.

P. D. G.

SATURDAY WORSHIP.

A friend desires to know why Baptists have worship on Saturdays.

What reason can Baptists give for having worship on Saturday? To worship God is so good a thing that no day could be better employed than in this way. If we do not feel like worshipping him every day we feel wrong. Like some men who say they are excused from praying because they do not feel like it. But if they were right they would feel like praying.

Saturday has become such a day of worldly business that most people go to town on that day, and hence they cannot go to preaching. Some go to trade, some to drink, some to do nothing or worse, and some to collect money. Some other denominations formerly had preaching on Saturday, but they all have pretty much quit it because they have all gone to their merchandise or worldly business, so that they are not now able to gather any congregations on that day, and they have abandoned Saturday meetings, so far as I know.

The Old Baptists are the only ones now that adhere to the custom of hav-

ing Saturday preachings, and now and then one of them gets into such a spell of trading that he will not leave his business long enough on Saturday to go to preaching, which is wrong and a violation of the promise¹ he made when he joined the church. For it is our custom to have preaching on Saturday, and conference meetings on that day, and every member should attend every meeting, if he possibly can do so.

But why do our people hold meetings on Saturdays? It is a custom they have observed from time immemorial.

Saturday is the seventh day or Jewish Sabbath, the day on which they rested from their labor and worshipped God. Jesus went on the Sabbath into the Synagogues and taught, and so did the apostles. This is enough authority for Baptists to meet and serve God on Saturday.

We also find the apostles meeting on Sunday, the first day of the week, on which Jesus arose from the dead. This is the beginning of days in the gospel; so we worship on the Sabbath or Saturday, which is the last day, and also on Sunday the first day. As the law is fulfilled in the gospel, and meets and ends in it, so we observe both and worship God in both; yet we do not observe days in a legal sense as carnal worshippers. One day is no more than another day, so far as 24 hours is concerned. The Sabbath is the shadow of good things to come. We have both the shadow and the substance, and one is swallowed up and completed in the other. We say worship God on both days.

P. D. G.

¹ See last issue for Elder J. W. Bragg's appointments.

Obituary.

FLOYD ORVILLE WELBORN.

The subject of this notice was born August 2nd, 1885, in Surry county, N. C., and died June 14th, 1887, aged 1 year, 10 months and 12 days. He lived in the affections of his father, Wm. R. Welborn, who loved him dearly; for he was the darling of my natural life, and it seemed that my life was wrapped up in the life of the child, for he was the pride of my life. Floyd was the finest child to his age I ever saw, and the most sensible, and was admired and loved by all who knew him. His mental and physical powers were so very extraordinary that all who knew him wondered. He was a child possessed with extraordinary traits of love. He never was known to fight; for if he was in possession of anything his little sister or any other child wanted he would always freely give it up with a smile on his face and in the most loving manner. He was never sick a day in his life, as we knew of, until Thursday before he died. On arising on Thursday morning we found that he was sick with Cholera Infantum, but we did not know what his disease was. Notwithstanding his suffering he did not give up as long as he could go. He made a loving little visit with his mother to the woods on the morning he was taken sick; talking with her, and gathered some green sourwood sticks and brought them in the house and played with them as long as he could, and this was the last work he ever did, for he soon commenced to get worse and continued so until he died. No one knows the sorrow of my poor heart; for I thought that I could not give him up. O, it was like taking my heart strings, and I would go and ask the Lord to take me and leave my darling; for I thought that when my sweet little darling son died that I would die also. The doctor and my dear wife would try to comfort me by telling me that they thought he would get well, but just before he died the Lord enabled me to give him up. Just a few minutes before he died he tried to raise his little arms to put them around my neck and kiss me, as he was accustomed to do, then soon passed sweetly away. He endured his sufferings with the greatest patience, and was in his right mind to the very last. I believe from his heavenly appearance that

Jesus was with him.

My little boy has gone to rest;
With Jesus he's forever blest;
He reigns forever in the skies,
And in immortal glory shines.

WM. R. WELBORN.

State Road, Surry County, N. C.

OLA STONE.

On Sunday, July 3rd, 1887, Ola, the youngest daughter of W. O. and Sarah H. Stone, died at its home, near Durham, N. C.

Going to the grave is our loved one,
Going with its bloom of youth;
Gone to its resting place,
Gone where parting is no more.

The baby of its parents the fourth one is gone;
The loved one of us all
Is asleep in Jesus' love,
Who reigns in Heaven above.

Oh! may the God of Heaven and earth,
Who suffered, bled and died for us,
Comfort and caress its grieving ones here,
Who are yet to suffer pain and death.

Oh! I am its mother who is much grieved,
But may my heavenly Father comfort me;
Make me willing to suffer death for him,
Who suffered, bled and died for me.

Though it's heart-rendering to give my loved
one up,
May I but think it all for best;
For God my heavenly Father
Can heal my wounded, broken heart.

The little infant is now at its grand parents',
To be left until the resurrection day,
And we are all to be judged
According to our deeds here on earth.

Oh, Lord! can I go and leave my darling one
behind,
To that old home where it breathed its last
breath,
To view its image and cause me to grieve,
To see my darling baby never more?

Oh, Lord! give me the heart to bear while
from it,
And cause me never to wish it back to this
world

Of sorrow, of grief, of trouble and distress;
But prepare me to meet it in that better land,
far, far away.

Little Ola Hawkins is my baby's name,
She only lived with us eight months and five
days,
When the good Lord saw fit to take it
To its resting place where parting is no more.

Little Ola leaves mother, father and three sisters,
To mourn their loss, besides relatives and friends,
I had four children, all girls, which I named,
Lula Estell, Maud Fidelia, Nora Gertrude,
and Ola Hawkins.

I will close, and pray I may meet in Heaven,
Where all is joy, comfort, peace and love.
Lord may I be submissive for it to leave me,
Till I am called to meet it above, where all is love.

SARAH H. STONE.

Durham, N. C.

WILLIE A. TRAVIS,

Died, October 16th, 1886, Willie A., son,
of J. R. and S. A. Travis, aged 2 years, 5
months and 17 days.

Farewell our darling child,
On earth we'll meet no more;
I hope to meet thy pleasant smile,
On Canaan's happy shore.

I hope to see thy beauteous face,
Among the ransomed found,
And hear thee sing redeeming grace,
On King Emmanuel's ground.

The sweet young child to rest has gone,
Mourners withhold the tear;
Light is the sod above his breast,
Angels are hovering near.

Knowing that he who rules above,
Decreed a better way,
And took him to himself, ere sin
Could lead his steps astray.

He's on the Saviour's bosom laid,
And feels no sorrow there;
He by a heavenly parent fed,
And needs no more our care.

SALLIE A. TRAVIS,

Gatewood's Store, N. C.

LEDORA E. TRAVIS,

Little daughter of J. R. and S. A. Travis,
died at her parents' home, near Danville,
on the 13th of November, 1886. She was
born September 2nd, 1879, her stay on
earth being 7 years, 2 months and 11 days.
Doctors Robinson, Nelson, Page and
Townes pronounced her disease diphtheria.
They put a tube in her throat on the 10th,
which lengthened her stay until the 13th,
but all in vain. It was the Father's good
will to take her home.

Sweetly sleeping, silent keeping,
In her little flowery bed,
And our hearts are full of weeping,
For our loved one only dead.

Dead? Ah no, her soul is living,
Basking in a Saviour's love;
Her angel tongue praise is giving,
In her Father's home above.

Though her form is changing,
Underneath the flowery sod;
Her spirit full and free is ranging
Mid the glories of our God.

Then in hope our soul will sorrow,
Sorrowing for our Ledora dear,
Yet a beam of brightness borrow,
That our waiting hearts shall cheer.

Ah, yes, waiting for the greeting
That shall never, never end;
With our precious Ledora's meeting,
Where all life and peace do blend.

Then, bereaved ones, cease your grieving,
For your bud now blooms sublime,
In the blissful dews relieving
From the blighting breath of time.

Mother's love was care enduring,
But from sin she could not free,
So the only hand securing
Sealed her pure eternally.

Oh, submission, full, enduring,
Fill the mother's aching heart;
Sweet pervading peace securing,
Be the Father's healing part.

It grieves us here to see him go,
But only think of this:
He's taken from a world of woe,
To reign with Christ in bliss.

By the severing, chastening rod,
The Lord hath taken away;
The Lord doth give, the Lord doth take,
Blessed be the name of God.

SALLIE A. TRAVIS,

Gatewood's Store, N. C.

THE ADVERTISER.

John D. Gold and Joseph J. Stone
expect to publish a paper in Wilson, N.
C. to be devoted to morals and the
useful industries, and other miscellane-
ous matters of general interest to the
country. They are young men and aim
to furnish their readers with matter that
will be helpful to the country.

This paper will be issued twice per
month, and be sent free to all the sub-

scribers to ZION'S LANDMARK.

This will offer some inducement to become subscribers to the LANDMARK.

To actual subscribers that do not take the LANDMARK *The Advertiser* will be sent at the low price of 50 cents per annum.

We commend it to all that desire to present their advertisements to the readers of ZION'S LANDMARK as furnishing an excellent medium of advertising.

This paper is not a supplement to the LANDMARK, but is separate from it altogether.

P. D. Gold.

JOHN R. ROBERTS.

Haskins Chapel Tuesday after 4th Sunday in Feb
Sandy Bottom.....Wednesday
Beaver Dam.....Thursday
Sand Hill.....Friday
Muddy Creek Saturday and 1st Sunday in March
Cypress Creek.....Monday
Maple Hill.....Tuesday
South West.....Wednesday
Bay.....Thursday
Stump Sound.....Friday
Yopps.....Saturday and 2nd Sunday in March
Wards Will.....Monday
North East.....Tuesday
White Oak.....Wednesday
Hadnotts Creek.....Thursday
Newport.....Saturday and 3rd Sunday
La Grange.....Monday
Goldsboro.....Tuesday night

He will need conveyance.

B. GREENWOOD.

Cypress Creek.....Feb. 16th
Mill Branch.....17th
Pireway.....18th and 19th
Bethel.....20th
Pleasant Hill.....22nd
Pee Dee.....23rd
Conway.....at night 23rd
Simpsons Creek.....25th and 26th
Feathery Bay.....27th
Mill Branch.....28th
Whiteville.....March 1st

He will need conveyance.

APPOINTMENTS

The following Elders will preach, the Lord willing:

JAMES CAVENAUGH.

Goldsboro Saturday before 1st Sunday in March
Chapel.....1st Sunday in March
Cross Roads.....Monday
Smithfield.....Tuesday
Clement.....Wednesday
Hannah's Creek.....Thursday
Hickory Grove.....Friday
Reedy Prong.....Saturday
Seven Mile.....2nd Sunday

He will need conveyance.

ISAAC JONES.

Wilson Monday after 3rd Sunday in February
Toisnot.....Tuesday
Union.....Wednesday
Old town Creek.....Thursday
Tarboro.....Friday
Lawrence's.....Saturday and 4th Sunday
Deep Creek.....Monday
Kehukee.....Tuesday
Conoho.....Wednesday
Hamilton.....Wednesday at night
Spring Green.....Thursday
Flat Swamp.....Friday
Briery Swamp.....Saturday
Great Swamp.....1st Sunday in March
Tysons.....Monday
Meadow.....Tuesday
Mewborns.....Wednesday
La Grange.....Thursday
Goldsboro.....Friday
Chapel.....Saturday and 2nd Sunday

He will need conveyance.

RECEIPTS.

ARK—P H James 1 Geo V Bates 3
FLA—R W Singletary 2
GA.—By Elder W T Everett 6 J H
M Cliett 65 cents J R Roberts 5 By El-
der J R Respass 1 50 G J Tripp 2
IND—By H S Kelsey 3 50
KEN—J T Oldham 2
KAN—Amos Zenor 2
KEN—By Thomas Spencer Sr 6 Miss
Martha Valandinham 2 J P Fields 2
MISS—By Elder B Ferguson 3
N C—By Elder Job Smith 6 By
D A Scott 3 By Elder J Edwards
3 W S Crisp 1 50 By J W Harriss 1 50
By Elder M T Lawrence 3 By Elder D
A Mewborn 5 By M T Pittman 1 50 By
J B Smith 1 50 By Elder Thomas Fel-
ton 12 By Drury Partin 4 50 By Elder
W A Ross 6 Elder J T Rowe 1 50 N
T Hays 1 50 Charles Battle 2 Thom-
as Tillery 2 J R Purvis 1 50 J R
Young 1 50 By Nicolas Robertson 3

By Elder B C Pitt 1 50 By Elder Joseph Edwards 1 50 J L Brooks 1 50 Mrs C Winstead 2 W M Boykin 3 P L Barnes 90 cents R E Pitt 2 Bede Faithful 2 Mrs S M Carlisle 2 Mrs Ruth Taylor 1 50 Thomas Clark 2 By J A Davis 4 By Jesse Braswell 6 By J C Pitman 6 By J M C Nelson 3 R Mitchell 2 Mary J Wilson 2 L W Aycock 2 Mrs S Terrell 2 Col G W Stanton 1 50 James Gay 10 John Smith 2

OHIO—By Elder J H Biggs 2
S C—By Elder Thomas Bell 10 50

TENN—H J Pearson 2

TEXAS—W H Callaway 2

VA—By E DeBush 1 50 By Elder P G Lester 11 50 Miss Sue E Wright 2 T M Almond 2

HYMN AND TUNE BOOK. This book has been carefully compiled by Elders Silas H. Durand and P. G. Lester. No hymns unsound in sentiment have been admitted, and great care has been taken in the selection of soul-cheering, devotional tunes. The book contains 272 pages of print in all, printed on heavy No. 1 book, well bound in full cloth. Two kinds are printed, round notes and shaped notes. Be careful to name which kind is wanted.

Price post-paid, cloth, \$1.25; Morocco, \$2.50; per dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey Morocco, price \$2.50. To any one sending us an order for a dozen, common binding, with the money, (\$12.00) we will send an extra copy.

Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

ON THE RESURRECTION.

This interesting book, by Elder D. Bartley, contains 342 pages, printed from large new type, well bound in cloth with red edges, and a large and finely executed lithographic portrait of the author. Price, single copy, post-free .75c; per dozen, transportation prepaid, \$7.50. Address all orders Elder D. Bartley, New Castle, Henry county, Ind.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your order. P. D. G.

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKER'S, N. C. The nineteenth Session of this School will open, the Lord willing, on the second Monday in January 1888. Board can be obtained from eight to ten dollars per month; Tuition from ten to twenty dollars to be paid in advance.

No deductions made except in cases of protracted sickness.

For further information enquire of
A. J. MOORE, PRIN.

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Spring Session begins Monday, January 23rd, 1888. Healthy location. Large, commodious, and comfortable buildings. Pure water. Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

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Write for blanks and full particulars,
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TARLETON FEMALE ACADEMY

The Fall Session of this Institution will commence September 6th, 1887, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

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Tarleton, N. C.

WILLIAMSTON ACADEMY.

For Both Sexes.

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Address, for Circular,
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Williamston, N. C.

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

TRAINS GOING SOUTH.

Dated Jan. 8, '85.	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	2:05 p. m.	3:43 p. m.	6:00 a. m.
Arrive Rocky	3:17 "	.....	7:15 "
Arrive Tarboro	4:30 p. m.	.....	.....
Leave Tarboro	4:30 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:30 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:40 p. m.	8:40 p. m.
Leave Warsaw	5:30 "	8:30 "	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:14 "
Arrive Wilmington	7:40 "	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	3:45 p. m.
Leave Magnolia	1:41 a. m.	10:35 "	5:25 "
Arrive Warsaw	2:25 "	10:50 "	5:50 "
Arrive Goldsboro	2:35 "	11:30 "	6:54 "
Leave Fayetteville	.....	5:30 a. m.	.....
Arrive Selma	.....	7:50 "	.....
Arrive Wilson	.....	1:50 "	.....
Leave Wilson	.....	3:02 a. m.	12:42 p. m.
Arrive Rocky Mt.	.....	1:18 "	2:45 p. m.
Arrive Tarboro	.....	4:30 a. m.	2:45 p. m.
Leave Tarboro	.....	4:30 a. m.	9:35 p. m.
Arrive Weldon	.....	4:30 a. m.	9:35 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax at Scotland Neck at 2:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C. 8:10 p. m., 8:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:20 a. m., arrive Smithfield, N. C., 10:30 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 5:45 a. m., Connecting at Warsaw with Nos. 15 and 46.

Southbound Train on Wilson & Fayetteville Branch is No. 65. Northbound is No. 66. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connecting at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

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Supt. Trans. Genl. Supt.
T. M. EMERSON General Passenger Agent

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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 60c's, 1/2 dozen, by mail, \$6.00.
Morocco binding, plain edge, single copy, by mail, 50c's.
1/2 dozen, by mail, \$5.00.
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 discount rates.

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Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C.

R. & D. R. R.

Between Goldsboro and Greensboro.

To take effect at 5:30 A. M., Sunday,
July 24th, 1887

SOUTH BOUND.		NORTH BOUND.	
52 ex.	50	51	53 ex.
Sun.	Daily.	Daily	Sun.
p. m.	p. m.	p. m.	a. m.
8:10	3:30	4:30	11:20
9:10	3:59	5:30	10:27
9:39	4:15	3:43	9:57
9:53	4:23	3:30	9:40
10:20	4:37	3:16	9:12
10:58	4:57	2:56	8:40
11:30	5:12	2:40	8:00
11:45	5:20	2:30	7:53
12:15	5:30	2:15	7:30
1:31	5:56	1:51	5:53
1:45	6:07	1:41	5:34
2:13	6:27	1:21	5:00
2:37	6:41	1:07	4:35
3:09	7:05	University	3:09
3:32	7:20	Hillsboro	2:34
3:47	7:30	Eno	2:18
4:09	7:43	Bingham School	1:55
4:14	7:46	Mebane's	1:55
4:40	8:02	Haw River	1:29
4:50	8:10	Graham	1:01
5:00	8:15	Burlington	1:00
6:15	8:52	Gibsonville	12:05
6:56	9:10	McLean's	11:30
7:40	9:30	Greensboro	10:50

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE

COMMUNICATED.

WHITE AS SNOW.

DEAR BROTHER GOLD :- The ground here is covered with a very pure, white robe. It is not likely that this is the case in all the parts of the country where the LANDMARK is read. There are some of your readers probably who very seldom, if ever, see such a glorious, lovely sight. But the snow is occasionally used to set forth to the faith of the Lord's people some of his wonderful ways and gracious dealings with them, and I have it in my mind to write some of my reflections upon the three principal uses that are thus made of this purest and whitest of all objects which our eyes ever behold.

First. In Isaiah 55: 10 the manner of coming down of the snow upon the earth, and the absolutely certain effect of it, in watering the carth causing it to bring forth and bud, and the saying that "the rain may give seed to the sower, and the snow may give seed to the eater," are used to illustrate the coming of the word of the Lord to his people, and the absolute certainty that "it shall accomplish that which he pleases, and shall prosper in all that he sendeth forth, and shall bring whereto he sent it." The rain is mentioned first here and then the snow is added, showing the word does not always drop upon the people of God "like the rain, and distil as the dew," causing them to be at once refreshed and comforted; but it often comes like the snow, in rebukes and chastisements, and dire afflictions, almost seeming to prevent any hope that we shall ever feel the warmth and comfort of the word of God's grace any more.

It is especially so when we have been wandering in wrong and forbidden ways, walking in error, spending money for that which is not bread, and our labor for that which satisfieth not, like those mentioned in the first of this chapter, who are afterwards commanded to seek the Lord while he may be found, and to forsake their own wicked ways and unrighteous thoughts, and return unto the Lord, who will have mercy upon them, and abundantly pardon.

But the snow has the same effect as the rain, effectually preparing the ground to receive the seed. So the rebukes and chastisements of God, and the afflictions he sends upon his people, as well as the words of promise sweetly applied to their souls, soften and break up the hard heart, and prepare it to receive the word as good seed into soil, which sinks down into its well pulverized depths, and "takes root downward and bears fruit upward to the honor and glory of God." The same word falling upon the ear of one who has not received the rain and snow from heaven, will roll around in his mind, as a grain of wheat will that falls upon the hard road or on a rock. In the natural mind it will be turned over, examined, and compared with various theories of religion, but will never sink down into the heart and bear fruit. The object of this watering and softening the carth is "that it may bring forth and bud," that the sower may have seed and the eater bread. The preacher can only preach or sow that word that has thus been made to sink into his own heart, and spring up again, and no one can have the bread of life to eat except the word which brought it to him has taken root in his own heart.

Thus the absolute certainty of the word and its effect is presented, and also the object of it. Even so plain a figure the natural man cannot see the absolute sovereignty of God, and the certainty that all his will and pleasure will be accomplished. Let us be thankful that it is made so plain to us, and let us rejoice in the assurance that when the Lord commands the wicked to forsake his way and the unrighteous man his thoughts, that command will be obeyed without one single exception in any age or in any part of the world.

Second. In Isaiah 1:18, the whiteness and purity of the snow are made to represent the perfect purity of those whose sins are as scarlet, and red like crimson, when the word of God's salvation shall come to them. Those who see themselves such vile sinners cannot find any reason to hope they can ever be cleansed; they can more easily see how the Ethiopian can change his skin or the leopard his spots. All their reasoning can only lead them to the conclusion that they must receive the just reward of their sins, which is death. But when the Lord calls them to reason together with him, they find a new and living way, they had never thought of before. He simply declares his will and purpose that their sins shall be white as snow. They shall be utterly removed and done away, and never found again. This is his way of reasoning with his dear people under the new covenant. I will, and they shall.

His word is forever settled in heaven, and now they are given to know its blessed and eternal realities and taste its sweetness. The dear savior appears and bears their sins in his own body on the tree, and thus removes them. His robe when he appeared to his three amazed disciples on the Mount transfigured before them, shows how his people shall appear in the glory of his salvation when he shall put his robe of righteousness and garments of salvation upon them; "for his raiment became shining, exceedingly white as snow; so as no fuller on earth can whiten them. So shall the raiment of his people be when they shall be arrayed in the fine linen,

clean and white, which is the righteousness of saints," Rev. 19: 8.

In Psalms 147: 16 the beneficial effects of the afflictions which the dear Lord sends upon his people are declared in this remarkable expression, "he giveth snow like wool." The snow upon the ground acts like wool, keeps the ground warm, and greatly benefits it. When the ground is frozen hard and deep, a good depth of snow falling and remaining some time upon it will draw the frost out. So afflictions when sanctified by the Lord, draw out the frost from our cold and hard hearts, break up the hardness and make them soft. The Psalmist says, "Before I was afflicted I went astray; but now have I kept thy word." A good covering of the snow of trouble and sorrow, though so cold and chilling to our touch, protects the heart from the chilling effects of the atmosphere of this world, and warms it toward the Lord. It is thro' great tribulation that we must enter into the kingdom of God. It is only through trouble and affliction that we can enter into any of the blessed truths of the word, and into any of the blessed realities of that kingdom that is not of this world. Sometimes we can see and feel the uses of adversity and trial, so plainly that we can say with the apostle, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Your brother in the afflictions and hope of the gospel.

SILAS H. DURANT,

Southampton, Penn.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." The scriptures always tell us that which is true, and that which is for the best.

EXPERIENCE.

DEAR BROTHER GOLD:—I have thought for sometime that I would write out my experience of what I hope the good Lord has done for my soul. I have often been asked why I did not write for the LANDMARK. The reason why I have not is because I have never felt worthy, for there are others that are more competent to write than I. I have been much comforted in reading the many experiences of the dear saints of God, and I hope that the good Lord may enable me to write the truth. I was born in the county of Pitt, in the state of N. C. in the year 1846, where I was raised up to manhood. I was the youngest son of my father's house. My father was a Primitive Baptist, and he tried to bring up his children very moral indeed. I was quite young when I first began to have serious thoughts concerning my soul's welfare after death, but the thought would banish from my mind, and then it would come again and again. Sometimes it would come with much force, and would make me feel very sad at times; and I began to think that I was a sinner, and not only to think that I was a sinner but to feel so. In the year of 1863 I began to feel like that I was a miserable sinner. Then I began to try to pray to the Lord to have mercy upon me, for if it was the will of God to take my life, I felt like where God and his Christ is I could not appear. So these thoughts gave me much trouble. I began to promise the Lord I would try and do better, and the first thing I knew I was doing just as bad as ever. When I would be alone, and begin to think what I had done it would give me much trouble at heart, and I would promise the Lord if he would forgive me I would do so no more. Sometimes I would meet some of my playmates. I didn't want to be so sad, and I would engage in sinning again. I didn't want them to know what was the matter with me. I felt like I was a sinner and a great one. Sometimes the Baptists would come to my father's house, and I would sit around and hear them talk to see if I

could gain any information relative to my case, for I thought they were good people; for they seemed to love each other very much.

Sometimes I could learn something from them that would seem to encourage me a little, and I would feel better for awhile; and the first thing I knew I would find myself sinning again. I would promise the Lord if he would have mercy upon me, and spare my life, I would be a better boy; but it was not so. I would sometimes go to some lonely place and try to pray, and when I would kneel down I would feel like somebody was looking at me, and would laugh at me; and when I tried to pray it seemed to me that my prayers did not ascend higher than my head.

All I could say was Lord have mercy upon me a poor sinner. I felt like I was condemned to die. Sometimes I would go to meeting, and I thought every body saw what was the matter with me. When I would go in the house I felt like I wanted to hide, and when the minister was preaching it seemed to me that sometimes he would preach to me all the while. Sometimes my heart would be so full that I could not help shedding tears, and then again it seemed to me that every word he said would condemn me. And then I would go home worse off than ever.

At times the very heart-cry of my soul was Lord, have mercy upon me a poor sinner. I now began to feel that the day of grace had passed for me, and all of the promises I found in the bible were to some one else, and not to me. When I would go to the table and look on the food that the Lord had blessed me with I felt too unworthy to partake of it; everything seemed better than I. Oh! my brothers and sisters in the Lord, it seemed to me that I could not live in this condition long.

When I would retire at night to my bed of repose I would try to pray to the Lord to have mercy upon me, a poor sinner, not expecting to live to see the dawn of day. Oh! my burden, my burden, it seemed to be so heavy in my breast, by day and by night. Oh! that I could exchange with the beasts of the

forest, or the birds of the air that had no future.

Hearing my appearance was such, my poor old father saw what was the matter with me, and he told me to pray to the Lord, for where he had commenced a good work he would perform it, even until the day of Jesus Christ.

I told him that I was a sinner, and he burst into tears. I walked out of his presence, and tried to pray to the Lord to have mercy upon me, a poor sinner. Oh! my God, what shall I do to be saved; I thought that everybody else was better than I.

Oh! what sorrow of heart, what groans and sighs are felt when a poor sinner feels condemned before God. All of my promises were broken, and nothing could I do but cry for mercy. I was made to feel that if I was saved it was the mercy of God, and if I was damned God was just, and in this condition I wondered many days, but at last I hope my burden of sin began to leave me, if I am not deceived. My feelings began to change, and I began to feel like a new person. I was only about sixteen years old.

Brethren, my evidence of my pardon of sins, if ever pardoned, is not so bright as some that I have heard, and sometimes I am made to feel doubtful of the whole matter; but here is one thing that I can say, I began to view things in a different light altogether. I could now view Jesus as my Savior, and how he died for my sins, as I hope. And Oh! my brethren and sisters in the Lord, this stammering tongue of mine will never be able to express the joy I felt at times which was full joy. I could now look upon the world with all its beauties with a new delight, for all things seemed to be praising God. My heart was filled with love and joy, and it seemed to me that I could not help praising the Lord for his mercy. I now thought that all my trouble was over, and that I would have no more sorrow and grief; but oh! brethren, it was not long before I had more trouble. Doubts began to arise in my mind as to the reality of my religion. It seemed to me

at that time to be a wonder in my mind what to do. I had thought that all was well with me, but now and then I would receive some comfort by the way.

So at last the church was brought to view. As I walked by a river I saw them on the other side walking up and down the river bank singing praises to the Lord. I felt like I wanted to be with them, and oh; how my soul was filled with love. And I tell you my brethren, I have not forgotten my feelings yet. I felt and believed that those that I saw in my view were the people of God, and from that time I began to feel that it was my duty to join the church and be baptized, and this thought gave me trouble, that if I joined the church all of my young friends would forsake me; so I thought I would remain out of the church. I felt ashamed to go to the church, and tell the brethren what I hoped the Lord had done for my poor soul, and I had fears that the brethren would not receive me, and I felt like that I was not worthy to be with them of whom I had spoken evil so often.

So one day while I was with my father, after he had perceived such a change in me, he spoke to me something about my feelings. I told him that I felt better than I had in some-time past. I said to him that my burden of sin seemed to be gone, and I knew not where; but one thing I knew, that now I loved to hear preaching, and I had a love for the brethren and sisters. I would then go to preaching, and I could hear with a new delight, and it was so that I could understand the preaching better than I ever did in all my life. I could feed on it, and sometimes my cup would almost run over. Then I was able to see how Christ died for poor sinners. I felt like I wanted to be with them, but I was afraid they would not receive me, but feeling it my duty to be baptized, I at last resolved in my mind that I would go and talk with brother Josiah Nelson on the subject. I went at last and in the evening before I left for my home we walked down in the field, and com-

ing back to the house we raised the subject of religion, and I began to tell him of my feelings, and of my impression to join the church. He advised me to go the next meeting day, and offer to the church, for he thought the brethren would receive me. So on the 3rd Saturday in May in 1864 I offered to the church, at Hancock, Pitt county, in my 17th year.

After trying to tell the brethren what I hope the good Lord has done for my poor soul, I was received, and on the next day I was baptized by Elder Noah Adams in the presence of a goodly number of brethren, sisters and friends. And oh! my brethren it seemed to be a happy day with me, a morning without clouds.

I went up to the house of God with a new delight. Brethren, I have something else to tell you. After I had received a hope, if ever I have, I felt impressions to preach, and during this time, after I had received a hope as I trust in Christ Jesus, my impression was so that sometimes, when at my daily labor, some sweet, comforting text of Scripture would present itself to my mind, and it seemed to me that I could not help from talking aloud. I would often go to the woods in some secret place, and try to preach to the trees.

Brethren, this may seem strange to you, but nevertheless, it is true. If ever I had any impressions to exercise my gift in the way of preaching it was then.

So the morning that I was baptized, when the brethren went into the house and brethren Nelson and Adams went into the stand to commence preaching. I asked the brethren if they would let me have something to say. They granted me the liberty to exercise my gift, and from that day until now I have been trying to preach, and trying to quit.

Many sorrows and troubles have assailed me, feeling so unworthy that I am often made to wonder why it is thus with me, but I can say to-day that most assuredly it is the mercy of God that has sustained me and that it must be his everlasting arm underneath that

has borne me up in all of my persecutions, trials, and afflictions here on earth. So I remain your brother as I hope in Christ. C. C. BLAND.

BRETHREN GOLD AND LESTER, AND THOSE OF THE HOUSEHOLD OF FAITH SCATTERED ABROAD, WHO WILL LIKE TO HEAR SOMETHING IN REGARD TO OUR DEAR BROTHER ELDER PETER M. WRIGHT, NOW CONFINED AT HOME BY SERIOUS SICKNESS.

In company with a friend your correspondent had the pleasure of a visit to his home on the 17th inst. Much to our surprise, he met us at the gate, looking feeble and reduced in flesh, but cheerful and patient under affliction. For many years he has been a sufferer from rheumatism, culminating in obstinate liver and stomach trouble developing lump or tumor in one of the organs, and accompanied by very severe pains, and sometimes vomiting. Although over fifty years, brother Wright is a young minister in the vineyard of the Lord, and so zealous and faithful has he been, that neither sickness nor ill health, kept him from meeting his appointments until recently.

Oh that it is the pleasure of the Lord to heal his sickness, and restore him to his work speedily; but brethren, as much and as anxiously as we may pray for this, the indications are that the master has need of him in a higher and happier realm.

Last spring his fellow citizens, although differing with him religiously, having great confidence in his integrity and honesty, elected him to the responsible position of supervisor of the county from his district. Becoming more feeble since the election, he has not been permitted to meet very often with the other members of the board. Should the church militant not have this earnest faithful brother any more to feed the flock of his charge, in the green pastures, beside the still waters, where the blessed master leads, and though we sorrow at the thought, yet, even joys mingle with tears in the anxious hope that in the bright world with all the saints in glory, we will meet him, in the

presence of the King of Zion, the great captain of our Salvation. Oh happy thought! Then will the church be triumphant, the great train which filled the temple in the prophet's vision, all will be then in boasting joy and peace in the Lord.

What enraptured vision of this whole world of ours, in all of its honors and emoluments can compare for an instant with that delightful view by faith of the promise land? All the gold of California, and ledge on ledge of the \$100,000 to the ton, in the gold bearing rocks of Arizona, piled up, until if it were possible, to fill the world with its golden treasure, and enjoyed to the extreme limit of man's life, would not weigh as much as a feather in the balance, with one moment's joy in the presence of Christ, and his ransomed church: not to mention eternity of happiness, the reward of the inheritance of the saints in glory.

As we commenced with brother Wright, he showed a beautiful example of hope, patience and truth, so resigned and undisturbed is he, knowing as he does, the gravity of his situation. As he knows the one in whom he trusts.

His kind and hospitable wife bears testimony to his unmurmuring fidelity to the Lord, even in the severe pain he is called on to endure. Brethren, let us be patient too, and faint not, contending earnestly for the faith once delivered to the saints, remembering who it is that delivered that faith, and by what power.—"Kept by the power of God through faith unto salvation"—What a glorious thought—If your faith was not given by God, or you were kept through faith, by any less power than that of the great God, you might tremble and doubt for the result—For through the weakness of the flesh, and the great enmity of a lying devil, you might despair, if your God-given faith was not promised to lead to perfect and eternal salvation through our Lord and Savior Jesus Christ. Thanks be unto God who giveth us the victory through our Lord. Thanks be unto God for his unspeakable gift, A. J. ALMOND.

MY DEAR BROTHER GOLD.—Please state through the LANDMARK that I have as yet not had the time to write at length about the tours I have had this passing fall and winter in Ark., La. and N. C. our own state. Let this suffice for this time, beloved kindred in the Lord, that the gracious God has been pleased to endear many among you to me, who are not much thought of by the world or worldly religionists, but are rather like the poor of God's kingdom, rejected of men, but precious of God! Oh amazing grace.

Many of the kindred of Christ have contributed to my necessities and have made my heart glad with their appreciation of my coming among them. My prayers are for your welfare, dearly beloved.

Remember your poor servant always, even as many of you as have become acquainted with me, in the Lord Jesus. May grace, mercy and peace be multiplied to you all in my prayer. Farewell. B. GREENWOOD.

ELDERS GOLD AND LESTER, DEAR BRETHERN:—I am in receipt of a letter from Brother Lee Hanks of Ozark, Alabama, asking me to write for publication in the LANDMARK some thoughts on the 8th and 9th verses of the 8th Chapter of the Song of Solomon.

"We have a little sister, and she hath no breasts, what shall we do for our sister in the day when she shall be spoken for. If she be a wall we will build upon her a palace of silver, and if she be a door we will enclose her with boards of cedar."

Evidently Solomon had a prophetic view of the setting up of the gospel kingdom when he penned that language. Viewing the church of the Lord Jesus Christ afar off, he calls her a little sister. The servants in the legal dispensation had the offerings made in the temple service, and the wonderful things foretold by the prophets in which they beheld by faith the setting up of the gospel kingdom. But they saw as through a glass darkly, hence he used the words "A little sister," as a figure to represent the church of the Lord Jesus at the time she was set up upon the earth. To Solomon she looked little

because she had no breasts. At the time he was gazing upon her, her wonderful and glorious character had not been developed. No, the glorious Son of righteousness had not then risen in the gospel heavens. He had not made that great offering for sin prefigured by the offerings under the law. The sword of divine justice was still slumbering and awaiting the appointed time, when it should awake against the shepherd, and against the man that is my fellow, saith the Lord of hosts. Consequently he describes the church at the period when she would be set up by the use of this figurative language, "A little sister."

The prophet Isaiah beautifully describes the closing scenes of that shadowy dispensation and the unfolding of the gospel heaven when he says, "A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto truth." The prophet in prophetic wisdom then beholding the closing days of that dispensation declares to spiritual Israel that all things should be accomplished that pertain to that dispensation before it was brought to a close, before it shall bring forth judgment unto truth. But when our Lord said in deep agony 'It is finished' and went down into the darkness of the tomb, and came forth a mighty conqueror, that great and glorious period had fully come when that "little sister" would be spoken for. Yea when she would appear no longer as that little sister which had no breasts. But now her glorious Lord having accomplished the great and wonderful work of her redemption his servants could feed all her children upon the blood and body of the glorious Son of God. Of which he speaks saying, "This is that bread which came down from heaven, not as your fathers did eat manna and are dead, he that eateth of this bread shall live forever."

The great and wonderful work accomplished by our Lord in his flesh, yea by his suffering in the flesh and shedding his blood became the spiritual food of all the children of that little sister. When that wonderful work was comple-

ted she could no longer be said to have no breasts. From the breasts of the mother the child draws its nourishment. At that glorious period which followed the closing scenes of that glorious dispensation, her breasts were manifested and all her children could draw a rich and never failing supply, for her ever to be adored Redeemer had by the offering of himself forever removed the fearful curse that rested upon all her children by reason of sin. It is with this spiritual food that all her children are fed and enabled to run with patience the race that is set before them, ever looking unto Jesus the Author and finisher of our faith.

When you Brother Hancks are preaching the everlasting gospel you are feeding the church of God which he hath purchased with his own blood. In doing so you have no other food that will satisfy the cravings of those who hunger and thirst after righteousness but Jesus and they feed upon him, because he of God is made unto them wisdom, and righteousness, and sanctification, and redemption. Surely my brother you do not manufacture that spiritual food that you, when you are preaching the everlasting gospel, are handing out to the poor and hungry, that bread of life which is Jesus. You can then say to them in the language of the prophet, "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not, hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness." Then how precious, how delightful are the glorious things proclaimed in the everlasting gospel to all the children of her who by king Solomon was called "the little sister." They delight themselves in fatness when Jesus in all his glorious fulness is preached to them. But the enquiry is what shall we do for our sister in the day when she shall be spoken for? and the answer comes, "If she be a wall we will build upon her a palace of silver, and if she be a door we will enclose her with boards of cedar." Having spoken of the time when she would be spoken for, now let us, Brother Hancks, turn

our meditations to the sublime beauties of the wonderful things pre-figured by the palace of silver and the boards of cedar. Let us regard the language, "If she be a wall, and if she be a door," as an affirmation; for she in her indissoluble union with her Lord is both a wall and a door. Destroy that union, and her glory departs. The word "wall" clearly represents the foundation. The prophet says, "Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone and a precious corner stone, a sure foundation; he that believeth shall not make haste." And the Apostle said, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into a holy temple in the Lord." Here by divine authority we have presented to us the foundation which is Christ, for he is the chief corner stone and all the building fitly framed in him. He is alive forever more and they, all the children of that little sister, are lively stones and they all, being fitly framed together, grow into a holy temple in the Lord. "If she be a wall we will build upon her a palace of silver." When silver is fully burnished nothing excels it in reflecting light. Then what a wonderful light must be reflected by a palace of silver in the full and unbounded glare of the mid-day sun.

The church of the Lord Jesus Christ "which is fair as the moon, clear as the sun, and terrible as an army of banners, receives and reflects the light of the glorious Sun of Righteousness, consequently that church is declared by our Lord to be the light of the world, a city set on a hill that cannot be hid. Of her the prophet speaks saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee; and the gentiles shall come to thy light, and kings to the brightness of thy coming." A palace

of silver would be a dark body, if no light was permitted to shine upon it. But when a noonday sun shines upon it with all his glorious effulgence it goes forth a reflected light almost equal to the light of that body which it is reflecting. The glory of the Lord being seen on his church, she goes forth that glorious light which makes her the light of the world. Then what a strikingly illustrative figure Solomon used when he said, "We will build upon her a palace of silver." A figure which represents the imputed righteousness of the Lord Jesus Christ. That righteousness of which John speaks when he says, And to her, the bride, was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. The bride here mentioned is none other than the 'little sister,' whom the wise king of Israel, who was a figure of Christ saw in infinite wisdom away back in that legal dispensation when she appeared as one who had no breasts. But now when the Sun of Righteousness has arisen in the gospel heavens and by his light driven back all the darkness and shadows of the legal dispensation, that little sister stands forth in all her glory and beauty, for she has given to her that light which was to lighten the Gentiles, and to be the glory of Israel. Yes, she has that light given to her because she is reflecting the light of the great Luminary of the gospel heavens. But that wise king said, "If she be a door we will enclose her with boards of cedar. Our Lord said, I am the door, by me if any man enter in he shall be saved." And he says by the mouth of his servant the apostle, "All things are yours, and ye are Christ's and Christ is God's. Then in her glorious union with her Lord she is the door. The door is a part of that building of which we have been speaking which is fitly framed together, and which groweth into a holy temple in the Lord. He being the door, none can enter that glorious city, the church of the true and living God, but by him and his regenerated sons and daughters being one with him are with him the door and none can enter that church but by

him, and they cannot enter there without being born of God. Consequently our Lord and his dear people are in their glorious unity the door. That door which is to be enclosed with boards of cedar. The door is the entrance thro' which admission is had unto the building. But the door to this holy temple must be enclosed with boards of cedar. He says, "I am the door." In him who is the door dwells all the fullness of the God-head bodily, and in that God-head are all the divine perfections of Deity. Evidently those superlatively glorious affections are pre-figured by the boards of cedar, by which that door to that great temple is enclosed. His omnipotence is there to protect the entrance to that great temple. The uncircumcised and the unclean shall not enter there. His omnipresence is there, for the eyes of the Lord are upon the righteous and his ears are open to their cries. His omniscience is there, for he of God is made unto them all that enter by that door into that great temple 'wisdom.' His holiness is there, for none can enter that spiritual temple but those who are born of God, and he that is born of God cannot sin, because he is born of God. It is said to all that enter that spiritual temple, "Be ye holy even as I am holy." His immutability is there, for he that is that door is God, and he says, "I am God, and change not, therefore ye sons of Jacob are not consumed." His justice is there, for justice and judgment are the habitation of his throne. His love is there, for he hath loved all who are brought into that glorious temple, that banqueting house, with an everlasting love and with loving kindness he draws them there. He leads them there in paths they have not known, and their chief desire is to give unto the Lord the glory due unto his name. Then how wonderfully glorious is that church which in the dark and shadowy dispensation appeared to king Solomon under the figure of a 'little sister.' The setting up of that church was foretold by the prophet when he said, "In the days of these kings shall the God of heaven set up a kingdom." When our Lord appeared upon the earth he said, "Upon

this rock will I build my church, and the gates of hell shall not prevail against it. All the powers of darkness could not prevail against it, because the door, the entrance unto it, was enclosed with boards of cedar. But perhaps some will say that the kingdom and the church are different organizations, that in the kingdom our Lord reigns in the hearts of all his subjects, all who are in that kingdom, while many of the uncircumcised and the unclean enter into the church. Let it be remembered that many aliens come into this country, but that does not make them citizens of the United States. They are dead to all the privileges of citizens and all unregenerate men and women who have their names recorded in church books are aliens to God and strangers to the commonwealth of Israel and, are dead while they have a name to live, dead to all things spiritual. They are carnal, sold under sin, yea they are the children of the bond woman and their delight is to persecute the children, the children of the free woman. God has a purpose in allowing the unregenerate to mingle with the dear saints in their church relations. It is written that, "He that will live godly in Christ Jesus shall suffer persecution." None live godly but those who enter that great temple by Christ Jesus in his glorious unity with his people and they suffer persecution from the Ishmaelitish crew who are permitted to associate with them. But the dear saints should rejoice, knowing that these persecutions are part of their inheritance while in their earthly pilgrimage. For they work together for their good, and they should remember that these light afflictions which are but for a moment, work out for them a far more exceeding and eternal weight of glory. But our Lord pronounced a fearful curse upon those who engage in persecuting the dear saints, when he says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck and that he was drowned in the depth of the sea."

Then Brother Hancock's, the prayers of

all the dear saints should be for grace to enable them to bear without murmuring all the persecutions that are sent upon them, and like good soldiers of Jesus press toward the mark for the prize of the high calling of God in Christ Jesus. Your and their fervent prayers should be for those that persecute them, knowing that their glorious Lord hath said unto them, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." Ah my dear Brother, it is infinitely better for the dear saints to be persecuted than to persecute others. O that our Lord may give his dear saints in this day of confusion and strife that grace which would enable them to bear persecutions and look alone to Jesus daily for that spiritual bread of which if a man eat he shall never die, is the sincere prayer of this little one.

H. COX.

HISTORICAL.

P. D. GOLD, DEAR BROTHER:—I have been requested by our brethren to write a brief History of the Primitive Baptist church at Pine, in Davidson Co. N. C., and the same be published in ZION'S LANDMARK, showing when organized, and the persecutions and attacks made on them by the Missionary Baptists, who have a meeting house near the same place, within less than one hundred yards. From the best information I have there was a Primitive Baptist Church organized at Pine about 85 years ago or longer.

I am in possession of a deed made to the Regular Baptists at Pine, bearing date November 8th, 1803, the site on which our church house stands at this time. It appears to me that the church had gone down. At least some of the Regular Baptists petitioned for certain Brethren of the Primitive Baptist faith and order, previous to August 1st, 1834, at which time, according to our old church book, the following Elders met at Pine; to-wit, Elders Peter Potts, Lewis Snider, Solomon Snider, who since

that time went with the Missionaries, and Brethren Thomas Wyatt, Henry Workman and David Snider and constituted our church. After which the church made some effort to get possession of their old church book that was made out previous to the above named time, but failed. This church when organized, chose Elder Lewis Snider, my father, to take charge of the church, who attended them up to the time of his death in 1848; at which time the church numbered 44 members. After the death of my father, his brother, Elder Philip Snider, and Elder Asahel Peacock, both living at a distance, attended this church time about until 1863, then John Snider attended the church until Dec. 1865. After which time Elder Philip Snider took charge of the church again and remained their Pastor 'til Nov. 1881, when having become old and infirm he quit coming as our Pastor, after which Elder James A. Burch, of Alamance County, N. C., who lived a distance of 65 or 70 miles, visited our church and took the pastoral care of the same, and still continues up to the present time, whose labors have been much blessed. Since he became our pastor, there have been twenty additions by experience and baptism. Our church now numbers 63 members, and if not deceived the prospect is good for several more.

Elder James A. Burch we look upon as being sound in the faith and doctrine of Jesus Christ, and one among the most persevering, both naturally and spiritually, in our acquaintance. When he first began to visit us our old house was in a bad condition, several windows without sash or lights, shutters not good and no stove. Elder Burch told us we ought to fix up better. We told him we were too poor. He said he thought we could do better if we would only try. We went to work, and soon had sash and glass in our windows and a good warming stove in our house. After a few years some of us began to talk about building a new church house, large and commodious, as the old one would not as a general thing hold near all the people assembled at our

meetings. The conclusion was as usual among Primitive Baptists, not able. Elder Burch said it would be one of the greatest legacies we could leave our children. At length we agreed and went to work. During last year, which was one of the hardest years in our country, and notwithstanding the hard times, we have completed one of the best Primitive Baptist church houses I ever saw, with good comfortable seats, and a good stove sufficient to warm the whole house. The dimensions are, 56 feet long, 36 feet wide, 14 1-2 high, and well finished inside and out, well ventilated with a number of large windows, covered with the best shingles, self-supporting roof, all in workmanlike style, house worth at least one thousand dollars, we owe less than \$100. I cannot see but what we have made just as good crops the last year, and are in as good condition to live as our neighbors who lent us no aid. I do not make the above statement in any way of boasting, but to show our brethren their encouragement how we have been blessed and favored in our attempt, for which blessings we ought to be thankful, we being poor as to the things of this world, as is generally the case with Primitive Baptists.

When we commenced proceedings towards making a new Church House our enemies, more especially the new School Baptists, went on to say they had the house, we might make something would do for the cook kitchen. When they saw that we would complete it and a better house than theirs, it will not do to let the old anties go on, they must be put down. Some boasted they had the man to do it, alluding to their preacher. Mr. Henry Sheets was the Pastor of the Missionary denomination at Pine at that time. He appointed the 4th Sunday in May at which time he would deliver a lecture concerning the split among the Baptists. At the appointed time many people attended. I was not permitted to be present. I have been informed by some of our members that some of their members and others claiming that they were the Primitive Baptists, and that Biggs' His-

tory of Kehukee Association, from 1803 to 1835 proved it, saying that they were of the same faith and order, and at the same time called the church that composed the Abbott's Creek Union Association Anti Missionaries, and further when the split took place they held four-fifths of the number then or at that time composing the Abbott's Creek Association, and called their Association; therefore they were the block and we the anties were the splinter, which had been Free-Willers, Cambellites, Iron Sides, Hard Shells, etc, but he would not call them by any of those hard names, but he would call them anti-Missionaries. Some few years ago the Liberty Association appointed Mr. Sheets to write a History of their Association, which he did; the Association approved the same, and had it printed. After the above named lecture was delivered we wrote to Elder J. A. Burch, giving him the particulars, at the same time asking him to reply to Mr. Sheets. Eld. Burch sent an appointment that on the 2nd Sunday in July, at 10 o'clock, a. m. he would deliver a reply as requested, which was made known. Our meetings are at stated times, on the 2nd, Sunday and theirs on the 4th, Sunday in each month. Before Eld. Burch's time had arrived, Mr. Sheets concluded he would hold church on the fourth Sunday and second Sunday likewise of each month, that would be on the same time of ours, the houses being about 100 yards distant. When the time came, Eld. J. A. Burch attended well supplied with Histories, one of which Mr. Sheets had written, also some letters they had passed concerning the same. Eld. Burch had a large attendance of people of many religious persuasions, together with Mr. Sheets present to hear his reply. Eld. J. A. Burch commenced by reading their letters of correspondence concerning the attack, and Elder Sylvester Hassell's letter who is the Moderator of the Kehukee Primitive Association, showing that the Abbott's Creek Union had been in correspondence with the Kehukee since 1830, up to this time, and that the Liberty Association had never had any cor-

respondence with the Kehukee, then read a portion of the Liberty Association History, which history was written by Mr. Sheets, which reads as follows, or in substance. "During the summer of 1832, there was considerable strife and disagreement in the churches that belonged to the Abbott's Creek Union Association. Prior to the meeting of the same in the County of Randolph, State of N. C. on Saturday before the fourth Sunday in September, 1832, he says, all was confusion. Some favored institutions, namely Theological Schools, Secret organizations, State conventions &c. and others opposing. At length one Isaiah Spurgeon moved, and declared non-fellowship towards all who advocated those men-made institutions. He further writes, a vote was then taken, when a majority voted down those institutions. He says the minority then withdrew from the house, assembled in a large tent, and by making one William Burch Moderator, and one Peter Owen Clerk, organized themselves into an associated capacity on the 24th, of September, 1832, with less than 23 in number. He further writes they met again, Nov. 17th, 1832, at James Town, in Guilford County, N. C., making Wm. Burch, Moderator, and Peter Owen Clerk, and remained in session three days. All of the above statement Elder Burch read, at the same time commenting and making all necessary statements. Showing that they who would be called Primitive Baptist took their origin in this portion of N. C. the 24th day of Sept. 1832, and further stated if they were the Primitive, or Old School why did they not hold Real Estate deeded to the Baptists prior to 1832, further showed in all courts where suits had been brought in this portion of the state the decision of the courts in every instance was in favor of the Primitive Baptists, not New School, and then asked them why they did not hold our church lot, after surveying, and appointing trustees who objected. No-body answered. After which Elder Burch brought his reply to a close, by showing the people when and where the New School Baptists took their origin,

and by whom, &c., I have heard many replies to former lectures or speeches, but have never witnessed any man as completely confuted as Mr. Sheets and his party were on that occasion. His own members of note gave it up on the ground. I your unworthy writer, when first I heard that Mr. Sheets was going to make the attack, felt that I had rather he would let it alone. I have no doubt but that it was intended for evil, but think now that it has terminated in that which is good for our section, many people no doubt did believe they were the Primitive Baptists, until that day. Since that day we have received by experience and baptism 13 members, some of which were members of the Missionary Church previous to that time, and further, I know more of their members who have not sat with them in conference since that day, and others that have not been in their house since, but attend our meetings regularly. In conclusion, as we are now and ever have been, since the death of my Father, Eld. Lewis Snider, who died in 1848, depending on foreign ministers to preach for us, we feel it our duty to return our most sincere thanks to all who have visited us, asking them to still continue their visits, and further we earnestly invite those of our faith and order who have never visited us to come and see us. You will be heartily received. Yours in hope of eternal life.

JOHN L. SNIDER, Church Clerk.
Jubilee, Davidson Co., N. C.

P. S. I will make a request through ZION'S LANDMARK that Elders Beebe, Hassell, Gold, and Lester confer among themselves, and write us, the Primitive Baptists, a history of all the religious denominations that are common in our age, their origin, by whom and at what time they arose, showing those that hold to the Predestinarian creed or faith and those that hold the Arminian creeds believing election to be conditional, and not absolute, and that the atonement of Christ was sufficient for all, and was intended for all the Adamic race unto eternal life, if the creature would begin the good work, and that the grace of God may be resisted by the

stubborn will of the creature. We wish a History taken from the most reliable histories that will correspond with the teaching of the Bible, showing the first settlement of all denominations, together with our "Articles of Faith" printed in our age for the comfort of the wise virgins and for warning of the foolish. Hope you all will consider the above request from one who desires the prosperity of Zion.

J. L. S.

Remarks.

We think Elder J. A. Burch did well to encourage the brethren at Pine to build a comfortable Meeting House and contend for the truth. He is a faithful, dear, useful brother.

Baptists should not withhold their money or labor from that which is needful. Some of them seem to think that they should not give any money or labor for Meeting Houses, or give anything to their preachers, lest they will be doing like other denominations. Well, other denominations eat, sleep, wear clothes, and do a good many other things that we cannot get along without doing.

If they give their labor and money for such doctrines as they hold to be sure our people ought to give their money and labor to the cause that to us is so dear and glorious. Is my time or money too good to be given to the glorious cause we hold and love. Our people should give more willingly. Keep your meeting houses comfortable, encourage people to go to meeting, go yourself, take your families, give aid to your pastors, help them with your money and influence, and do not be ashamed of the noble cause, nor feel that anything you own is too good to be given to that blessed cause. Consider it a pleasure that you are counted worthy to be called to labor in this precious kingdom.

The Elders Hassell have already written just such a History as the brother requests. It contains all that information, and is the best History men have ever written of the Church of Christ.

P. D. G.

"FUTURES"

I heard one of our business men, of general knowledge concerning the financial condition of the Southern people, say recently that more is lost in the South by futures, as they are called, than by failures of crops and all other such calamities.

It has always appeared to me to be a very strange thing that good business men, as they are called, should risk money on what are called futures. There is enough risk of losing in ordinary business.

This gentleman said that it is the rarest instance for any buyer to make money by this business.

It is mere lottery, or gambling, with nearly all the chances against the buyer. Northern men have gotten rich often on Southern folly.

Honest labor and moderate gains are safer always. Even if I loved money more than anything else, (which is very wicked,) I hope prudence would dictate to me to let this risky, hazardous business of cotton futures, or other futures, alone always.

P. D. G.

"The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame."

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

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

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Editorial.

ELD. P. D. GOLD, DEAR SIR:—I would be pleased to hear your views, through the LANDMARK, (if you have no objections) on some scripture. First, Genesis 6:6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Second, Genesis 18:21 "I will go down now: and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know."

According to the foreknowledge of God, do you believe it was his will, or was not his will, to know these things before the creation of man? Yours truly,

W. T. Summers.

Berry, N. C.

Remarks.

The doubt in men's minds, namely, did the Lord foreknow what man would do, inasmuch as it grieved the Lord at his heart because he had made man, gathers some seeming strength from such expressions as the above. It appears to men that if it grieved the Lord at his heart that he had made man on the earth, and therefore he determined to destroy man whom he had made, that if the Lord had foreknown that man would do wickedly that he would not have made man. Hence they think the Lord made a blunder in making man

and was disappointed in what they did, and that if he had known in the beginning what he afterward knew he would have acted differently.

For when men are disappointed and deceived in what they undertake they regret what they have done, and say, if they had only known beforehand what they afterward knew they would have acted otherwise.

They think too that because the Lord came down from heaven to see whether the Sodomites were acting as ungodly as he had heard that they were doing, that therefore the Lord needed some information about the matter, and hence that he not only does not foreknow things, but that he does not know them even after they transpire, unless he sees them doing the things, or unless some one tells him, and that the one telling him might not tell the truth, and in that way might deceive the Lord, hence that he will not fully believe the cry that comes up, but must go down and see for himself whether these things are as bad as they are reported to him.

That is the way men are forced to do themselves, because of their limited knowledge, and it is easy and natural for them to judge that the Lord is altogether such an one as themselves.

But there are so many scriptures that declare the Lord's foreknowledge, even to declaring the end from the beginning, and so many instances of his foretelling what will come to pass, long before the day of their accomplishment, that, in order to escape the conclusion that God foreknows things, they say that God will not allow himself to foreknow certain things; but that he determines that he will not foreknow them—that they are too bad for him to foreknow, and therefore he remains willingly ignorant of

them; so that no one may blame him because he can say he did not know such things would be; and that if he had known it he would have acted otherwise. This is so especially concerning the creation of man, and therefore he was grieved at his heart that he made man, and hence he would destroy man whom he had made.

Reader, this is the simple, inevitable conclusion of Arminianism. What do you think of it? Does it suit you? How much reverence have you for such a god as this?

But they admit that he does foreknow good things; that is he foresaw who would do good and he elected them to salvation.

It is true there is a sense in which God foresaw his people, for he owns them as his from the beginning, and predestinates them to be conformed to the image of his son.

The Lord purposed beforehand to do all that he has ever done, or ever will do; for known unto God are all his works from the beginning.

God made man upright, and man sought out many inventions. By man came sin, which is the transgression of God's law.

But did God's foreknowledge comprehend this? Did God know beforehand that man would sin? If not, why were the people of God chosen *in Christ Jesus before the world began*, and why was grace, the remedy, and a sure one against sin and death, given to them *in Christ Jesus before the world began*? Why was Adam the figure of him that was to come, if it was not certain that Adam would sin and die when he was created? Why were Adam and Eve a figure of Christ and the Church, if it was not certain that Jesus should come? It it was not certain beforehand that Adam would

sin and die, and redemption be sent by and in Jesus, how is it that all the purpose of God is so fulfilled in Jesus? If there was any chance or uncertainty about this matter from the beginning, how is it that anything so fits, and every type so sets forth the substance, and all the substance so fully fills up the measure of each type? Could infinite wisdom and infinite foreknowledge have more completely measured and mastered this matter than it is done? Could ignorance of the future ever *have guessed even one in a million* of times just right to a moment of time, or to a hair's breadth of space, concerning everything that is done: so that it is truly said, there is no new thing under the sun; but everything as it comes to pass is of old, or hath already been?

If you ask me whether God works in men to do wickedness, or is the cause of sin, I tell you that God's word tells us he cannot do wrong, and that word is the truth, and is our guide. His word condemns sin from the first to the last, and man is without excuse in his sin.

Why then did it grieve the Lord at his heart that he had made man, and that he should destroy him? Because God is good, and is merciful, and has no pleasure in the death of the sinner.

In the gift of Jesus in the flesh to suffer and to die, foreknowledge saw what he must suffer, yet that did not change or alter the will of God. Still he comes in the flesh. The eternal good that enures from sufferings of Jesus so overreach and transcend the sorrow, that it is as travail followed by such glory that the sorrow is gone—that death is swallowed up in victory. Weeping may endure for a night, but joy cometh in the morning. Where sin abounded grace did much more abound.

A figure of Jesus in the flesh appears in heart-grief of the Lord God that he had made man. Even on the cross Jesus prays, if possible, let this cup pass from me. Jesus must bear all the griefs of all his people, and be made a curse for them. So we see his pity toward man even before the flood, and that he was with man then in the figure, and was there bearing his sorrows.

It did not repent the Lord that he had made man in the sense that one repents of what is wrong: "God is not a man, that he should lie; neither the son of man, that he should repent." Num. 23:19. He can never be mistaken so as to blunder, nor ever do wrong so as to thus need repentance.

How then does it repent the Lord? He *changes* his dispensation or method of controlling man, but this change is not an after thought growing out of something the Lord did not foresee, but it is the outgrowth of what was comprehended from the beginning, and also a more gracious revelation of God's true character and power, goodness and truth, revealing a mercy, or trait, or attribute in God hitherto unknown, but when revealed showing more of his glory. Here his hatred of sin, and his mercy to the sinner are brought out more fully. What a rich mine of precious gems of goodness is revealed in the flood? The Ark itself a figure of Jesus, the covenant that God made with Noah showing grace, the rainbow, an unfailling token of God's faithfulness. All these things show the mercy of God to sinners, and that the Lord is one with his people.

So in coming *down* from heaven to see about the wickedness of Sodom God shows that he is long-suffering, slow to anger. There is nothing in God of the hasty, angry man taking up hearsay reports, but all his judgments are

truth and righteousness. In our use of language, and in our ideas God addresses his people, and condescends to our weakness. *He comes down to earth*, and waits until the proper time. He does nothing before the time. Hence he shows Abraham what he will do, and communicates to man his purpose. To our poor, weak minds does God stoop to teach, and to show us his compassion, and to save one righteous Lot in this wicked city. All this too is in accord with his foreknowledge; for he works all things after the counsel of his own will, and in righteousness he judges the nations, and governs the world; while he *works* in his people both to will and to do, and his predestination has special reference to the salvation of his elect. Though every event of earth is enough embraced in his purpose to prevent any wickedness of men from defeating his will, and enough to cause all things to work together for good to them that love God, to them who are the called according to his purpose.

P. D. G.

WHO IS BORN AGAIN?

When I first began to speak in a public way of the things of the kingdom of our God I never thought of the "new birth" having reference to any thing in a beneficiary way, but a sinner of Adam's fallen race. And not until a few years ago, did I know that any claiming to be Old School or Primitive Baptists denied the fact. Therefore I never deemed it necessary to impress the idea as to who is born again. I have been, and am of the opinion that the expressions "whosoever, and whatsoever," in connection with this subject, have their special signification in the connection wherein they are used, and I have en-

deavored so to define them.

I regard the new birth in the light of a figure of the resurrection. There was undoubtedly a difference between Christ who was raised from the dead, and the Spirit whereby he was raised up.

Was it not that same man, Christ Jesus, who was put to death in the flesh that was raised from the dead by the Spirit? Did the Spirit of God die? and was it raised up, born—from the dead? No, it was Christ that died, yea rather that is risen again. The spirit and power of the resurrection is from above, but the man Christ Jesus was raised from the dead. The Spirit and power of the new birth is from above, from and of God, but it is a man that is born again. The production of this birth is spirit, and the development is a man—a sinner therefore, for a man—a sinner, to be born again is to have the Spirit of the Son of God sent into his heart, having the love of God shed abroad in his heart by the Holy Ghost which is given unto him, having Christ in him the hope of glory.

This man, soul, body, and spirit, as born of the flesh, is flesh, as having his natural standing in a fleshly, earthly head, but as born of the Spirit, born again, he is spiritual, as having his standing in a spiritual head. "Ye who were sometimes darkness, now are ye light in the Lord." "Ye are not carnal, but spiritual."

The same sinner that was once under the law is now under grace. "Ye are no longer under the law but under grace." The law of the Spirit of life in Christ Jesus has made me, a sinner, free from the law of sin. How could it be possible for an eternal spirit to be subject to that bondage incident to sin, and the law made strong thereby, so as to need

eternal redemption?

Surely those who are born again are chosen to salvation through sanctification of the Spirit, and they are the children of God, and are born again not to bring them into bondage, but to show them their deliverance from bondage. A birth implies the idea of a deliverance from one state to another. The children of God are delivered by birth from a bondage of death into a state of liberty. None can know they are chosen in Christ Jesus until they are born again. Did God choose sinners in Christ or spirits? Choice implies a discrimination between things whereby one is taken and another left. If one comes to me to buy a horse and I show him a herd of horses and tell him to choose for himself, I certainly do not mean for him to take them all, and if he takes neither one of them he has made no choice at all. Should he wish to buy a herd, and choose mine, the idea of choice could only be entertained upon the fact of the existence of other herds of horses. If God chose or elected his children from among a number of children, all of whom were alike in Christ before the world began, were not some rejected, and if so, will there not be after time eternal spirits in hell that were in Christ before time began? Again, if God chose the entirety of a family of spirits or children that were in Christ before the world began, does not this force the conclusion that there was one at least other family of spirits or children existing before time began, and therefore eternal, that were not in Christ, or that God rejected? If so, whence this latter family? (As nothing eternal is of heaven or earth, they must either be of heaven or hell, and as God could not be supposed to be their father, they must have come up from the infernal

regions, which would constitute the devil an eternal progenitor—equal with God, and make the doctrine of two-seedism a certainty.)

The Primitive, or Old School Baptists believe that sinners of Adam's race are the subjects of the election of grace, and consequently are born again. Some good brethren denominate that which is born of the Spirit, or the Divine nature, or the Spirit of the Son of God, that is sent into the heart the child of God, and still believe it is the sinner that is born again, while others deny the latter. I call that individual who has two natures as a result of two births the child of God.

When Jesus said that which is born of the flesh is flesh, surely he meant that which makes up natural man in his nature, and not so much the physical, tangible, corporal man. Nicodemus thought he meant a man when even he is old must be born of his mother as he was at first, which would not constitute being born again, but being born over again. Jesus to disabuse his mind on that point says, "Except a man be born of the water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Marvel not that I said unto thee—Nicodemus, ye, Nicodemus, must be born again."

As "that which is born of the flesh" refers to the nature of the natural man, so "that which is born of the Spirit," refers to the nature of the spiritual man, or the "Divine nature." Instead of the child of God, in his development here, being composed of two distinct men—one flesh and the other spirit, he is composed of two distinct natures, one earthly, the other Divine, one carnal, the other spiritual, one flesh, the other

spirit, and the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that he cannot do the things that he would.

The child of God having two distinct natures is the result of two distinct births, the one of the flesh, whence his carnal nature, wherein he sins day by day, the other of the Spirit, whence his divine nature, wherein he does not sin being born of God. Therefore Paul could say of a truth, that he was less than the least of all saints, and he was at the same time chief of sinners. The natural man of the child of God is just like that of other men in its nature and inclinations, and the divine nature is like that of Jesus in its nature and inclinations. Therefore, I do not understand that the sinner who is born again is thereby changed in his nature, inherited of his mother, but he is wonderfully changed in his state or condition—by being made partaker of the divine nature. He has new realizations, new aspirations, and entertains a good hope thro' grace and faith in Christ Jesus that when the warfare of this pilgrimage is over his vile body shall be changed and fashioned like unto the glorious body of the Son of God. I now feel to dismiss this mysterious subject from further discussion at present, believing that, if I am not understood, I shall not be able to so present my thoughts as to make them plain.

If any understand me and believe otherwise, that must rest between them and their God.

P. G. L.

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

SO NICE.

I was at the home of Elder A. J. Moore recently, and heard his small children, one son named Owen about 14, and four daughters, Minnie, Lula, Mattie and Ruth, the oldest twelve, and the youngest, six years of age, sing and play some charming pieces of music. It is so nice for children to be taught to sing, and read the Bible, instead of trashy novels; and be brought up to labor, and to respect their parents, and the religion of their parents; and to treat politely those that believe as their parents do, and to go and hear the preaching that their parents believe and love.

It is very hurtful to children to indulge in novel reading. No pure-minded people can afford to waste their time in such folly.

Elder Moore has an excellent school at Whitakers N. C., and parents would do well to send their children to him, if they wish to send them off to a school where their conduct and morals are carefully watched after.

P. D. G.

DEAR BROTHER GOLD — This leaves us all well, hope you all the same. I would be pleased to see you and family and all our Baptist brethren and sisters of your section, but do not yet see any opening for me to visit them, and I do not know of any other chance to see them all. I hope I can wish you all well, if I can do no more.

I am very much confined at home and the churches, and I find myself very changeable; sometimes very hungry, sometimes filled, sometimes in the field, sometimes driving a team of mules sometimes at home, sometimes abroad, sometimes in the pulpit, sometimes feel the power of the Spirit of love for God and his people, sometimes so destitute that I fear I know nothing

about it, sometimes I look back to see where I have been, and see no chance to ever reach there again—and we only can say, the Lord save us all for Christ's sake, as there is no merit in us. As ever your brother.

JAS. A. BURCH

Remarks.

Hungry and solitary, he led them forth by the right way. You know a sheep will not follow the feeder unless it is hungry. If you want a sheep to follow you well, keep it hungry, yet give it a good morsel now and then. The sweeter the handful dropped of purpose for it, the better it will follow. So the Lord, the good Shepherd, keeps brother Burch hungry, yet tasting that the Lord is gracious; so that he goes in and out and finds pasture, and always has a good appetite.

He led them forth by a solitary way. Each Israelite is ready to conclude surely no one is like me. I am *alone*, there never was such a case as mine. So each one feels solitary, yet that is the way the Lord leads.

The more each one feels that he is alone by reason of fear in the night will he seek to come near to the shepherd, and cleave close to the Lord.

It is in the broad road, and with the multitude, that we see the gay ones whose hearts are full, and they have no fears, and no changes, and no bands in their death.

While the child of God is like the sparrow on the house-top, or a mourning dove without its mate. P. D. G.

P. S. Come and see us when you can.

REQUEST.

If any preaching brethren desire to visit Ind, we would be glad to see them. Come by the Wabash and St. Louis Pacific R. R., addressing me at Roanoke, Huntington Co., Ind.

H. S. KELSEY.

RAILROADS.

Eastern N. C. is being well supplied with Railroads. The Atlantic Coast Line which is very enterprising in building branch lines in Eastern Carolina, is doing much to bring markets to the doors of its people.

The famous vestibule train, said to be the finest in the world, is run on the Coast Line. There is no other road in the South that has this train, and only one other in the world runs it. Besides this train passing down three times a week from New York to Jacksonville, they run fine trains of other cars for the accommodation of the public. They also have pleasant conductors, and an excellent organization from the President down. If you wish a pleasant ride take one of its well equipped trains. The Richmond and Danville system is doing much to open up and improve the Middle and Western sections of the State, and is a very strong and efficient system of Railroads. Col. Andrews has proven great capacity in this business.

The Cape Fear and Yadkin Valley Road is a new one, opening up a good section of the state, and bids fair to be quite a help to the people. I remember the time when there was scarcely a Railroad in the United States, and what a task it was to travel a distance, and how slowly the mails were transported from place to place. Perhaps there is no business so much improved in this country, as that which falls within the domain of Railroads.

P. D. G.

Elder J. F. Gilbert's post office is hereafter Steel's Depot, St. Clair county, Ala.

Elder F. P. Branscome's address is changed from Quaker, Va., to Dug Spur, Carroll county, Va.

Obituary.

J. E. Batts.

Brother J. E. Batts, of THISNOT church, was the son of John and Polly Batts. He was born Sept. 2nd, 1820, and died Dec. 8th, 1887. When about twenty years old he joined the Methodist church, and was a class-leader in that church for a long time. After staying with them some twenty-five or thirty years he became dissatisfied and left them, and joined the Primitive Baptist church at Union meeting house, Wilson county, N. C., Saturday before the third Sunday in August, 1868.—The church soon gave him liberty to exercise his gift, which he did at times as long as he was able. He was married three times. His first wife was a Miss Sarah Glover. They lived together 24 years. She died and left him with six children—three boys and three girls. He then was married to the widow Cousin.—She only lived about eight months. He then married Miss Mahala Bynum, whom he leaves a widow with no children. He leaves five children, all by his first wife, two of them are members of the Primitive Baptist church. He was known as an honest, hard-working man by all who knew him. He was one of the greatest mysteries to the natural mind, for he never did have a sound mind on natural things, but a sound mind in spiritual things. He was sound in the doctrine of our Lord and Saviour Jesus Christ, and was always ready to give a reason of his hope in Christ, and never tired in talking about the goodness and mercy of God.—He was in declining health for six months before his death, and he seemed to be full of the spirit of Jesus, so much so that all the lovers of truth were melted down, comforted and edified under his exhortation and prayers. After he had to take his bed, which he did three months before he died, he was then more edifying, if possible, than before. When the brethren and sisters would visit him he exhibited great love and strong faith in the doctrine of God our Savior. Elder A. J. Moore preached for him the day before he died. He seemed delighted, and afterwards expressed much love to God and his people, and showed that his only hope and trust was in the blessed Saviour of sinners. We feel we have lost a faithful and loving

member, but our loss is his eternal gain.

May the God of all grace comfort the hearts of his wife and children with his love, sustain them by his grace, uphold them by his free spirit, and finally, when their appointed time has come, when they too must go as he has gone, that the God of heaven will give them a gentle dismission from earth to heaven, is the prayer of the unworthy writer.

LEVI WALSTON.

SERAPHINA UNDERWOOD.

For sometime I have felt impressed to write a notice of the death of my dear companion, SERAPHINA UNDERWOOD.—Although feeling entirely incompetent for the task, I make the attempt. She was born in the county of Caswell, was the daughter of Isaac and Ruth Cantrill, was married to the unworthy writer Dec. 26th, 1839, in the nineteenth year of her age, and was the mother of twelve children.—She was a very industrious woman, laboring hard for the maintenance of her children. She was a kind mother, a good neighbor, and a loving companion, and is greatly missed by us all.

She made a profession of religion years ago, joined the Missionaries at Kerr's Chapel in Caswell county, but soon she became dissatisfied, withdrew from them and never visited them again. She was a dear lover of the Primitive Baptists, believing that salvation is of the Lord, and by grace alone. She had been made to learn the vileness of the human heart, having no confidence in the flesh. She said to me a few days before her departure, she did wish that some one would come that would talk about spiritual things. The bible and ZION'S LANDMARK were her principal study. She was a dear lover of the doctrine advocated in the LANDMARK. She had been a great sufferer for three years, much of her time unable to attend to her household duties.—She was not confined to her bed more than one week. She had a large tumor in her left side which was thought to be the cause of her death. On the 19th of September, 1885, in the 65th year of her age she passed away and is gone, I hope and believe, to that bright world where pains and troubles are unknown.

S. UNDERWOOD.

AMANDA S. BOSWELL.

My dear daughter, and wife of Lee G. Boswell, departed this life May 8th, 1887, in the 33rd year of her age. She leaves a kind and loving husband and four dear little children to mourn their great loss.—She had been a great sufferer for four years, finally going into consumption, which finally carried her away from this world.—She made a profession of religion at an early age and joined the Missionary Baptist church, but after searching the scriptures for truth, and reading the LANDMARK carefully, she became well satisfied that the Primitive Baptists are the true church, was a dear lover of the truth and the doctrine they preach. A short time before her death she sent for V. I. Chandler to talk with her, sent me word next day, saying: "Papa, I had a feast yesterday." A few days before her departure, when she was so weak she could scarcely speak, she sang the following lines.

"Pass me not, O gentle Saviour,
Hear my humble cry.
While on others thou art calling,
Do not pass me by.

S. UNDERWOOD.

JOHN C. EDWARDS.

John C. Edwards was born Jan. 30th, 1832. He was the son of A. nett and Fannie Edwards, who were members of the Primitive Baptist Church. They lived at South River, the latter part of their days, in Carteret county, N. C.

The subject of this notice volunteered in the Confederate service at the beginning of the war between the States. He served during the war in the Thirteenth N. C. Artillery, known as the Branch Battery. The writer has heard his fellow-soldiers say of him: "As a soldier he had few equals, and no superiors as a private soldier." He returned home about the close of the war to his wife and little son, almost penniless, but being of an industrious disposition, he bought a little farm and soon paid for it, and made a comfortable living. He soon commenced visiting Cedar Island, at the time of the Primitive Baptist Quarterly Meeting. He soon made known his desires by his example. The door of the church being opened in August, 1863, he came forward and was

received, and was baptised with four others, by Elder J. R. Rowe.

Brother Edwards was a faithful member, a good soldier of the cross of Christ, and a loving husband. He was afflicted with dropsy and confined to his bed the last ten months of his life. For the last four months his sufferings were so intense that he wished to die. He was attended by the best physicians that could be obtained, and also the kind attention of a loving wife and many friends; but the time of his departure had come. I visited him several times during his sickness, and can say, I believe he bore his afflictions with christian fortitude. He said to the writer while sitting by his bedside: "If it was not for the little hope I have I should be most miserable." He said a few days before his death, "I only dread the sting of death."

He died September 13th, 1887, surrounded by many dear friends, who mourn not as those who have no hope, for they have the consolation to believe he has fought a good fight, has finished his course, and has gone where the wicked cease from troubling, and the weary are at rest.

May the Lord bless his loving wife and son, and all that were near and dear unto him.

J. L. GOODWIN.

FANNIE PARTIN

Fannie Partin, daughter of Drury and Martha A. Partin, of Wake County, N. C. was born July, 25th, 1882, and departed this life, Aug. 31st 1887, making her stay on earth, 5 years, one month and six days. Her disease was diphtheria. Fannie was a bright little girl, and much admired by all who knew her; but our heavenly Father hath called her from the evil to come. While the spirit is dwelling in peace with him who gave it, the body lies sleeping, awaiting the trump of God, when this corruptible shall put on incorruption. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death where is thy sting, Oh grave where is thy victory, &c. Then it (the body) also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. May our heaven y Father continue to bless our dear parents with his grace, to feel that all

things work together, for good to them that love God, to them who are called according to his purpose, is the prayer of the unworthy writer.

J. R. ROBERTS.

BEREAVED.

Our sympathies are with our dear brother Seth Woodall, whose wife departed this life on the 15th of February.

She was a kind, affectionate wife, a good neighbor, and deservedly popular among her many friends. She was a member of the Methodist denomination, and active and conscientious in doing what she considered right, and was kind to people of all persuasions.

Her children were very much devoted to her, and sadly and deeply feel their loss. Ah, what a loss is a dear mother, and a good wife.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— Could you get some of your preachers to come down this way and preach some? We have any amount of preaching here, but very seldom have any of your preachers. We now have a Railroad to this place, and if some would come they can leave the W. C. and A. Road at Chadbourne's, and come to this place. I know there are some here that love to hear them preach.

Yours very truly, J. H. JOLLIE.
Conway, S. C.

MARRIED.

W. F. Ireland and Miss Mollie Burch, at the residence of Elder J. A. Burch, the bride's father, by Elder J. M. Harris, on Feb. 16, 1888.

Wm. T. Taylor and Niss Mary Jane Dew, Feb. 14th, 1888, at Mrs. Edith Dew's residence, by P. D. Gold.

APPOINTMENTS

The following Elders will preach, the Lord willing:

JAMES CAVENAUGH

Goldstown Saturday before 1st Sunday in March
Chapel..... 1st Sunday in March
Cross Roads..... Monday

Smithfield.....	Tuesday
Clement.....	Wednesday
Hannah's Creek.....	Thursday
Hickory Grove.....	Friday
Reedy Prong.....	Saturday
Seven Mile.....	2nd Sunday

He will need conveyance.

ISAAC JONES.

Wilson Monday after 3rd Sunday in February	
Toisnot.....	Tuesday
Union.....	Wednesday
Old town Creek.....	Thursday
Tarboro.....	Friday
Lawrence's.....	Saturday and 4th Sunday
Deep Creek.....	Monday
Chukce.....	Tuesday
Conoho.....	Wednesday
Hamilton.....	Wednesday at night
Spring Green.....	Thursday
Flat Swamp.....	Friday
Briery Swamp.....	Saturday
Great Swamp.....	1st Sunday in March
Tyson's.....	Monday
Meadow.....	Tuesday
Mewborns.....	Wednesday
La Grange.....	Thursday
Goldshoro.....	Friday
Chapel.....	Saturday and 2nd Sunday

He will need conveyance.

J. W. BRAGG, (of Ala.)

Falls.....	March 11th
Williams.....	12th
Lawrence's.....	13th
Conoho.....	14th
Spring Green.....	15th
Skewarkey.....	16th
Flat Swamp.....	17th
Great Swamp.....	18th
Little Creek.....	19th
Tarboro.....	20th
Lower Town Creek.....	21st
Autry's Creek.....	22nd
Meadow.....	23rd
White Oak.....	24th
Wilson.....	25th

He will need conveyance. He desires to see as many of the brethren and friends as he can, as he probably will never visit this State again.

JAMES D. DRAUGHN

Big Meadow, Chatham Co, N. C.....	March 27
Norwoods.....	28
Bear Creek.....	29
Maple Spring.....	30
Suggs Creek.....	31 and April 1
Mt Taborn.....	2
Rock Hill.....	3 and 4
New Shepherd.....	5
Old Union.....	6
Tom's Creek.....	7 and 8
Wm Workman's.....	9
Pope's School House.....	10
School House near Brother Wm Sniders.....	11

Zion (North of Thomasville).....	12
Abbott's Creek.....	13
School House No. 1.....	14
Saints Delight.....	15
Ridings.....	16
Coes Creek.....	17

Where there two days given at one place the brethren can arrange one of the days at some other convenient place, if they so desire. He will need conveyance.

JAMES A. BURCU.

JOSEPH E. ADAMS.

Willow Spring.....	March 22nd
Oak Grove.....	24th and 25th
Brother J. R. Youngs.....	at night 25th
Durham.....	at night 26th
Eno.....	27th
Dutchville.....	28th
Shoe Fly.....	29th
Camp Creek.....	30th
Mt Lebanon.....	31st
Flat River.....	April 1st
Wheclers.....	2nd
Prospect Hill.....	3rd
Lynch's Creek.....	4th
Harmony.....	5th
Deep Creek.....	6th
Gilliams.....	7th
Pleasant Grove.....	8th
Lick Fork.....	9th
Wolf Island.....	10th
Matrimony.....	11th
Stoneville.....	12th
Pleasantville.....	13th
Sardis.....	14th
Abbotts Creek.....	15th
Pine.....	17th and 18th
Pleasant Hill (Iredell Co.).....	21st and 22nd
Philadelphia (Rutherford Co.).....	24th and 25th

He will need conveyance.

JOHN R. ROBERTS.

Haskins Chapel Tuesday after 4th Sunday in Feb	
Sandy Bottom.....	Wednesday
Beaver Dam.....	Thursday
Sand Hill.....	Friday
Muddy Creek Saturday and 1st Sunday in March	
Cypress Creek.....	Monday
Maple Hill.....	Tuesday
South West.....	Wednesday
Bay.....	Thursday
Stump Sound.....	Friday
Yopps.....	Saturday and 2nd Sunday in March
Wards Will.....	Monday
North East.....	Tuesday
White Oak.....	Wednesday
Haduotts Creek.....	Thursday
Newport.....	Saturday and 3rd Sunday
La Grange.....	Monday
Goldshoro.....	Tuesday night

He will need conveyance.

RECEIPTS.

Ala—W D Weaver 4	By C N Glenn
3 By R Jenkins 3	By J C Deason 2
Ga—By Elder J R Ressep 7	50 By
B T Brand 6	By Elder J A Mims 5

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Ind—M Corey 1 10 By Owen Hughes 2

Miss—J A Harriss 2

Mo—S F Stone 2

N C—By Wm Slade 1 50 J T Nelson 44cents Mrs W Deans 1 50 By Elder J R Gardner 1 50 E Winston 2 Calvin Atkinson 1 50 Col A J Heath 2 Miss Sallie Sauls 2 Barney Daniel 1 50 Elder J T Edgerton 1 50 James Herring 2 By Elder J A Burch 14 90 By J F Fields 2 By Elder J M Harriss 1 50 By W H Rowland 1 50 By G C Farthing 3 By Harriet Wilkerson 3 By Elder D R Moore 6 By J R Warren 8 By Elder B Greenwood 4 50 By D A Fields 5 75 By Elder J A Burch 3 50 T E Osborne 3 Mrs M E Griffin 1 50

Penn—Kate Longaore 1

S C—J H Jollie 1 By D Ballinger Sr 2 Mrs P Floid 3 A E Brown 1

Texas—G Graham 1 50 S Crittendon 1 50

Va—Elder J C Hall 2 Gidiam & Co 4

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

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

TRAINS GOING SOUTH.

Dated Jan. 8, '84.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 35, Daily, ex Sundae
Leave Weldon	4:05 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	5:17 "	.....	7:05 "
Arrive Tarboro	6:40 p. m.	.....	.....
Leave Tarboro	10:50 a. m.	.....	.....
Arrive Wilson	1:33 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	6:40 p. m.	.....	.....
Arrive Selma	7:59 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:40 p. m.	8:40 p. m.
Leave Warsaw	5:50 "	.....	9:35 "
Leave Magnolia	6:05 "	.....	8:40 "
Arrive Wilm'gton	7:40 "	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:30 a. m.	1:40 p. m.
Leave Magnolia	1:29 a. m.	10:43 "	5:25 "
Arrive Warsaw	.....	10:30 "	5:50 "
Arrive Goldsboro	2:43 "	11:50 "	6:52 "
Leave Fayetteville	.....	8:30 a. m.	.....
Arrive Selma	.....	9:40 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	3:02 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:08 "	8:20 "
Arrive Tarboro	.....	6:40 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
Train to Scotland Neck Branch Road leaves Halifax at Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:30 p. m., arrive Wilmington, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:33 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrive Nashville, 4:40 p. m., leaving Hope 5:15 p. m. Returning, leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 5:30 p. m. Returning leaves Clinton at 8:45 a. m., connecting at Warsaw with Nos. 14 and 66.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 91. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

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8 10	3 30	Goldsboro	4 39	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 39	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 50	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	1 51	5 53	
1 45	6 07	Morrisville	7 41	5 34	
2 13	6 27	Brassfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	12 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 45	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 29	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
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DEVOTED TO THE PRIMITIVE BAPTIST CAUSE

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BINDING, LOOSING.

(This communication of sister Phillips should have preceded the one recently published, as it is on the same subject, and introduces it.—ED.)

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16: 18, 19.

By request I give my views of the above.

Peter here represents all the apostles, as always when spokesman on questions applicable to all: and as such Jesus generally addressed him.

You remember Jesus had just asked them whom do men say that I, the Son of Man, am? Peter replied for all.—That some said one, and some another. Then Jesus asked, "Whom say ye that I am?" Peter again replied, "Thou art the Christ, the Son of the living God." Jesus answered, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build," &c. That is, thou art Peter, or thou shalt be called Cephas, which by interpretation is a stone, as representing a foundation principle; in that Peter as a pure Jew in every sense, and as first called and chosen to preach to "none but the Jews only," first therefore and in a natural or national sense, and as representing those first believing Jews—for the Jew first, and then the Gentile—answered to Abraham as "the father of

circumcision,"—the father of a multitude—the father and founder of that seed in whom all nations should be blest—for salvation is of the Jews—therefore might be aptly symbolized by a rock, as the foundation of a kingdom that should have no end;—the founder of a seed that should endure forever.

For not only Abraham, but also Isaac and Jacob, by representation, should be seen in the gospel kingdom of God.

But in the more direct and spiritual sense, Peter is the rock as embodying that spiritual revelation from the Father, and therein representing those first believing Jews, whom the Father like unto himself had revealed the Christ, the Son of the living God, which faith—and as a one faith—answered not only to that of Abraham, but to that stone that should be "cut out of the mountain" without hands; (Dan. 2: 34) in that they dissenting from the legal mountain, or Jerusalem, believed in Christ by the invisible "operation of faith, as the direct power of God; or as it were—were cut out of the mountain of God's righteousness (Ps. 36: 6) by faith in Jesus Christ, without hands, or any flesh and blood appliances, or visibly made systems to shape the belief. And as that little stone, answering to the kingdom of heaven, that was to be set up in the days of these kings—the then reigning Caesars—was the nucleus for "a great mountain;" (Dan. 2: 35.) So this regenerating faith became—as it were—a nucleus to which all gospel faith gathered—to which the Gentiles flowed" or rather the foundation rock on which the visible gospel structure was built. For the rock—the foundation, first; and then the building upon it,

and thus the kingdom of God cometh not with observation.

As confirming the foregoing idea, see the incidents recorded that distinguish Peter from the other Apostles. Not only was he the first one called, and the first one chosen, Mat. 4: 18 & 10: 2; but of the band commissioned to go and preach: Luke 9: and as yet "to none but the Jews only"—Acts 11: 19, his feet were the first washed—John 13. He was the first Apostle to whom Jesus appeared as risen—Mark 24: 34; the angel told those women "go tell his disciples and Peter he is risen"—Mark 16: 7, &c., &c. Peter answered to that rock as under commission to preach "to none but the Jews only," and as representing the faith before Jesus was slain. Upon Peter's revelation of the Father as representing the one faith of the first believing Jews, "I will build my church, and the gates of hell shall not prevail against it."

Then hear again the last commission of Jesus to the Apostles, to go forth and build. "Go ye into all the world and preach the gospel, and he that believeth and is baptised shall be saved, and lo I am with you always, even to the end." Peter personally represented only the rock: all the Apostles are included in the work of building the visible church. And so they—Paul taking the place of Judas—were endowed with extraordinary spiritual gifts, mostly for the special purpose of laying this foundation and building thereupon. And thus as "workers with God" or through these special gifts, Christ working in them, they went forth preaching the gospel, baptising believers, and constituting them into bodily visible organizations. And how well adapted? as that by the gift of discerning spirits, they were enabled to discern the spirit of an applicant for baptism, whether as born of God, or yet still in "the bonds of iniquity."

And thus as wise master-builders, this personal revelation of the Father to Peter, that answered to the circumcision of Abraham: or this "circumcision of heart in spirit, to which regenerating faith sings in answer: and in which

that circumcision by hands is fulfilled in gospel, they laid for a foundation.—While the according principles of their own baptism in body—set by the example and precept of Jesus Christ—they set and established as an ordinance admitting into the visible church. And thus builded their body together, fitly framing to Jesus Christ, the chief corner-stone, for "a habitation of God through the Spirit."

For "know ye not," says Paul, "your bodies are the temple of the Holy Ghost, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit which are God's."—1 Cor. 6: 19, 20. Also "know ye not ye are the temple of God, that the Spirit of God dwelleth in you?"—1 Cor. 3: 6. Again referring to this "Household of God," "Ye are built upon the foundation of the Apostle, and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord."—Eph. 2: 20. Peter also says, "to whom coming as unto a living stone, disallowed indeed of men, but chosen of God"—that is Jesus as this corner-stone, "ye also, as lively stones, are built up a spiritual house."—1st Peter 2: 5.

And when they had thus fitly framed them together, or constituted them into visible churches, and had set the ordinances "and established them in the faith," even in the one faith, and one Lord, and one baptism, according to Isa. 2: 5; and Mic. 4: 1; and Acts 9: 5; and Col. 2: 1; and had regulated them, for order and government, and had ordained Elders and Deacons &c., &c., they passed away together with their especial spiritual gifts that were given for this especial purpose. Nor can apostolic works succeed without apostolic gifts.

So, never again can the foundation of the gospel church be laid. All works in the way of advancing and upbuilding must be thereupon: for says Paul, "other foundation can no man lay than that is laid." And most solemnly

warns, "let every man take heed how he buildeth thereupon." And all material shaped by flesh and blood, or admitting human might and power, cannot be "thereupon." For this gospel building goes up from foundation "to headstone thereof with shoutings, crying, grace, grace unto it."

And what does this say for the claims of all those who have laid their foundation since, and whose shoutings is "work, work unto it?" Simply, but surely, that they are not of this Building.

And never again is any man authorized to constitute a church. And never again is any man authorized to go forth, and finding a believing applicant and "much water," to baptise a person—as Phillip did the Eunuch—without the sanction and as duly authorized by the church.

But, who but the Primitives, can trace their foundation to the Apostles? who but them, by the cry of "grace, grace unto it," can prove they are builded thereupon? Who but them, so few, and poor, and despised, always, yet as surviving near two thousand years, as almost constantly assailed by floods of persecution. Many claim they are of this Building, and on this foundation in that the gates of hell have *not* prevailed against them?

"And unto thee will I give the keys," &c.

R. ANNA PHILLIPS.

LOVE.

"Above all things have fervent charity (love) among yourselves." Peter; 1st Epistle, 4:8.

"Now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love) Paul; 1 Cor. 13:13.

"Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." John; 1st Epistle, 4, 7—8.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know

that ye are my disciples, if ye have love one to another." Jesus Christ; John 13, 34—35.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing." Peter. 1st Epistle, 3, 8—9.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves."

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined-together in the same mind and in the same judgment." I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."

"Charity (love) suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, believeth all things, and never faileth." Paul; Philip. 2:1—3; 1 Cor. 1—10; Eph. 4:1—6; 1 Cor. 13:4—8.

"Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren." John; 1st Epistle, 3—16.

"Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may

be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." *Jesus Christ*; John 17; 20-21.

May all the spiritual-minded readers of this article be divinely enabled, in the outset, to give solemn and profound attention to the above cited most important Scriptures. No matter what may be our faith, or knowledge, or eloquence, or alms-giving, or bodily sacrifice, says the Holy Ghost, all our professions of religion, without the possession of unfeigned and perfect love of our brethren, is but empty, useless and hypocritical formalism—sounding brass, or a tinkling cymbal. 1 Cor. 3. Without the Spirit of Christ, which is a Spirit of love and humility and peace, we are not at all qualified to discuss any religious subject, either publicly or privately. But a discussion under the influence of that Spirit can produce nothing but good results. We are commanded by the Apostle John "not to believe every Spirit but to try the spirits whether they are of God." 1 John 4:1. The weakest of spiritually minded brethren can easily decide whether a disputant shows a good or a bad Spirit, and which disputant shows the most of the one or the other spirit. If love fills the heart, it will flow out through the tongue or pen; and so will hatred, if the heart is filled with bitterness. Love is shown in forbearance and forgiveness; in meek and tender admonition and reproof; and in a brotherly desire to build up one another in our most Holy faith, and to receive instruction from any who can impart it. Sincere love of the truth will cause us to desire, not so much to be consistent as to be scriptural; and, indeed, unless we are infallible, or receive no new light, our present views may not always be consistent with our former views. The scriptures are the only perfect and infallible standard of truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. It does not matter whether our finite, sin-weakened, and sin-darkened minds can thoroughly

understand the consistency of the scriptures or not; the scriptures are true, and also consistent, if properly understood; and the truly humble child of God will accept every one of their declarations as entirely and eternally true. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—1st Tim. 3: 16, 17. Observe that "all scripture is profitable for doctrine;" and, therefore, every scripture bearing on any doctrine must be taken into consideration in order to obtain a scriptural view of that doctrine. Many scriptures plainly teach the doctrine of the predestination of all things (Gen. 1: 1; John 1: 3; Colos. 1: 16, 17; Acts 15: 18; Isa 46: 9, 10; Eph. 1: 2; Acts 17: 26; Matt. 10: 29, 30; Prov. 16: 33; Eph. 1: 11; Isa. 26: 12; Philip 2: 13; Gal. 5, 22, 23; Eph. 1: 3, 6; Rom. 8: 28, 31; Acts 4: 28; First Cor. 2: 27; Luke 22: 22; Acts 2: 23; Gen. 37: 28; 45: 7, 8; 50: 20; Exod. 9: 12; Psalm 17: 13, 14; Isa 10: 5, 7, 12; Job 1: 12, 21; 2 Sam. 16: 10; 24: 1; 1 Chron. 21: 1; 2 Cor. 12: 7) while other scriptures teach, with equal plainness, that the creature is voluntary in the commission of sin, and responsible for his sins, and that God's predestination of sin was not of an originating and compulsive, but of a permissive, directive, restrictive, and overruling character—the almighty power of God limiting and overruling sin for the good of his people and the glory of his name (Mal. 4: 2; 1 John 1: 5; Psalm 145: 17; Isa 6: 3; Rev. 4: 8; 1 Peter 1: 16; Heb. 6: 18; 2 Tim. 2: 13; Gen. 1: 31; 2 Peter 2: 4; Jude 6; John 8: 44; James 1: 13, 14; 1 John 2: 16; Gen. 2: 16, 17; Gen. 3: 50; 20; Exod. 8: 15; Zech. 7: 9, 12; Hosea 13: 9; Deut. 5: 28, 29; 32; 29; Psalm 81: 13; Isa. 48: 18; 65: 12; John 5: 40; Matt 23: 37, 38; 2 Chron. 32: 31; Job 1: 12; 2: 6; Psalm 81: 12; Mark 1: 34; 5: 13; Luke 8: 32; 22: Acts 2: 23; 7: 42; 13: 18; 14: 16; Rom. 1: 26, 28; Rom. 9: 22; Psalm 76: 10;

Rom. 9. 33.) If we are under the influence of the Spirit of God, we will neither deny or ignore, nor desire to deny or ignore any of these or any other scriptures; but we will desire heartily to receive and clearly to understand all the words of divine inspiration; nor will we construct or explain a scripture doctrine in such a way as plainly to contradict the teachings of other scriptures. The fact that the Ark of the Covenant and the Brazen Serpent were made in accordance with the command of God (Exod. 25. 10, 22; Numb. 21. 8, 9,) did not make ancient Israel's adoration of these things any less idolatrous and offensive to the Most High (1 Sam. 4; 2 Kings 18. 4;) neither will the worship which the people of God in the present century pay to the bible or any doctrine or commandment of the bible or any ordinance of God be any less idolatrous and offensive to the only truly Adorable One, the Holy and Merciful Sovereign of the Universe.— We are to worship and serve the Lord our God only (Matt. 4; 10; Exod. 20. 3; Rev. 22. 8, 9,) and not to adore and sacrifice all else to anything below the Creator, whether it be the work of God or the work of man, or the language of inspired or the language of uninspired men, divine words of human invention. Nothing must be substituted for God. By the power of the indwelling Spirit of God, we are to flee idolatry (1 Cor. 10. 14,) keep ourselves from idols, (1 John 5. 21;) all of us being merely brethren, to acknowledge Christ as our only Master, our only Prophet, Priest and King (Matt. 23. 8, 12; Deut. 18. 15; Acts 3. 22; Psalm 110. 4; Heb. 3. 1; Psalm 2. 6; John 1. 49;) and to stand fast in the liberty wherewith Christ hath made us free, and not be entangled with the yoke of bondage even to the divine ceremonial law, much less to human authorities (Gal. 5. 1.) We are not to engage in unwholesome, unprofitable, and subverting logomachies, or wars of words, with our brethren (1 Tim. 6. 4; 2 Tim. 2. 14;) and we are not even at all to desire to disobey our Lord's commands for us *not to be called masters*

(Matt. 23. 8, 10; James 3. 1;) *not to be lords over God's heritage* (1 Peter 5. 3,) *not to exercise dominion over the faith of our brethren* (2 Cor. 1. 24;) remembering that even the Apostles were only ministers by whom we believed, even as the Lord gave to every man (1 Cor. 3. 5, 6,) and that whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." (Matt. 23. 12.)

So shall we walk in the light, as Christ is in the light, and have fellowship one with another (1 John 1. 7;) so shall we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace (Eph. 4. 1, 3;) so shall brotherly love continue (Heb. 13. 1; Rom. 12. 10;) so shall we realize how good and how pleasant it is for brethren to dwell together in unity (Psalm 133.)

SYLVESTER HASSELL,

Williamston, N. C., Feb. 26, 1888.

A GREAT SUFFERER.

The greatest sufferer in the whole circle of my acquaintance, and the one most sorely in need of pecuniary assistance, is brother *Bartley Perkins*, of Wilson County, North Carolina. He has begged me to appeal to the brethren, through the LANDMARK, in his behalf. He is a Primitive Baptist and in good standing. For 13 years he has been grievously afflicted with rheumatism and able to do no work and for eight years has not stood on his feet. His body is dreadfully distorted; his head permanently bent at a right angle to his body; his arms and legs swollen, misshaped and useless. Except when under the influence of opiates, he is never free from pain. All his scanty means have been exhausted in supporting him and paying his doctor's bills. He is, therefore, penniless. Under his terrible sufferings, he seems to me to show a meek spirit of christian patience and resignation.

The Lord said to his ancient people

"The poor shall never cease out of the land; therefore I command thee, saying, thou shalt open wide thine hand unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11. And again: "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Zeph. 3:12. The Lord Jesus Christ says: "Ye have the poor with you always, and whosoever ye will ye may do them good." Mark 14: 7. All things whatsoever ye would that men should do to you, do ye even so to them." Math. 7:12. Inasmuch as ye have ministered unto one of the least of these my brethren, ye have done it unto me." Math. 25: 40. Paul says: "Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:10. James says: Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world"; and again, "Faith without works is dead." James 1: 27; 2: 20. And John says; "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3:17,18.

Luke relates: "Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judah; which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 2: 29, 30.

I heartily commend our poor and afflicted brother Bartley Perkins to the charitable remembrance of all our brethren. Any money sent for him to Elder P. D. Gold, Wilson N. C., will reach him.

SYLVESTER HASSELL.

DEAR BROTHER HASSELL:—I have availed myself of this pleasant opportunity of writing to you. So as you may see that I am yet in existence. Yes I am yet living, but can't say that I am better. Not in one particular Brother Hassell; I am greatly in need of money. I write to you for advice about the mat-

ter. Will you try to raise me some money or do you think it would be best for you to write a letter to the LANDMARK and state my case as you well know my conditions every way, as to bodily afflictions and as to my pecuniary circumstances.

I have been down thirteen years since I have been able to do any work, it has been eight years since I stood on my feet. I had a little farm and when I was taken down I was doing well, making my own supplies. My wife died and necessity drove me to sell my farm, and the proceeds have all been spent in taking care of me and paying doctor's bills.

I have nothing now only as I beg it. I ask you please not think hard of me for begging you. Now abideth faith, hope, and charity, of these three abideth charity. You can do as you please, you may send this letter to the LANDMARK and also write one yourself do as you think best, I remain your dear brother.

BARTLEY PERKINS.

P. S. Let me hear from you soon.
Moyton, Wilson Co. N. C.

DEAR BRETHREN:—I have a desire to write to those who feel the need of a Savior, who is able to save his people from their sins.

Just such a Savior is found in Jesus, The angel of the Lord said, "Thou shalt call his name *Jesus*; for he shall save his people from their sins." Matt. 1:21. The word "Jesus" means a Savior. "There is no name given under heaven among men whereby we must be saved." The prophet in speaking of Jesus says, "In his love and in his pity he (Jesus) redeemed them." Then it was not because his people had, or that he saw that they would do good that he redeemed them; but in his love and in his pity he redeemed them.

"And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."—Isa. 63: 5.

He did not say my arm and your arm brought; but mine own arm. The word

"arm" as used here signifies power. Then it was by the power of his own everlasting arm he brought salvation unto his people.

He bowed and the Lord laid upon him the iniquity of us all.

We were found guilty and the penalty was death. Justice demanded full payment; but as we had sold ourselves for aught we had nothing wherewith to pay. Therefore, it was in his love and in his pity he redeemed him.

But Jesus died for our sins. This was all that divine Justice required; and, therefore, Jesus shows his wounded side and hands and says, "Father, I have died for them,—forgive!" Justice folds her arms and says, "I demand no more. This is salvation by grace! Now Jesus can say with authority to poor trembling sinners, "Thy sins which are many are all forgiven thee."

And when a poor trembling one hears the joyful sound, "Thy sins which are many are all forgiven thee," the name of Jesus is made sweet and precious to them, and they can sing with the Spirit and with the understanding also.

Then our song may be.

"How sweet the name of Jesus sounds,
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fears."

But we cannot always enjoy his peaceful presence, and when he hides his smiling face from us for a little season we are filled with doubts and fears. Then we cry unto God, "Bring my soul out of prison, that I may praise thy name."

"Oh, could I but believe!
Then all would easy be.
I would, but cannot; Lord, relieve;
My help must come from thee."

He humbles his littles ones that he may teach them to know that he is God and causes them to feel their dependence upon him, when they have exhausted all their human skill and failed; then they feel they are poor helpless creatures. Then they cry unto the Lord, "Give us help from trouble! for vain is the help of man." They call upon the Lord for mercy and he delivers

them. Why do they call upon him? Why, it is because they have nowhere else to go. "All that call upon the name of the Lord shall be saved. But says Jesus, not every one that saith unto me, Lord, shall enter into the kingdom of heaven." There is a difference between saying Lord, Lord, and in calling upon his name. But dear reader, are you hungering and thirsting after righteousness? If so; you "shall be filled." Do you feel to be a poor lost sinner? If so, Jesus is your Savior, Jesus came to seek and to save that which was lost; and not to call the righteous but sinners to repentance. If you have never felt that you were a sinner; you have no right to claim Jesus as your Savior.

F. P. BRANSCOME.

DEAR BRETHREN GOLD AND LESTER — I have been feeling impressed for some time to write to your precious paper which comes heavily laden, with good news from a far off country; but I have neglected, owing to weakness, both of body and mind. I will endeavor to do so though, with the help of my heavenly Father, provided he will extend his power and mercy.

Though I have nothing as a standpoint, except the precious blood of our Redeemer, which was shed on the tree of the cross after he had borne it up,—Mount Calvary, in agonizing pain. Just think of it poor pilgrims, who have traveled, and are traveling from Babylon to Zion, laboring under a load of sin and tears. Was he not an amazing sight? Just think of his hands and feet all torn with nails, received by those cruel ruffians. His bleeding side, his crown of thorns. Amazing love! What wondrous love is this that caused the Lord of bliss to bear that dreadful curse for my soul? Oh! why should I ever get in such dark, gloomy places? Is it for sin and disobedience of me which causes the Lord to turn his pleasant smiles and sunshine to frowns and dark clouds, which cause the whole universe to be darkened? Surely the candle has been put under the bushel, but is it possible that it must not be re-

moved, that the light may not shine on the road that leads me to the Tomb.—Oh! that it may be removed, and that my darkness may be turned to light, my sorrowing to rejoicing, and my cursing to praising and glorifying the Lord God Almighty who rules in the heavens and the earth. It seems as if my talent (if I ever had one) has been taken from me, and given to one who had ten, and that I am left destitute of anything to work with. Sometimes I feel so vile, so prone to sin, that I fear I am not born again. If I am born again, why can I not live holy? Because nothing pure and holy can dwell in this sin-defiled world where skillfully satan sets traps in my way. If I am so often caught in his snare, will I not after a while become so forgetful of him who died for the sin of all his people, that I will not even thank him for the greatest blessings which he causes to be spread among his people. Will the Bride ever get weary and tall away?—No, never; and he set up an ensign, which will point you to the gate which stands open, awaiting the happy pilgrim.

Young Brethren and Sisters, does the devil ever try to persuade you that you are too young, and that you will be weary before your warfare is ended, and wish that you had not so early begun? If he does, say: "Get thee behind me, satan," and he will flee from you. Let not satan, in his enticing ways, draw you from the paths of peace and draw you from your steadfastness, but keep him under your feet, and let your light so shine that men may see your good works and glorify God in heaven.

I would be extremely obliged if Bro. Joel Marshall would send me a copy of the song he composed, either publicly or privately.

MARY E. ASHWORTH.

Gusto, Pulaski County, Va.,
January 24th, 1888.

Wealth gotten by vanity shall be diminished: but he that gathered by labor shall increase.

A faithful witness will not lie; but a false witness will utter lies.

WHY?

ELDERS GOLD AND LESTER:—Dear Brethren—I desire to ask the traveling ministers one or two questions: Why is it that none of them come to Pleasant Hill, Edgecombe county, N. C., in their appointments? We are down in the valley, it seems to me, and none cares for us. Brethren, is it because we have been in confusion so long? If so, we are weak you know. Come and see us and see how we do. It may be because you are treated coolly when you come, but remember we are all poor people, and no money to spare, but what little we give is given in the name of the Lord, I hope. May God put it in the minds of the brethren to visit old Pleasant Hill, again, and bring the good news or glad tidings from a far country, that our hearts may be made glad and be refreshed unto a lively hope through the gospel. Oh brethren, pray for us that our faith fail not, but that we may press on to the mark for the prize of the high calling of God in Christ Jesus. Oh Lord, bless us with the wisdom and understanding to set righteous judgments in thy courts and let not the minister have respect of persons, but rightly divide the word of truth, giving each his portion in due season.

Dear Brethren Gold and Lester, we would be more than glad to see your faces at our place of worship. Brother Lester, come and see us, for in my mind there are not many in the Baptist ranks that are more profitable than you. Why? Because the Baptists are not putting their trust enough in David to smite Goliath. They are looking too much to Saul, but Saul cannot conquer him. He is a giant, a man of war from his youth. Trust in Daniel, tho' he be a stripling boy, and comely, or of a fair countenance. Trust him, for Goliath is out to-day defying the armies of the living God. And he (David) is your Captain and King. Look not to Saul for deliverance, for the flesh profiteth nothing, but the Spirit giveth life. Here are the two set forth—Saul and David. I am not able to rightly divide them, but a hint to the wise is sufficient.

I look over the appointments in every LANDMARK I get to see if any of the brethren are coming to Pleasant Hill, but I see none, no not one. May God send one to that place for good, is my desire, for Christ's sake. There has been a time when everything was revived up here, and some coming telling what great things the Lord had done; but there is a cold time now. I hope the winter will pass over soon, and the spring may open with fruits of glory to God, and the birds be heard to sing, and the voice of the turtle be heard in our land. Oh, that I could see the people coming home and telling their friends what great things the Lord has done. How I could rejoice in it, but the Lord works all things after the counsel of his own will, and it may be that the Lord holds us in a cold state to try our faith. The Lord is not weak that he could not gather them, but it is to try them, and thus far shalt thou go, and no further.

J. D. FLY.

Whitakers: N. C., Feb. 20, 1855.

(Republished by request.)

ELDER P. D. GOLD, DEAR BROTHER;

I have had a desire to write out my little experience, but feeling my incompetency and unworthiness I have never done it, but if it is the will of the Lord I will in my weak and feeble way try to tell you something about the Lord's dealings with my poor soul, if I am not deceived. In the year 1870 my father was going to the Country Line Association and wanted me to go with him for company, and I, like all other young people was willing and ready to go, not thinking anything was going to take place to keep me from enjoying myself, but to my great surprise, on Monday while Elder Bodenhammer was preaching I was made to feel myself a sinner, justly condemned before God. I sat there and cried and could not help it to save my life, for I felt like my poor heart would break, but I did not know what was the matter with me. On my way home I felt lonesome and desolate.

I would try to keep from it but I could not help it. I could see Brother Bodenhammer and hear his voice for more than a month after I heard him preach. His sermon rang in my ears, and oh how bad I wanted to see him and hear him preach again, for I wanted to know if he could tell me what was the matter with me, for I did not know, but I passed it off the best I could. I would try not to think about how bad my mind was troubled, and I could not tell why it was for I was blind and could not see. But in April 1872 while sitting under the sound of old brother Wilson's preaching I found out what was the matter with poor me. He went on to tell his feelings when he was under conviction. He described my feelings so near that I knew in my mind it was conviction for sin was what was the matter with me. I went mourning and grieving all the time on the account of the awful condition that I was in. I would go off and fall down on my face and try to pray, but the more I tried the worse I got. I would sometimes think that I was so wicked that God would not hear me.

Brother Gold, my mind became so distressed that I would often say, oh, that I had not been born, and then again I would think that I was here for some purpose unknown to me, and it would make me cry and say, Lord have mercy on me, a poor lost and ruined sinner. I would read my bible for comfort and consolation, but not one bit of comfort could I find. It seems I could find comfort for everybody besides poor me. I could find comfort nowhere till I became most miserable, for I thought that I had a heart disease and that it would kill me soon if it did not get better, and instead of its getting better it got worse fast. I recollect one day I was weaving, and went in where my mother was, after some water to drink, I was feeling so bad that day I lay down on a bench by the table and said to my mother, mamma I am not going to live long, for I have got a disease of the heart and it would kill me.—Her answer to me was, get up

from there and go to work. I rose up immediately and went back to my work but I did not stay long; was so heart-broken that I left and went off to pray, and beg the Lord for mercy. But all I could say was Lord have mercy on me a poor sinner. I went with my head bowed down and tears of sorrow streaming from my eyes. It seems to me that I was the most heart-broken creature on earth. I would read the LANDMARK to see if anybody else had ever had such feelings as mine, and I found out that they did, though it seems like mine was an outside case. I could see a chance for everybody else but poor unworthy me, and there was no chance as I could see for me to escape the punishment of hell, and oh, how I did dread that awful place, and these words would often come to me, without a change you cannot be saved, you must be born again. This made me feel awful. I tried to do everything that lay in my power to do, and what was that? It was all nothing in the sight of God. I would go to preaching and try to look as bright and cheerful as I could, but oh me, I would hear something that would cut me to the heart so bad that I could only say, Lord be merciful to me a poor sinner, for I felt like I was a miserable sinner. All I wanted to hear was to hear the members talk and tell what they hoped the Lord had done for their poor souls. I did not want anybody to know my condition, so I kept it concealed as close as I could. I would often do things that would cramp me to keep young folks from thinking that something was the matter with me. In January 1874 I was invited to a party by one of my school mates. I told him I did not want to go, for I did not believe in such doing anyway, but he insisted so hard on my going that I went, and early in the night something seemed to say to me, what do you mean by being here in the condition you are now in. I did not know what to think to hear anything talk that. I wanted to be at home so bad and away from their party, and I thought then, if God would forgive me for going, that I would never go to another, and I never

have been since.

In the latter part of January 1874 I was taken down with the measles. I did dread it, and the thought of being confined to the house bothered me, I wanted to be so I could go off to some lonely place to beg the Lord for mercy, but I could not go, for it would not do for me to go in the air, as it was dangerous, though I was confined to my bed from Tuesday until Friday I began to get a little better, and late Friday evening I sat up a little while and became wearied, and felt like I was going to faint, and got up and got to my bed and fell down across it and lay there a while. It does not seem like I was asleep, but I must have been. It seemed like the house was full of people, and among them, brother, Bodenhamer. He said that he was going to pray, and I begged him if he prayed for anybody, to pray for poor me, for if there was anybody on earth that needed praying for, I did. He fell down and laid his hands across my knees, and laid his head on his hands, and by his left side, knelt a young man, and I put my left hand on Elder Bodenhamer's head and my right hand on the young man's head, and I sevenfold with praying done in all my life. This was in a dream, but it was something to show an unworthy me. Dear brother, if any poor mortal on earth needed praying for I surely did. The very breathing of my soul was, Lord have mercy on me a poor sinner, but I kept on getting worse and worse. I could not get rid of my heavy burden of guilt and sin - It seemed to be pressing me down so low that I could not stand it, but I went on the best I could, pleading for God's great mercy.

In April 1874 I lost my speech, and it was for three months that I could not speak above a whisper.

Dear Brother, this caused my trouble to increase, for I thought it was a judgment sent upon me for my wickedness, and I did not ever expect to get any better, for I felt myself sinking down in a gulf of dark despair. I became so diseased both in body and mind that I was not able to do scarcely anything. I

went on grieving over my lost and ruined condition, every day getting worse, and on the 15th of June my father carried me off the distance of twelve miles to stay awhile with a doctor. I stayed awhile and he did the best for me he could, but by the help of God I did gain my speech. During that three months I don't think I slept an hour during the time. Of a night my troubles were so great I was afraid to go to sleep, for it seemed to me if I but shut my eyes the devil would have me.

Dear brother, if any poor heart broken soul ever tried to pray, I did, but the more I tried the worse I got. The family with whom I was staying would say, what is the matter with you, you are not like you used to be. I would shake my head as if to say nothing, when oh, the trouble I was in I can tell nobody. I have gone to the table and sat down to eat when I would get up without eating a mouthful. I felt too mean, too miserable, and too sinful and unworthy to put anything in my mouth, and no one who has not these feelings knows anything about it. I got to a place where I felt like I had no friend on earth or in heaven, and everybody was an enemy to me. It seemed to me that my parents were the worst enemies that I had. But now I know that it is all imagination on my part, but I grieved over it and thought because I was sick everybody hated me, I went off one day, I believe it was the 15th of July, and when I left I did not know whether I would ever see the house again. I went off in a lonesome solitary place to try to pour out my feeble prayer to God once more. I got there and fell on my face and tried to pray to the Lord once more while I lived. All that I could say was, Lord have mercy on me a poor sinner. It seemed to me that my prayers would sink in the ground and never rise as high as my head. I got up and thought I had better go to the house lest finding me absent they would be uneasy. So I returned to the house again, picked up my bible to read and see if I could find one precious promise for poor me, but no, I found none for me in that

blessed and holy book, so I put it down and went and lay down to rest, as I was very weak. And while I was lying there, in deep distress, meditating over my awful condition, my pillow was wet with tears, for it came to me just as plain that I had only two more weeks to live. My time to die was the 28th of July, 1874, and oh! what a trying time was this to poor sinful me, when I was without hope, and without God in this world, and to think that I must make my bed in hell was more than I felt I could bear, and I away from home. The first week I rather knew how times went, but I was miserable. The last week I had to live was the most distressing one to me I ever saw in all my life, to think of death and afterwards that awful punishment that was due poor me, and I could see no way for poor me to escape. I was so troubled I did not know the days of the week correctly. Every day grew worse until I thought I could never stand the punishment due for me. Now comes the last day, it being the 28th of July, 1874. Half past twelve was my time to die, and oh, brother Gold, that day I never shall forget, nor will I ever be able to describe my feelings, for it is out of my power to do it. That day I don't think I breathed without saying, Lord, have mercy on me a sinner. I craved to see Elder Bodenhamer above everybody else. In my whole troubles that was one thing I did crave, and now my last day on earth is almost gone. I stood and watched the sun go down behind the western hills, never expecting to see the sun rise and set anymore. I was listening and looking, I heard a dove mourning. It sounded as lonesome to me as anything I ever heard. I turned my back to it and went in the house and on up stairs with tears streaming from my eyes. My prayers, it seemed to me, did not rise above my head. I then retired and folded my hands across my breast, and soon was as helpless as an infant, for it was impossible for me to move either hand or foot, and if there had been ten thousand pounds on me I could not have felt more tightly pressed down.

And now, brother Gold, it is eleven o'clock, and there is only one hour and a half for me to live. What do you suppose my feelings were at that time, when I had no hope at all? I was just as confident of going to torment as I could be. I lay, and the tears flowed from my eyes, and I could not move my hands to wipe them away, and the time now came for me to die, and these words were spoken to me, "Oh daughter, be of good cheer, thy sins which are many are forgiven thee." Then it seemed to me that if I had ten thousand tongues I would have used them all in praising my God for the great and wonderful work he wrought in me in a few moments. I wanted to see my father and mother and tell them what great things the Lord had done for my poor soul. But something seemed to say to me, Don't you tell it, you are deceived, and you will deceive them and cause them to see trouble.— That was a cross to me, but I would not have told it for pay. A few nights after this I went to sleep and dreamed of seeing two companies of people.— One was a small company and the other was the largest company I ever saw, and between them was a pit that was so deep that I could not see the bottom of it. It was about twenty steps across. On the east side of it was the small company, and the large company was on the west side. The small company represented the true church of Christ, and the other was the Arminian world. They were the worst confused people I ever saw. I was commanded to cross over the pit, but knew that if I attempted to cross the pit I would fall and go to the bottom, to that place called hell. I was commanded again to cross over. Then I crossed over without any trouble, and when within about two steps of this awful place there stood two ministers with their right-hands extended to me. They were Elders Wilson and Bodenhamer. They took me by my hands and soon led me out of danger. My love for these two ministers, it seemed to me, was greater than I had for any others. If there was any people on earth that I

did love it was the Primitive Baptists, and if there is any people in this world to day that I love it is this poor, despised people. Though I am a poor despised worm of the dust I love the truth as it is in Christ Jesus.

Then I felt that I could live no longer outside of the church, so in June, 1877 I went to preaching with the intention of offering to the church, but there was no preaching. Then I thought I would wait until the fourth Sunday in July, as then it would be quarterly meeting, and I would see brother Wilson or brother Bodenhamer. I would be present when I offered to the church, and waited one of them to baptize me, but as Elder Bodenhamer lived so far from me I did not know whether I would ever see him again. So the week before the second Sunday in July my mind was so much distressed I took my paper, pen and ink, and sat down and wrote a short note to Elder Wilson requesting him to come to our July meeting, and the third Sunday in the same month I heard that Elder Bodenhamer was to be at Sandy Grove. I went, for I wanted to see him and Elder Wilson together—I saw them both. I asked brother Wilson if he would come to our July meeting; he said that he could not come, but that Elder Bodenhamer would do as well. So on Monday he preached at New Hope, and after preaching the door of the church was opened for the reception of members. The first thing I knew I was up there, and after a while I told what I hoped the Lord had done for my poor soul, and to my great surprise I was received without being asked a question, and it did not seem to me that I had told anything that was worth hearing.

Brother Gold, I told you of a dream I had. I will now tell you the interpretation. The two ministers that extended their hands to me, it was in joining the church, and in being baptized. I believe that it was the will of our blessed Lord to send him when he did, and when I joined the church he had the blessed privilege (to me) of extending the right-hand of fellowship. I think that was a token of his taking me

by the right-hand with his right-hand; and when I was baptized, brother Wilson did it, and he took me by my left hand with his right-hand. When he led me into the water I was willing to follow my Lord and Saviour down into the liquid grave, and after I had done it I felt perfectly easy, and that heavy burden that I had carried in my bosom for six long years and eleven months was gone, and I felt perfectly light and happy for three weeks, and I thought that I would never have any more trouble, but I soon began to have doubts and fears. I felt like I had done wrong in everything, for it seemed to me that I could not do anything right.

The truth is what I love and feast upon, whether I am a child of God or not. That is one thing I don't know, but I have a little hope sometimes that I am, for he says, "come unto me all that labor and are heavy laden and I will give you rest." I feel that he has given it to me.

I am truly your unworthy sister, if a sister at all.

MARY C. STEWART.

Barclayville, Harnett County, N. C.,
Sunday, September 15th, 1878.

— — — — —
" FOLLOW THOU ME."

(John 21 : 22.)

The words, "Follow thou me" were spoken by our blessed Saviour; by one who spoke as never man spake, and guile was never found in his mouth.—All of his words are words of wisdom, and they are full of meaning. He had no idle words to give account of in the day of judgment; and in every word that he spoke was he justified. Yea, he taught as one having authority, and not as the scribes.

Now my prayer is that I may be led by the Holy Spirit of God to write according to his word, and according to the experience of his dear children; and if I write according to the word of God, I shall write according to the experience of his people. For it is said in his word, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." If we were not

the children of God, and were not taught by him the great and glorious truths of the gospel, we could not speak the same language. We could not be rejoicing in the same great and glorious truth, and with joy proclaiming,

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

The words, "FOLLOW THOU ME" were spoken by our Lord to Peter in his last appearance to his disciples of which John speaks. The Saviour had just said unto Peter thrice, "Lovest thou me?" had thrice said, "Feed my lambs, feed my sheep." Now the work which our Lord had assigned to Peter was to feed his little flock. Fear not little flock, for it is your Father's good pleasure to give unto you the kingdom."

And when he had given him his charge, he said unto him, "Follow me." In verse 18th, our Lord declares unto Peter under what difficulties he should perform this work; that imprisonment, bonds, and a fearful death awaited him; is I think, the substance of the verse.

Now Peter seemed to believe that his lot was harder than that of the other disciples; for we hear him saying, "*And what shall this man do!*" Now this was evidently a carnal question, for Jesus saith unto him, "If I will that he tarry till I come, what is that to thee?—FOLLOW THOU ME." Now to be a follower of the meek and lovely Lamb of God, includes self-denial; and oh how bitter it is to the flesh to deny self! But Christ says, "If any man will come after me, let him deny himself, and take up his cross, and FOLLOW ME."—Matt. 16 : 24.

I hope I am one of the followers of the Lamb of God; but I often feel that I am following him afar off. Yet I do desire to follow him whithersoever he leadeth me.

Now why do the people of God desire to follow him? It is because God has led them to see the beauties in holiness. He has made them willing in the day of his power in the beauties of

holiness.—Ps. 110: 3.

Now we cannot even desire to follow one whom we have not known, or heard. For, once we knew not Jesus, and then he seemed, "a root out of dry ground, without form or comeliness."—Isa 5: 3 2. "And we hid as it were our faces from him; he was despised, and we esteemed him not." But now to us, he is the chiefest among ten thousand, the one altogether lovely. Yes to know Jesus is to love him, and his ways better than all earthly things and earthly ways. And as his wisdom, power, majesty, and grace break upon our minds, admiration, wonder, and awe must fill our souls. Old things have passed away, and behold to us, all things have been made new. Yes the things we once loved we now hate, the things we once hated we now love. We have been made sick of sin; and made to love Jesus and his dear children. We love Jesus because he first loved us, and gave himself for us. We love his people because they love Jesus, and love to take of the glory of his kingdom, and to tell of his great power.

WHY SUCH A CHANGE? The reason is very plain, for the eyes of our understanding are enlightened, and are fixed by the glorious Son of God upon him who is all fair to behold. Yes dear child of God, if you are cast down, and feel to be the least in your Father's house, I can say to you in the language of one of old, "Behold the Lamb of God which taketh away the sin of the world." If you are hungering and thirsting after righteousness, the promise is unto you, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If you are mourning because you feel that you are a great sinner, the promise is unto you, "Blessed are they that mourn, for they shall be comforted."—Christ says, "Fear not, I am he that is alive, and was dead, and behold I am alive forevermore." My Father's children, have you ever thought how much Jesus loves you? "Yea I have loved thee with an everlasting love, therefore with love and kindness have I drawn thee." "Greater love hath no man

than this that a man should lay down his life for his friends." Yes Jesus died that we might live; "he became poor that ye through his poverty might be rich." Yes he has done all things well. "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed"—Isa. 53: 4, 5.

O, how rich are the blessings that flow through the channel of his everlasting love to poor perishing sinners. O, sinner! sinner! hear him crying in the last agonies of his suffering: "It is finished, it is finished." Redemption's work is done. Yes, the law is satisfied. The heirs of promise are redeemed, and their sins all canceled in his precious blood, to be remembered no more forever. Yes Jesus has obtained salvation for all of his people. Dear brethren when by an eye of faith we can look to Calvary's bloody brow, and hope that our sins were remembered there.—When such rich grace is so freely bestowed on such poor sinners as we are, O how humble and thankful we should feel.

Yours in hope and unworthiness
F. P. BRANSCOME.

Princeton, Va., March 20th, 1896.

A LOVELY EXHORTATION.

ELD. P. D. GOLD DEAR BROTHER IN CHRIST:—Your paper is of inestimable value to me. The communications and experiences of God's children, with your sound editorials, are a great solace and comfort to me in my lonely hours. Situated as I am, I rarely hear a sermon preached, and if it were not for my bible and LANDMARK, I would often hunger for the food of the gospel. I read the experiences often with tear-bedimmed eyes, when they speak so plainly of my own feelings; many whose faces I have never seen, yet I feel that I know them well, and that they are my true friends.

I have so often wished, that I was a ready writer, that I might comfort some feeble saint, as I have been comforted, but when I see so many abler pens engaged in the service, I naturally shrink from the task.

My imperfections rise so forcibly, I am at times compelled to forbear. Like Martha I am cumbered with the cares of life; and I can readily find many excuses; but when I attempt to excuse myself with weakness, my conscience reasons with me, are we not covenanted to bear with the infirmities of the weak? Perhaps a few words from one, though frail and imperfect, might profit some sister of like feelings, and as I yield to my impressions to do so, if only one is benefitted, I shall feel a sweet relief, and well compensated for the task.

I miss the communion of christian conversations much, which affords me so much pleasure. We have our joys, sorrows and temptations, and it is a joy to speak of them to each other. I am surrounded with what the world calls religion, but hear very little religious conversation, and when by chance it is alluded to, I express myself freely, and often refer to my own experience, and it seems to be foolishness to them, and their ideas are so inconsistent, pertaining only to the flesh: so that it does not encourage me to speak of it; but of their good works and institutions, they can converse with fluency. It is lamentable to know the errors, delusions and false systems that abound, and so many following their pernicious ways, much of it directly under my observation, and "My soul is often vexed with their unlawful deeds," and again I pity them from the depths of my heart. It is deplorable indeed to see so many professing to follow the meek and lowly Jesus, and yielding none of the peaceable fruits of righteousness. "There are wells without water, clouds that are carried with the tempest; to whom the mist of darkness is reserved forever," I believe that many nets are being spread for the people of God, and if they were not kept by divine power, would be enticed into many hurtful things, now existing in the world: but "He keepeth the

paths of judgment, and preserveth His saints.

We are hated and ridiculed because we can have no fellowship with the unprofitable works of darkness," but we need not marvel though trying to the flesh. Christ and His followers have foretold all these things, and left us examples of their suffering and endurance.

He calls us "blessed and happy" if we suffer for His namesake. He was hated without cause, and likewise the true servants of God, give the world no cause for hating them. I am satisfied that I would be highly esteemed if I belonged to a popular church. I have had intimations of my influence in another, but choose rather to suffer afflictions with the people of God." I think I have to see that, "All is vanity and vexation of spirit," and have fully realized that in this world ye shall have tribulations, but have reached the point of feeling very little concern for the world, or what the world should say of me, if I can keep a conscience void of offense toward God and man; very unlike I used to be, but I believe the greater the conflict, the better we are established in the firm decrees of the Almighty.

I have been sorely tried by the enemies of truth, and was reminded very much of Elijah's condition; "I alone am left, and they seek to take my life." I have tried to bear it all patiently, having the happy conscience of knowing it was without cause, but ready to cry out like old Jacob, "All these things are against me:" but thanks be to God, I have been made to feel that it was for my good, and brought nearer the Lord, and enabled me to rejoice that I was counted worthy to suffer for His cause. My chief desire is to dwell at my Redeemer's feet, to adore and exalt him the rest of my life. O that God would build up Zion, and cause even the wrath of man to praise Him in her gates.

Dear children of God, who are yet out of the pale of his sanctuary, I feel like I want to say something to you. Why are you hungering? Do you not desire to dwell with the people of God?

Christ says "come and partake of the water of life freely." You will never feel free until you take up your cross and follow Jesus, through evil as well as good report. Methinks, I hear you say, Oh, I am so unworthy. Remember Christ is our worthiness, our sufficiency, our all. "If you tarry till you are better you will never come at all." We will welcome your unworthiness to our hearts. It is such that we love, and you will find rest to your souls,—a rest that the world knows nothing of, and can neither give nor take away. Such has been the experience of the unworthy writer.

Ah! too well do I remember how I resisted the pleadings of my own heart, to go with the people of God, and have gone often from his worship sorrowfully condemned. When I look back at my past rebellion, it seems wonderful indeed that the Lord should bless me as he does. Long I strove to shun the way that was first revealed to me, and by yielding to fleshly lusts I was made to drink of the bitter cup of sorrow. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes; "and by these stripes I was healed. The rod of sore chastisements, brought me back to the narrow road that leads to eternal life: and doubly precious, because it was wrought, through suffering.

And can I forget the goodness? I know that my Redeemer liveth, and "Though he slay me, yet will I trust him." O the glorious plan of redemption, that excludes all our own righteousness: "For in me, that is in my flesh, no good thing dwells," and if my salvation depended on my good works, I would be justly and eternally lost.

Christ has left us so many precious promises, and dearest of all, he will never leave nor forsake us. Soul cheering words. Though satan and his host are arrayed against us, and pierce us with his poisonous arrows and persecutions: yet if we trust Jesus, he will lead us on to victory.

Dear brethren and sisters, I can't help feeling that these are the "latter days" spoken of by the Prophets and Apostles,

and it becomes us to be vigilant and watchful. Our lights seem to be burning dimly. Let us as a little flock, "strive together for good, in unity and love, acknowledging God in all our ways, casting all our care on him, for he careth for us, that when we are bid to the marriage supper of the Lamb, we may be clothed with the garments of grace.

Long live the dear editor, and may God bless his noble work of love, and as ambassador for Christ, proclaim loudly the glad tidings of the gospel, and when the Father calls him home, receive the reward of "well done thou good and faithful servant, enter thou into the joys of thy Lord: Remember me at a throne of grace and pray that I may be faithful to the end. Yours in hope of eternal life. S. TERRELL.

Cedar Grove, Orange County, N. C.

MARRIED.

February 29th, 1888, J. R. Marlow and Miss Spicey Watson, at Mr. Ruffin Watson's residence, by P. D. Gold.

UNION MEETING.

Dan River Union will be held with Matrimony Church, in Rockingham county, N. C., on the fifth Saturday and Sunday in April, 1888. Visiting brethren invited to attend.

F. J. STONE.

ON THE RESURRECTION.

This interesting book, by Elder D. Bartley, contains 342 pages, printed from large new type, well bound in cloth with red edges, and a large and finely executed lithographic portrait of the author. Price, single copy, post-free .75c; per dozen, transportation prepaid. \$7.50. Address all orders Elder D. Bartley, New Castle, Henry county, Ind.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.

ZION'S LANDMARK

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

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

VOLUME XXI No. 9

WILSON, N. C., MAR. 15, 1888.

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

Editorial.

VIEWS REQUESTED.

Sister P. T. Lewis requests my views of Rev. 4-5. "And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God." I do not know that I have any thoughts upon this wonderful vision which bear directly upon the substance of the verse quoted; but will merely give some points of truth which I think are in harmony with it.

The book of Revelation seems in its very name to direct our minds to the judgments and ways of God in his dealings with man in time. Secret things belong to God, and revealed things to us or to men. John was shown things in this vision which must be hereafter, that is after John saw them. They were things which 'must shortly come to pass.' Things which come to pass are such as were before determined of God, and are brought forth in time. John saw a door opened in heaven and he was commanded to come up hither to be shown the things which must be, or come to pass. And immediately he was in the

Spirit and beheld a throne set up in heaven. Now we must first decide whether this heaven in which a door was opened, and a throne was set, is eternity, the abode of the great I AM or whether it is a kingdom set up here in the world. All the works of God as actually wrought so as to be seen and known of men are in time, but to see these works as designed in the spirit one must be in the spirit, and then he is in the beginning and looks forward, and as he, in the spirit beholds them being wrought, they are in heaven, but the place where they are really—actually—experimentally developed is in the hearts of his people, who are men and women, sinners saved by grace. The church here in the world is made up of believers in Jesus Christ and is called the kingdom of heaven. And what is found in the church collectively is in each member individually—and each member therefore has this kingdom set up in his heart, and the throne, the seat of Christ, set up therein.

Now each child of God has two natures, the one carnal, the other divine, and these natures answer to the two covenants, one from Mt. Sinai, and the other from Mt. Zion, or the lightnings and thunderings and voices are those from Sinai—the vigorous demands, deep searchings and fiery denunciation of that law which discovers, manifest and condemns sin in our mortal or carnal nature. And the seven lamps of fire are the perfections of God as revealed in and by Jesus Christ from Mt. Zion, and made manifest in the divine nature.

This vision is the experience of every one of God's people. They are continually being delivered unto death, and die daily, and still they ever live unto God. Like the burning bush they fur-

nish so to speak, continual food for the fire and still are not in the least consumed. They are dead to the law by the body of Christ, and live unto God by Christ living in them through faith, and they see Jesus in the throne of his glory, and the Patriarchs and Apostles sitting on four and twenty seats, and before the throne is the sea of glass, the doctrine of the Apostles and Prophets. Jesus Christ himself being the chief corner stone. And from the beginning, or in the Spirit they enter the opened door, into the kingdom in the blessed experience and fellowship of the saints, and feast upon the promises and fatness of the gospel kingdom of our God. It seems to me that this vision is brought to pass now in this—the gospel day in the church. Day by day we feel ourselves to be sinners, and at times feel our sins forgiven. The love of God which I think is represented by fire, has in it all the attributes of God, and covers, or consumes our sins. Our God is a consuming fire.

P. G. L.

Brother F. E. Kelsey of Kansas, requests my view of 1st John 3: 6—11.

Whoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.

He that committeth sin is of the devil; for the devil sinneth from the beginning. 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 commit sin for his seed 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; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

This is a very important question to one who feels that he is a sinner, and to whom it appears that there is nothing good in his flesh. For this scripture says that whosoever sinneth hath

not seen Jesus, but is of the devil; and that whosoever is born of God doth not commit sin. Here then is the widest separation between two classes; one is of the devil and commits sin, the other is of God and does not commit any sin, neither can sin because he is born of God.

No wonder that the child of God is perplexed in his own case, for he believes that whatsoever is born of God does not commit sin, nor can commit sin, because he is born of incorruptible seed. But seeing so much sin in himself and in his own conduct, he trembles: fearing that he is not born of God and often feels that it would be presumption in him to even claim to be a christian. Hence there is such a need of the encouraging and gracious promises of the word of God to these trembling ones.

The child of God knows that in Jesus there is no sin, nor any death, because Jesus is from heaven, and was manifested to take away our sins, and in him is no sin. But while the self-righteous man is ready to say he is no sinner, and keeps the commands of Jesus, the child of God dares not of himself say that he himself is not a sinner.

Sin is the transgression of the law. Jesus is the end of the law, and in Jesus the people of God are dead to the law by the body of Christ—his death or obedience unto death. So that in him we are free from sin. As Jesus is free from sin so his people in him are free from sin. He therefore that abideth in Jesus sinneth not. He that doeth righteousness is righteous even as Jesus is righteous.

Whoever doeth righteousness is born of God. Then there is no righteousness but in Jesus, and nothing but sin

when one is not in him.

How do we know that we are in him, or born of him? He that loveth his brother, or that loveth is born of God, for God is love. We love those that are of God, if we ourselves are of God. This is an infallible sign. We love those that love the doctrine of Christ. They are dear to us. Love is the fulfilling of the law. The freedom of the child of God in Christ Jesus is seen only by faith. As we see Jesus and abide in him we know there is now no condemnation. We walk by faith not by sight. It is an easy matter to go along in the flesh, or in man's righteousness if one is not born of God. There is then no death or burden; but who can of himself walk by faith? This involves a great fight, but a good fight. Hence Paul says, "Fight the good fight of faith. All our sin and sorrow, corruption and death is in the flesh. No wonder then that the child of God should groan within himself being burdened: still he knows that whatsoever is born of God doth not commit sin. Yet there is not a man that liveth and signeth not. By that is meant that there is not one born of Adam, or of the flesh, but what sins. That which is born of the flesh is flesh, but that which is born of the spirit is Spirit.

The devil sinneth from the beginning; he never was anything else but a devil or is a liar and the father of it. So those who are of him sin from the beginning. Jesus was manifested to destroy the works of the devil, and in him is no sin. He destroys the works of the devil in his people, and hence those that abide in him sin not.

P. D. G.

"He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he."

ELDER P. D. GOLD.—I see in the LANDMARK of June, '87, No. 14, Page 332, the following language, "It is by revelation that the scriptures are understood." I wish more light as to the sense in which the term 'revelation,' is used. Am I to understand by the term a direct communication from the Holy Spirit to the heart of the creature independent of the written word; and all other human agency whatever? Is the written word a factor in the matter of understanding the Scriptures, or not? Any information upon the subject will be acceptable to one who desires to know and follow the truth only.

A. BAPTIST.

Remarks.

Old holy men of God spake as they were moved by the Holy Ghost: and Peter, 1:21; for prophecy came not in old time by the will of man.

"Then opened he their understanding, that they might understand the Scriptures;" Luke, 24:45. The above is sufficient to teach that man's natural, carnal mind does not understand the scriptures, as it does men's productions. For the Scriptures were not given, or were not written, as the natural productions of men. Also because even the disciples could not understand the scriptures, until their understanding was opened.

The natural productions of man may be understood by man because one man is the equal of another, or because both are men. But can the natural, carnal mind of man understand Deity?

It is by the Holy Ghost that we say Jesus is Lord. Jesus rent the comforter in his name, which should guide the people of God into all truth; and no man can say that Jesus is Lord, but by the Holy Ghost.

When the Holy Ghost comes in the name of Jesus he brings what Jesus has said to remembrance. He is not to

teach a new doctrine, or what Jesus did not teach: but that he is to bring to remembrance what Jesus has already said. We have the written word in the bible. People may memorize that word, or hear it expounded by others, yet it is not understood and felt in its glorious power unless sealed there by the Spirit of God, or unless the mind or understanding of man is opened to attend to the things spoken. It is *the man that needs teaching*.

Understandest thou what thou readest? Why did Philip ask this question? Because he knew that natural men could not understand the scriptures. When the Eunuch said, how can I, except some man guide me, he gave to Philip good evidence that he was a subject of grace, and was then being taught of God. For one of the results of quickening is to slow a man that he cannot of himself understand the scriptures.

"Is the written word a factor in the matter of understanding scriptures or not? The written word or scripture is the matter to be understood. When understanding is given to one, it is to understand this written word. The written word then cannot be that which enables a man to understand itself. We need a spiritual mind to understand spiritual things.

It is not said that the scriptures or written word quickens dead sinners. It is the spirit that quickens. Nor is it said that the spirit quickens sinners by *the written word*. But when one is quickened it is according to the word, or it brings him into harmony with the word, or to know that it is true, and to desire to keep the word of God.

Every spirit that confesseth that Jesus has come in the flesh is of God. Every one that is quickened by the Spirit of God will acknowledge the truth of

the scriptures. We do not believe there is any new revelation made to one to whom salvation is given, but that it is God's way of showing them his salvation. They have a new understanding—a first view—and to them a new view of the Lord Jesus. Old things are passed away to them, and behold all things are become new. God hath hid these things from the wise and prudent, but hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. These things are freely given unto us by his Spirit. Revelation is not giving new Scripture, or other scripture that was not given before, nor changing any scripture; but it opens the eyes of our understanding so that we see the scriptures in their true meaning. The *man* is enlightened, or the light shines in us so that we see the scriptures as we never saw them before.

A child of God knows by experience that this is true. We know that when a scripture is opened and its rich and precious contents flow out, there is a glory unfolded or revealed we knew not of before. Further we know that we must be in the spirit, or under the control of a spiritual mind, to perceive these divine things.

P. D. G.

DYSPEPSIA.

Brother Wesley Walker, of Springfield, Ala., writes for the benefit of Elder Lee Hanks and others, who are suffering with Dyspepsia.

He says it seldom fails.

Take the leaves of Featherfew dried, Yellow Poplar bark, Star or Grub root. (It has a little green, sick leaf, lies flat on the ground in winter. The root is about 3-4 of one inch long, and it re-

sembles a grub-worm and is very bitter.)

Also Anvil dust.

Dry it in the shade, Pulverize all to a dust. Let it all make 4 tablespoonful. Mix well with honey. Dose, 1 teaspoonful before each meal well stirred from the bottom. If the patient is very weak lessen the dose for awhile.

Brother Walker says his days are nearly over, and he wishes to publish this for the benefit of suffering humanity.

P. D. G.

Obituary.

MRS. ELIZA A. MEWBORN.

DEAR BROTHER GOLD:—I send you for publication in the LANDMARK the obituary of Mrs. Eliza A. wife of Walter D. Mewborn. She was the daughter of Thos. and Eliza Dawson; was born in Lenoir county, N. C., Sept. 6, 1862; married November 16th, 1881, and died at her home in Green county, North Carolina, November 7, 1887. She was the mother of three children—two of whom having preceded her to the grave. She left a loving husband, one child, and numerous relations and friends to mourn her death; but while we mourn over her absence from this world, we should bow in humble submission to the will of him who doeth all things well, and say, sleep on loved one, believing that she is released from toil and pain, while we are left to mourn and grieve at the departure of our loved one, as well as at our own sinful and depraved natures.

The deceased was not a member of any denomination at the time of her death.—She had been a member of the Free-will Baptist church, but feeling her unworthiness, she requested her name to be erased.

I think, from the many conversations that I have had with her on the subject of religion, that she believed in salvation by grace. Although she did not understand the doctrine advocated by the Primitive Baptists, I have a reason to hope that she had been renewed by grace, but of this she had never made any acknowledgment that I know of.

I also send you a vision that I had of the subject of the preceding memoir:

On the night of the 11th, after she had died on the 7th, about the same time of night (she died about 11 o'clock,) I was lying awake meditating, when I seemed to be dreaming, and at the graveyard in which she was buried. Standing over the right-hand side of the coffin I saw her youngest brother, Mr. J. T. Dawson, step up to the foot of the coffin and go around on the opposite side, stopping in front of me, when the foot end of the side piece dropped to the ground, the pieces of the head end remaining in their places. I saw the inside of the coffin which looked very dark, and what should have been her body looked more like a dark log. Just then I heard a voice at the head of the coffin saying: My spirit, my spirit is ascending to a world of bliss. I said: Lord, Lord, show me Lidie's spirit (she was called Lidie), and I saw something like white smoke or steam ascending above the coffin and a shadow ascending in it. I commenced crying and turned to leave when I said, why is it I could not cry when she died, nor while she was a corpse, nor at the burial, and am crying now? I heard a voice saying: You are rejoicing in the pleasing view of meeting her on high. Here I came to myself and was really crying, and did rejoice and do still rejoice over it at times.

I. L. MEWBORN.

PATTY PARISH.

ELDER GOLD:—Please publish in the LANDMARK the death of my beloved grand-mother, Patty Parish. She was born March 16th, 1796, and died September 14th, 1887, making her stay on earth ninety one years, five months and twenty-eight days. She had been a sufferer at times, for many years, with her heart. A few weeks before she died she was confined to her bed, and was visited every day by her relatives and friends.

She had a stoppage in her speech which gave her much trouble at times, until about one month before she died when she was blessed to speak and talk without a stammering tongue. My grand-mother gave birth to fourteen children, nine of whom lived to be grown—three girls and six boys. At her death she had seventy-two grand children. Her husband had been dead for many years, but she always

loved to live at home and keep house by herself. She was a lively and hard-working old woman, although she could have lived without it, but her motto was to work, and to bring her children up to do the same.

A few years before she died her children persuaded her to stop keeping house and live with them. She did so and was living with her son, James Parish, when she died. She had never made any profession of religion at all, but in belief she was a Primitive Baptist. She loved to hear the Elders and brethren talk and tell their experience in grace, and sing good songs. A few weeks before she died she chanced to be in a conversation with Elder J. A. T. Jones, which gave her much relief.

She was a kind-hearted, peace-making woman, which makes us think that she has gone where the wicked cease from troubling and the weary are at rest. Just before she died she said to all around her that she had made peace with her Saviour. She was loved by all who knew her. Her funeral was preached by Elder J. A. T. Jones at Fellowship, on the fifth Sunday in January, 1888, and was attended by a large congregation. We believe that our friend calmly, without a struggle, fell asleep in the arms of Jesus, who will lead her into living fountains of water, and God himself has wiped all tears from her eyes. "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, but thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ.

L. H. STEPHENSON.

Leachburg, Johnston Co., N. C.
February 28th, 1888.

NANCY BRANSCOME.

Mrs. Nancy Branscome was born 1811 and died Feb. 6th, 1888, aged 77 years. She was married in early life to Mr. Herbert Branscome, with whom she lived until they were separated by death. They raised thirteen children—six boys and seven girls. They have one hundred and nine grand-children and fifty-nine great-grand children, and some of the great-grand children have gone from time to eternity.

Grand-mother was taken sick January 6th, 1888. Medical aid was summoned,

but human skill and wisdom all failed—death had come for her and none could stay his hand. How much she suffered for thirty-one long days and nights, tongue nor pen can ever tell; but just as the rising sun, on the 6th of Feb. 1888, began to dispel the darkness of night, God, in his tender mercy released her from her pain. And then she went away, yes away from sorrow, sickness, and pain and death.

I visited her in a short time after she was first taken sick. She was praising the blessed name of Jesus.

Tuesday before she died she called her husband and told him where she wished to be buried. Then she asked them all to try to meet her in heaven. She asked her youngest son to be a good boy and try to meet her above. Her daughter then asked her if she was willing to go. She answered, "Yes, I don't want to live any longer in this troublesome world." She seemed desirous to be released from her sufferings, and instead of wanting to stay here she desired to go to that promised rest, and would say: "O, that I could go." Just as she was passing from time to eternity she said, with uplifted hands "Lord, take me, take me up on high, take me up yonder!" These words brought to our mind the language of Paul: "O death, where is thy sting? O, grave, where is thy victory." We submit to the will of God.

T. P. BRANSCOME.

Dug Spur Va., Feb. 20th, 1888.

APPOINTMENTS

The following Elders will preach, the Lord willing:

JOHN R. ROWE.

Newport	Saturday and Third Sunday in March
Hadnot's Creek	Monday
North East	Tuesday
Ward's Mill	Wednesday
Yopp's	Thursday
Stump Sound	Friday
Bay	Saturday
South West	Sunday
Maple Hill	Monday
Muddy Creek	Tuesday
Sand Hill	Wednesday
Beaver Dam	Thursday

Sandy Bottom.....Friday
 Bear Creek.....Saturday and Sunday
 Newborn's.....10 o'clock Monday
 He will need conveyance.

JOSEPH E. ADAMS.

Willow Spring.....March 22nd
 Oak Grove.....24th and 25th
 Brother J. R. Youngs.....at night 25th
 Durham.....at night 26th
 Eno.....27th
 Dutchville.....28th
 Shoe Fl.....29th
 Camp Creek.....30th
 Mt Lebanon.....31st
 Flat River.....April 1st
 Wheelers.....2nd
 Prospect Hill.....3rd
 Lynch's Creek.....4th
 Harmony.....5th
 Deep Creek.....6th
 Gilliams.....7th
 Pleasant Grove.....8th
 L.L. Fork.....9th
 Wolf Island.....10th
 Matrimony.....11th
 Stoneville.....12th
 Pleasantville.....13th
 Sardis.....14th
 Abbotts Creek.....15th
 Pine.....17th and 18th
 Pleasant Hill (Iredell Co.).....21st and 22nd
 Philadelphia (Rutherford Co.).....24th and 25th
 He will need conveyance.

D. N. GORE

Wilson/Thursday night.....April 19
 Scott's, Friday.....20
 Creech's Saturday.....21
 Memorial, fourth Sunday.....22
 Goldboro, Monday.....23
 Bethany, Monday }.....23
 night and Tuesday }.....24
 Smithfield, Tuesday night.....24
 Raleigh, Wednesday night.....25
 Stoneville, Friday.....27
 Matrimony, Saturday }.....28
 and Sunday }.....29
 Ridgeway, Va., Monday.....30
 Martinsville, Monday night.....31
 Leatherwood, Tuesday } May 1
 Camp Branch, Wednesday }.....2
 Reed Creek, Thursday.....3
 Pig River Association, }.....4
 Friday, Saturday }.....5
 and Sunday }.....6

I expect to be with Elder Gore from Stoneville to the Pig River Association.

F. J. STONE.

JAMES D. DRAUGHN

Big Meadow, Chatham Co., N. C.,.....March 27
 Norwoods.....28
 Bear Creek.....29
 Maple Spring.....30
 Suggs Creek.....31 and April 1
 Mt Taborn.....2
 Rock Hill.....3 and 4
 New Shepherd.....5

Old Union.....6
 Tom's Creek.....7 and 8
 Wm Workman's.....9
 Pope's School House.....10
 School House near Brother Wm Sniders.....11
 Zion (North of Thomasville).....12
 Abbott's Creek.....13
 School House No. 1.....14
 Saints Delight.....15
 Ridings.....16
 Coes Creek.....17

Where there two days given at one place the brethren can arrange one of the days at some other convenient place, if they so desire. He will need conveyance.

JAMES A. BURCH.

RECEIPTS.

GEORGIA.—Elder John Vickers \$2.
 KENTUCKY.—G R Turner 2.
 LOUISIANA.—J A Edmiston 2.
 MISSISSIPPI.—T B Waldrip 2.
 NORTH CAROLINA.—Mary Jackson 1
 Warren Woodard 3 Mrs Cnarity Lucas 3
 Thomas Lamm 1 J M Parker 150 Mrs
 Fannie R Ellis 2 Mrs Sarah M Balfour 1
 Gen Joshua Barnes 6 A M Williams 2 El-
 der A J Gilbert 150 P Jones Sr 1 Mrs M M
 Daniel 2 Tom Farmer 2 G T Cook 150
 By Shade Felon 1 by Peter Hutcherson 10
 Elder L H Hardy 1 75 Mrs Martha Fort
 150 By Elder Jas S Woodard 4 by Seth
 Woodall 3 by Elder Thos Felton 4 by El-
 der L H Hardy 250 by Elder A Blalock
 150 Joseph Moore 150 By Elder J M
 Harris 5.
 OREGON.—By F W Osburn 150.
 SOUTH CAROLINA.—By Elder B Green-
 wood 3.
 TEXAS.—S Phelps 150 by Wm J Walk-
 er 7.
 VIRGINIA.—Mrs L Gardner 150 by E
 J Davis 150.
 WEST VIRGINIA.—Miss S E Broyles 5.

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Leave Weldon	9:05 p. m.	5:41 p. m.	6:00 a. m.
Arrive Rocky	1:17 "	7:15 "
Arrive Tarboro	*4:30 p. m.
Leave Tarboro	10:50 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	*4:30 p. m.	.....	.....
Arrive Selma	5:19 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:40 p. m.	8:40 p. m.
Leave Warsaw	5:50 "	.....	9:35 "
Leave Magnolia	5:05 "	8:20 "	9:54 "
Arrive Wilm'gton	7:40 "	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex. Sunday.
Leave Wilm'gton	12:05 a. m.	9:30 a. m.	1:45 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:25 "
Arrive Warsaw	.....	10:50 "	5:50 "
Arrive Goldsboro	2:23 "	11:30 "	6:52 "
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma	.....	9:50 "	.....
Arrive Wilson	.....	11:50 "	.....
Leave Wilson	1:02 a. m.	12:42 p. m.	7:00 p. m.
Arrive Rocky Mt.	.....	1:15 "	7:35 "
Arrive Tarboro	.....	*7:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:30 p. m., 9:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:20 a. m., arrive Smithfield, N. C., 10:20 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 9:00 p. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 66.

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9 10	3 59	Princeton	3 59	10 27
9 39	4 15	Pine Level	3 43	9 57
9 53	4 23	Selma	3 30	9 40
10 20	4 37	Wilson's Mill's	3 16	9 12
10 58	4 57	Clayton	2 56	8 40
11 30	5 12	Aulburn	2 40	8 00
11 45	5 20	Gardner	2 30	7 53
12 15	5 30	Raleigh	2 15	7 30
1 31	5 56	Cary	1 51	5 53
1 45	6 07	Morrisville	1 41	5 34
2 13	6 27	Brassfield	1 21	5 00
2 37	6 41	Durham	1 07	4 35
3 09	7 05	University	12 21	3 09
3 32	7 20	Hillsboro	12 07	4 34
3 47	7 30	Eno	11 50	3 15
4 09	7 43	Bingham School	11 43	1 55
4 14	7 46	Mebane's	11 40	1 55
4 40	8 02	Haw River	11 23	4 20
4 50	8 10	Graham	11 15	1 01
5 00	8 15	Burlington	11 10	1 00
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The Purpose of Zion's Landmark.

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

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

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

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Poetry.

IN THE LORD HAVE I RIGHTEOUS- NESS.

By acts of righteousness
Wrought in eternal love,
We stand and testify, this grace
Is sent down from above.

It is by righteousness
We're owned the sons of God.
Not of our own, we must confess
'Tis wrought in Jesus' blood.

Jesus, the gift of God,
The Lord our righteousness;
Wherein we stand through fire and flood;
Nor fall for want of grace.

The Lord our righteousness,
Our Advocate on high,
Thy name our every thoughts surpass,
We know, we cannot die.

In every state secure,
Kept by Jehovah's eye.
Soon we shall reach the all things pure.
Eternal joys on high.

There ever from the skies,
This song shall be our theme,
Jesus, our Advocate to bless,
Thy righteousness is mine.

B. MARTIN.

COMMUNICATED.

DEAR BROTHER GOLD:-Sister E. Irene Freeman of Onslow County, requests me to write for the LANDMARK on Proverbs 9:1, "Wisdom hath builded her house, she hath builded out her seven pillars," and I will try to comply and may continue the subject a few verses.

The scripture quoted above perfectly expresses the idea that we can do any-

thing to assist the Lord in the bringing in of his children. The work is already done in the wisdom of God. Wisdom hath decreed the size and shape of her house and has chosen the material necessary to build it; and in wisdom's eye it stands ready completed, just as it will be when all the saints are gathered home and glorified. In the first place she hath laid the foundation here represented as "seven pillars," representing to my mind the seven divine spirits or perfection of God. See Zach. 3:9 and 4:10, Rev. 1:4, 3:1, 4:5 and 5:6. It pleased the Lord God to lay a sure foundation for his church. The foundation must be good or all the work will come to naught. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 29:16.

See also Gen. 49:24, and Ps. 118:22, and Matthew 21:42, Acts. 4:11, Rom. 9:33, 1 Peter 2:6, 7, 8. The church is not built on the apostles and prophets but upon their foundation. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The Lord Jesus is this foundation and he was tried and found able to stand. All the powers of hell and earth were brought to bear on him at one time and that in the time of his greatest weakness and when he was forsaken by all men, even His disciples and the God head: he was left to tread the wine-press alone, and of men there was none with him and in this hour of darkness and desertion he slew the mighty foe, bruising the head of satan and conquering every foe of the church, he yielded up his life for the sheep and then took it up again and remains the tried

and sure foundation of the church in spite of all the host of hell with all their equipments for war. Where else could a child of God stand? nowhere, for he only has conquered all their foes. All the powers of God were in him. Here are the "seven pillars" that wisdom hath hewn out, upon which the church stands a wonderful monument of his mercy.

The house which wisdom has builded is of chosen, precious material. Ye also, as lively stones, are built up a spiritual house, an holy priest-hood, &c. (1 Peter 2: 5). Every piece of timber is a lively stone, receiving its life directly from the foundation upon which it stands. The house of the Lord, which Solomon built in Jerusalem, is a fit emblem or figure of this spiritual house. The timbers were all chosen and prepared in the wilderness and the workmanship was so perfect that when the house was to be raised up there was not the sound of an iron tool heard. Even so the work of wisdom, in preparing the timbers of this spiritual house is so perfect that our sins and everything that opposeth God, every knot and crooked place that is not fit for this holy temple of the most high God is taken away here in this wilderness. Our sins are open beforehand and go before to judgment and are consumed and therefore cannot rise against us in the final end. The timbers will so completely fit that it shall be a city compacted together and will therefore be entirely impenetrable. Oh what a glorious work the Lord in his wisdom has done for his simple poor. The rich in worldly righteousness can never enter there.

In this house a glorious feast is prepared and all the children shall eat of it for it is their inheritance. Verse 2, "She hath killed her beast: she hath mingled her wine. she hath also furnished her table." What a glorious preparation wisdom hath made for her children: not one of them shall perish. There is food enough for them all, and it is of that nature that it never diminishes. There is just as much now as there was the first time that Able was brought to the table. The Lord's children all eat at

the same table and of the same food. What is food for one is food for the whole family, so that they all grow up in the same strength. This beast that wisdom has killed is the Lord Jesus Christ who was slain for us; his body was broken for us, for our sins. He said my flesh is the bread that I will give and except you eat my flesh and drink my blood you have no life in you. He was slain by wicked hands, yet they only did what God had before determined to be done. He said I lay down my life of myself and of myself I take it up again. Therefore it was of his own accord that he died and lives again. He was high priest and sacrifice, and offered himself, through the eternal Spirit, a sacrifice for sin and his sacrifice was acceptable to God, for it was without spot. His whole life was spotless and pure and it was a perfect sacrifice for those whom he loved, and now they eat his flesh (the beast which wisdom has killed) and drink his blood (the wine which she has mingled) and have life thereby and shall never die. In this way the eternal life which he has given to them is maintained so that they shall never perish. But what class is it that shall eat and live? Verse 4, "Whoso is simple let him turn in hither: as for him that wanteth understanding, she saith to him, (Verse 5) Come eat of my bread and drink of the wine which I have mingled.

This is not the voice of man but the voice of Wisdom, the same that built the house, and killed the beast, and mingled the wine; she now crieth inviting the simple and he that wanteth understanding to come. A house is prepared for them, not only built but thoroughly furnished with everything necessary for their support. The wise and selfrighteous are not invited and there is no place prepared for them in this house; only the simple, those who are entirely dependant on grace for salvation and who need to be guided by the Holy Spirit to keep them in the way to heaven and happiness, these are invited to come, and eat, and drink, and live. Wisdom makes no mistakes, she invites no one else but the simple and will not leave one of them

out. What a glorious gospel is this, making full provision for the poor and sending the rich empty away. There is perfect equality in this house. Job had to be shown his depravity and Manassah turned from his wickedness and Paul of Tarsus converted from his selfrighteous phariseism and all brought down on a perfect equality, that is, to feel their entire dependance on the Lord and to cry to him for his mercy before they could enter in as guests, yea, heirs to this blessed feast. Another beautiful feature of this bread is that it is never given to dogs. Jesus says it is not meat to give to the dogs. Why! because it is the children's bread. Therefore if any have eaten of this bread, even though it be ever so small a crumb, it is evident that he is a child and that the whole inheritance is his also, for if children the heirs, heirs of God and joint heirs with Jesus Christ. All the gospel promises are given to this same class therefore if we have found one gospel promise suitable to our case it is evident that we are the children of God and that all this wonderful preparation is for us, and that the voice of wisdom is speaking to us and bidding us to come and eat and drink and live forever.

Brother Gold I have hastily and scatteringly sketched over the subject and now I submit it to your judgment and if published I hope that sister Freeman may be able to receive some comfort from it and may all the praise be unto him who hath called us. Your brother in hope. L. H. HARDY.

EXPERIENCE.

ELD. GOLD, DEAR FRIEND:—I have been impressed for some time to write a sketch of the dealings of the Lord with me. As it gives me so much pleasure to read the experience of others, some might be interested in what I might write. I trust I obtained a hope in Christ in 1873. I joined the Missionaries in 1876, enjoyed untold happiness for awhile, thinking I had at last had grace sufficient to join the people of God. But I was not to remain so. In

about a year or so I began to compare my experience with free-will doctrine, and it did not at all compare with my feeling. So I concluded, it must be wrong, as I could not be interested in their institutions. Oh how hard I tried to be reconciled to their doctrines, and the more I read the bible the farther I was from them. The 9th chapter of Romans perplexed me most of all. So I invited our Pastor home with us from church. He came, I asked him to please explain it to me. It was not my object to gain the mystery, but thought he might give me consolation. He very readily agreed, and I tried to be satisfied with his explanation, but it did not satisfy me as well as the illustration he made. He compared me to a little boy, that his father gave an ax, and told him to go and cut a small sapling and bring it to him. He was gone sometime and his father went to see about him, and he had undertaken a large oak, consequently could not do anything with it. So I must read what I could understand and not bother with what was too deep for me. I was not entirely satisfied but determined in my own mind to take his advice.

Not long after this I visited one of my neighbors. She had a copy of the LANDMARK that had Mr. Bird Jennings experience in it. She asked me to read it for her. This was the first copy of your paper I ever saw: (and let me say here up to this time I don't remember that I had ever heard a Primitive Baptist preach, though at that time I was 27 years old.) I read your paper and was perfectly delighted with the doctrine it sets forth. I made it convenient to go often and see her and read the paper. She just borrowed it, and I had not been long moved to the neighborhood, and was not acquainted with the people that took the paper. But the next fall (1879) I went to the house of the family that took the paper. I borrowed several copies, and the life of R. Anna Phillips. I read a little and then sent them all home, thinking I ought not to be led about by what I read, but be zealous in the church which I belonged to. That same fall we moved to where

we now live.

I attended regular to my church meetings, but the more I went the worse I felt. Oh that aching void this world can never fill. After living here a year, a family, Mr. Henry Dodson moved near us that took your paper, I can't help thinking, your paper was thrown in my way. I had decided not to have anything more to do with your paper, but I just ventured to borrow one to look over: next I would get two, and so on until I got to be a regular reader of it, and finally I concluded it was the greatest source of comfort I had, and in 1883 I subscribed for it myself. But my flesh held on to the Missionaries until last April, and it seemed to me I was compelled to leave them, and have ever since remained out of any church, but oh how I do wish I was good enough to join the dear old Primitive Baptists. Since I left the Missionaries I have enjoyed religion as much as it is possible for one in a state of constant sin. I feel to be the chief of sinners, though I don't feel that burden of condemnation like I used to. Oh how prone to sin I am. I feel like if I was not kept by the power of God there is no telling how far in sin I might go. The most pleasure I have is in reading the LANDMARK. How I do love the doctrine it declares, and I do wish that every child of God could read it and enjoy it as I do. I was speaking to a Missionary preacher, not long before I left them, on the subject of doctrine. He told me of some having religion in the head than in the heart. Oh how it struck me as it had been so long since I enjoyed religion as I wanted to, but I now have seasons of rejoicing, thanks be to his holy name. I hardly pass a day without his holy presence, but I never had any real pleasure until I left the Missionaries, but after all my enjoyment I sometimes feel tired of this sinful life and feel to say.

I would not live always, thus fettered by sin,
Temptations without and corruptions within.
Even the rapture of pardon is mingle with
fears,
And the cup of thanksgiving, with penitent
tears.

Mr. Gold after reading and correcting misspelled words, publish if you think it fit: if not throw it away. I feel that I was actuated by a spirit of good-will in writing it. I hope the preachers will visit us in the fullness of the blessing. Nothing would afford me more pleasure. I live near Elvin Creek church. I can't close without asking you all as often as you can, to remember me in your prayers. Your Friend in the body of christian love. M. H. Wilson.

DEAR BRETHREN GOLD AND LESTER —It is with much fear, weakness and trembling, that I take my pen in hand to attempt to write a few lines for publication in your paper, and while I endeavor to write, I humbly hope and trust to be guided by the spirit of Almighty God. If not deceived, I feel much impressed to write, and in the language of the Psalmist David will say, "Come all ye that love and fear the Lord, and I will tell you what (I hope) He has done for my soul. Brother Gold I have never felt impressed to write my experience, until recently, although my name has been with the Baptists nearly five years. Feeling no impression, I never thought I would have this to do; besides when comparing my little experience with the brethren and sisters whom I had heard express themselves, I was oftentimes made to feel that I had none at all. Mine seemed to be different from all others. I never felt that the hand of the Lord was laid as heavy on me as I deserved. About two years ago, I was reading a sisters' experience in the LANDMARK, which gave me more comfort than any I had ever read; her travel, trouble, and deliverance being more like mine, than any I had ever heard expressed, or had the pleasure of reading, my first thought was, surely she is a christian. I greatly rejoiced, and felt that the little way of glimmering hope that had for some time seemed so nearly extinguished, was revived, and for a short while burned with brilliant lustre. Soon after reading that piece, those thoughts came

to my mind. You have found an experience which very much coincides with yours; you have been comforted; you have rejoiced; why not write yours? Perhaps it would comfort at least one of God's dear children. No, no, I said, the authoress of that piece is, I believe, a christian, I fear I am not. No, I cannot give a reason of my little hope thro' the LANDMARK, I do not feel that I am required to do this; but let me suggest as I would, these thoughts have followed me at intervals ever since, and the present week, if not deceived, have been heavily burdened with it. I have heard the dear children of God wail and sighing through this vale of tears, often speak of their impressions to write, what a bitter trial and cross it was, and what a burden they labored under. Now not having a burden of that nature, I could not experimentally sympathize, yet I believed with my whole heart they were burdened, but saw no reason why they should be, believing as I did that it was the will and purpose of the Lord, and they ought and should without hesitation obey. None were more ready than I to obey the impressions sent upon me. I then felt if I were impressed to write, I would readily comply. See how the blessed Lord dealt with his children; they are continually being brought in ways they knew not. Surely our ways are not his ways, for now while being brought to to the test, none are more ready to shrink from the task than I, fearing it is not of him who hath said—my people shall be willing in the day of my power.

Brother Gold I feel that I have widely digressed from the subject in view, but could not feel satisfied without first telling you why I was made willing to attempt to write especially when I had considered it such a small matter for others. Now when I realize, as I hope I do, the force of that burden, it seems a great mountain, whose precipitous height I feel too weak to essay to climb. It was in the Spring of '82, when it pleased the Lord in his goodness and mercy to open the blind eyes of my dear husband, and I, although a poor

sinner, dead in trespasses and sins, rejoiced. I fully believed it was the effectual working of the Spirit of Almighty God, leading him from nature's night of darkness, and bringing him into the glorious light of the gospel.

I had never read the bible very much but well remembered this passage of scripture. When the Lord began a good work he would perform it. Now I believe he had begun the work, and in his own appointed time he would perfect it; so when my dear husband (with many doubts and fears concerning his acceptance in the well-beloved Son of God) entered the water for baptism, I thought surely he is a christian, a true child of God. Brother Gold I have often been made to wonder why I at that time felt thus, knowing that I was an alien from God and a stranger to grace, and would oftentimes say, had I never believed in the Baptists, I should now have to say there is a reality in their religion. I never in my life believed as the Arminians; that one could get religion when they chose. I believed a person had to be convicted of sin by the Spirit of God, but thought by trying to pray, doing the best they could in every way, that the Lord would be under some obligations to save them. It is useless for me to tell you how, during the eight months of my husband's conviction, I labored to obtain religion. Suffice it to say at the expiration of that time I was as far from accomplishing the desired end, as at first I believed that without conviction and conversion there was no true religion, and as I could not convince myself of sin, my pharisaical prayers, and good works had availed me nothing. On Monday after the second Sunday in August '82, a crowd assembled at the water to witness the baptism of a sister. The door was opened for the reception of members, when my dear husband with two others offered, and was received. In relating his experience he spoke of a dream in which he had been commanded to give up home, family and everything that he possessed to follow the Saviour. Brother John A. Williams who performed the ceremony of baptism spoke and said, You

have left your family, brother, if they are not with you.

Brother Gold, that was a great sermon to me, it seemed to bring trouble to my heart; and I cried, as I hope with earnestness of soul, Lord, be merciful to me, a sinner. I realized with full force the separation. He was not of the world, while I, a poor sinful worm of the dust did not feel worthy to call him my husband. Here, if not deceived by it all, my trouble began. I went from day to day with a troubled, restless, discontented feeling, but with a heart begging for mercy. All through the day, yes through the darksome hours of night (when awake) my cry was: Lord have mercy on me, Lord be merciful to me, a sinner. I still had a faint hope that by my continual pleading the Lord would surely have compassion on me, but was in this way made to give up that. I was in feeble health, and was lying on my bed, when this command seemed to come with force: Open thou thy heart, and let the Saviour come in. Oh my helplessness, my inability to do. I said: Lord, I cannot, open it thou for me. Here I gave up all hope of self in the case, but still continued to plead for mercy. I had no thought that it was conviction—(am afraid until yet it was not)—and would often say: Lord, what is the matter with me? I was afflicted, troubled, distressed, and knew not the cause. This song would often come to to my mind: "Afflictions though they seem severe, in mercy of't are sent."

Thus I continued until February '83, when I hope the Saviour was revealed to me; the chief among ten thousand and the one altogether lovely. It was on Monday following the usual meeting time at Red Banks. It was a dark and gloomy day to me. I was sitting by my window when a little bird alighted on a tree near by. I thought, Oh if I were as this little bird that had no future being. I commenced again to try to pray unto the Lord. All I said I know not, but well remember feeling to cast myself on his mercy, and could say with the poet:

"That if my soul is sent to hell,
Thy righteous law approves it well."

I arose and threw myself across the bed, covering my head to prevent my husband and daughter (who were present) from noticing me. As I lay down these words came to my mind: "Trust in God, trust in him for that love and faith which he has given you. Lord, I cried, Couldst thou have been so merciful?—Again, the words: Trust in God and question not the power and will of the Almighty, for "he that cometh unto me I will in no wise cast out," "blessed are they which do hunger and thirst after righteousness, for they shall be filled." I felt that I could call this promise mine. Surely, surely I had been made to hunger and thirst after righteousness. I was made to praise the Lord and exclaim: Praise the Lord all ye nations, praise him all ye people. The next lines that came to my mind were:

"Then will I tell to sinners round
What a dear Saviour I have found."

O! brother Gold, I felt that I had found him. It seemed to me I could feel my soul leap to him. I cannot express what I then felt, for tongue cannot express the sweet comfort and peace of a soul in its earliest love. I arose from my bed and felt that I wanted to sing. I opened the book at this hymn:

"My soul doth magnify the Lord,
My spirit doth rejoice."

I sang it through once, then turned and sang it again. It seemed that every verse fitted my feelings. I felt that I wanted to extend my voice to the very heavens. I remained in this state until the next day, not doubting my deliverance; but soon these thoughts arose in my mind: You are deceived, you have imagined it all—Lord, I cried, I am deceived, how could I dare hope in thy mercy? If I am deceived I pray thee in the name of thy dear Son, undeceive me. O Lord, be pleased to show me more plainly. I was comforted by these words. What more can he say than to you he hath

said? I would receive comfort from these words: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. This would greatly build me up for a short time, but doubts and fears would soon arise and bring me low; yes, bringing me in a state in which I believe it is good for the children of God to remain most of their time, and one in which I find myself in more than any other.

I fear too to be hasty in offering to the church, baptism being impressed on my mind soon after my deliverance, (if I have been delivered at all) I offered to the church on Saturday before the second Sunday in May; related a portion of what have here written, and received and baptized by brother John A. Williams on Sunday. I sometimes feel that I have never regretted it, then again I greatly fear I am deceived, and have also deceived those whom I believe to be the saints of God, and think perhaps it would have been better had I remained as I was. Then again I think, it would be better for me to take my name from among them; but the words of Peter—Lord to whom shall we go, Thou hast the words of eternal life, come with joy to any doubting and troubled heart, and I can then say as did Ruth to Naomi, here let me stay; thy people shall be my people, and thy God my God. Brother Gold, I must soon close my imperfect scribble, for I feel that I have already wearied your patience, should you think enough of it to give it a perusal. I remain your unworthy sister (I hope) in Christ.

JANE E. HARDEE.

ELDER P. D. GOLD.—DEAR BROTHER IN CHRIST:—The LANDMARK comes to me as usual with comfort and instruction which I hail as a welcome messenger of truth. I notice that you ask all who feel impressed, to write for the paper. I have felt an impression to write you for some time but have neglected it until now, having been so often comforted by the written experi-

ences of others I feel impressed to write you something in that line. I have often been tempest tossed, have had doubts and fears, and many distresses and afflictions of one kind or another, and these things themselves yield me some evidences on the way that enables me to feel that I am one of the afflicted and poor who should trust in the name of the Lord.

I often feel: Has any one sorrow like my sorrow? does any one ever feel as despondent and ready to give up? do any have any such misgivings as I have? have any ever been troubled with evil thoughts and yet profess to be one of the Lord's people? It seems that it is too great a profession for such a one as I.

Not long since I was upon my bed at night, and I had been called to the care of a church, and I began to meditate upon it when I saw my nothingness so plain that it seemed it would be presumption on my part to accept the call. I could only be reconciled on the ground that the Lord not only took care of his people as a church but also took care of his ministers and would give grace for our day, and that as our day was, so should our strength be.

I had similar feelings last summer when I had authorized brethren to arrange appointments for me for 60 days. I declined going and wished them called in, and was about to countermand them when I was upheld to realize that I was but a worm and was nothing, but the Lord is mighty and could thresh a mountain with a worm. And I was revived and so encouraged that I was then made willing to go, and I went. I tried to preach eighty times. I visited many precious brethren and sisters in Christ. I traveled over 1200 miles, and felt that it was a blessing to me to be able to go and meet with the saints. I felt then I would never be distrustful but would rely on the Lord from henceforth. But alas! the Spirit is willing but the flesh is weak. I have passed through some fiery ordeals and have had some seasons of barrenness that seemed at the time

almost incurable, but thank the Lord at this writing I can still trust. The darkness now is so great I truly can say: mixtures of joy and sorrow I daily do pass through. The Lord only can deliver us from our sorrows and distresses and bring us out of straits where we can say: I have "a goodly heritage."— I can truly realize what the poet says:

"Grace taught my soul to pray,
And made mine eyes overflow;
'Twas grace that kept me to this day,
And will not let me go.

I am fully satisfied that it is all of grace. "By grace are ye saved through faith and that not of yourselves; it is the gift of God." Grace saves and preserves. We can truly say:

Nothing in my hands I bring,
Simply to Thy cross I cling.

How strange that any should think otherwise. Alas! poor blind mortals see not the way of the Lord.

At times I have had sweet seasons of unmingled joy, but they would pass away and the soul would be wrapt in dreary, barren winter time, and then it would seem that we were mistaken in it all. We could not rely a promise, but all would seem to have been but a dream. Winter is needful for us, for it is then we grow to the rock of our hope, into which we are more firmly grounded for the next storm of adversity. How often do the saints go to meeting feeling these great fears and troubles rise upon them, and God in his mercy has a message for them in his word; and the servant Elder arises and announces his text "Comfort ye, comfort ye my people, saith your God," and ere he is through, the heart springs forth in rapturous praise to him who has fought the battle, won the victory and ascended far above all principality at the right-hand, as a Prince and Saviour, to give repentance and remission of sins to Israel. They exclaim in joy: "He hath done all things well." Here indeed he makes the blind see, the lame walk, and the dead live.

How often, yea we may safely say, that God always prepares the messen-

ger and the hearer, and they both have every reason to praise his name for his wonderful works to the children of men. "The Lord is good, his mercy endureth forever."

Sometime ago the thought came to me about glorifying Christ our Lord.— They were precious moments to me, and I dared not say I would glorify him, but I really desired that the Lord would so use me to his own glory, whether it would be by life or death.— The Lord has formed a people for himself, and he says they shall show forth his praise. They are said to be a chosen generation, a royal priesthood, a holy nation that they should show forth his praise, who has called them from darkness to light.

Again, Paul says: He (Christ) gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." How many precious promises there are in the word of God to his children who are heirs of God and joint heirs with Christ. We live so far below the blessed privileges given us by the Great Head of the church. He has exalted his people above the world and given them peculiar blessings that the world knoweth not, because it knew him not. The fact that his church is the only secret society in the world is a clear truth to all his children for they as members, have a white stone and a name written within which none can read save he that hath it.

The church of God is hidden from the world. They do not understand its foundation, nor its internal work, nor the secrets of its joints nor bands.

When Christ was on earth he said he opened his mouth to them in parables that seeing they might see and not perceive, and hearing they might hear and not understand lest at any time they should be converted, and he would heal them: but to them it was given to know the mysteries of the kingdom. This glorious kingdom is grand and sublimely mysterious; this is the kingdom which should come; this is the kingdom which Jesus preached, the kingdom of God; this is

the kingdom which the Psalmist said his people should talk of his kingdom and tell of his power. Who has a king like us? Who has such promises as us? Why then should we not rejoice in him all the day, and make our boast in the Lord and say he is our Lord and our strength, and our righteousness?—The King and the Lord of Lords, praise him. Yours in hope,

W. LIVELY.

Louvale, Stewart co., Ga.,
January 31st. 1888.

AN OLD CIRCUAR LETTER ON DISCIPLINE.

THE REEDY RIVER ASSOCIATION TO
THE CHURCHES WHICH THEY REPRESENT:—

DEAR BRETHREN,—The subject which we have to present to your view the present year, is, we think, of vital importance to the prosperity of the churches—Church Discipline. The institution of a church was wisely designed by our Lord and Saviour Jesus Christ for the increase of evangelical piety and the spread of the gospel. Believers need cultivation to strengthen and improve their graces, and prevent the growth of sinful and noxious propensities. In order to enjoy this cultivation, they must like plants be set out together in a field prepared for the purpose. The church is the field. It is the Lord's vineyard, plantation or garden. But to present this field or garden to the view, an object so interesting, as to reflect honor upon the possessor, it must not be neglected and suffered to be overcome with weeds and noxious plants. This however is the case when discipline is neglected. The fence or wall is thrown down, the plants are trampled under foot and the weeds take possession. How unsightly; but such it is feared is the appearance that too many churches present. Discipline is neglected. The members have ceased to watch over each other for good; practices are tolerated, which even mere moralists would be ashamed of, and when the church meets to transact its business, instead of the harmony and peace of the gos-

pel, there is strife, "confusion and very evil work. No wonder the cause of God is not advancing, when such is the state of things. No wonder that gain-sayers and opposers laugh at the church and turn religion into ridicule.

In discussing the subject now presented to your view dear brethren, we shall first notice some prevalent mistakes into which we think some have fallen in relation to church discipline.

1st. It is a mistake to suppose an individual should not be excluded from the church, if his conduct deserves it, because his brethren esteem him a christian. Paul says (1st Cor. 5: 11), "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a drunkard, or an extortioner, with such an one, no not to eat." Admitting the possibility of a child of God falling into gross and open sin as did David and Peter, yet who can tell, until such an one be reclaimed, that he may not be an apostate? But even if we could know to the contrary, yet it is evident, while unreclaimed, he is neither fit for heaven nor the fellowship of the church. Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetors, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God.—When the children of God forsake his law and walk not in his judgments he will visit their transgressions with the rod, and their iniquities with stripes, and thus sooner or later reclaim them as sheep wandering from the fold.—Should not the church enter into this gracious design, and by taking their fellowship from the wandering brother endeavor the sooner to reclaim him? This is certainly a duty they owe both to him and the cause of God. By conniving at his sin, and retaining him in their fellowship, they contribute to lull his conscience to sleep and delay the needful work of repentance, as well as bringing disrepute upon the cause of God.

The individual mentioned, (1 Cor. 5:

1) was probably a converted man, yet Paul requires his immediate exclusion. This act of the church had the desired effect, for we read in (2 Cor. 2:7.) Paul's direction for his restoration.

2nd. Another mistake we shall notice is, that so long as an individual confesses his sin, the church is required to forgive him and continue their fellowship, however gross and frequent his crimes may have been. This mistaken notion has arisen from a misapplication of the Saviour's direction contained in Luke 17:4, "Take heed to yourselves; if thy brother trespass against thee rebuke him, and if he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn and say, I repent, thou shalt forgive him." This is evidently a direction. Not for a church collectively in their dealings with their members, but for an individual christian in his conduct toward another who has offended him personally. No matter how often such offense is repeated, yet if the offender expresses his sorrow for it, he must be forgiven. The case however is very different when an individual is guilty of an act of gross immorality. In such a case we have a very plain direction what to do, in 1 Cor. 5:11. This perversion of scripture has been productive of sad effects in some of our churches. Individuals are retained in fellowship who are habitual drunkards. They come forward from time to time, confess their faults, and are forgiven. They go away, repeat the same fault, and still are forgiven. This confession too, not unfrequently, is not voluntary, but forced. They will not come to the church to confess, until called upon, and then probably endeavor to extenuate the offence as much as possible, laying the blame not so much upon themselves as the circumstances of the case. The day was cold or wet, they met with a friend who invited them to drink, they took only one or two drinks at most, and the effect was greater than was expected; but they were not so drunk as represented. Yet when even this lame confession is at length extorted, he must be forgiven

according to this mistaken notion, however much his conduct is injuring the cause, and in direct opposition to the scriptural injunction—with drunkards, "no, not to eat." If this principle be received as correct, it will be impossible for any man to be excluded from the church however bad his conduct. Since such an one can always bring forward repentance, in arrest of judgment, when the church is about to proceed to extremities. Having noticed these mistakes we shall now proceed to lay down some scriptural rules that should govern us, dear brethren, in maintaining the good order and discipline of the church. Let the members of the church watch over each other for good, and admonish one another in private. This certainly is an important part of church discipline and if attended to in a proper spirit and at a suitable time, might save many a brother from going astray, and save the church much disagreeable and troublesome business.

Brethren, says James, if any of you do err, from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins. What an encouragement is here given to labor with an erring brother, when the very first step is taken aside from the path of virtue or of truth. Now is the time by affectionate admonition, to save him. Let him advance a few more steps and it may then be too late. This, then, is an important part of the discipline, devolving upon church members in their private and individual capacity. Some cases, however, require public reproof and admonition from the pastor of the church. Them that sin rebuke before all, that others may also fear, is the direction given by Paul to Timothy.— This may refer to cold and presumptuous misconduct, which at the same time may not amount to immorality of such a grade as to require exclusion from the church. Some, however, attempt to perform this duty of private admonition in such a spirit as to make it manifest that they are watching over the brother not for good, but evil, a spirit

which says: Let me pull the mote out of thine eye, while a beam is in his own eye. Such admonition is calculated to do more harm than good. It is the same spirit which actuates some individuals who appear to be ever searching for the faults of their brethren and bringing them before the church, however trivial and unworthy of notice.—Churches are frequently more perplexed with such cases than any other. Let the individual who is actuated by such a spirit as this, receive no countenance from the church in his improper course. Let him rather be rebuked for his temper and conduct, and if this will not do let him be excluded, that the peace of the church may no longer be disturbed by one whose element is strife. Whatever may be the wealth, talent or influence of such an individual, the true character of his wisdom is given by James 3: 15. Where an offence is committed against an individual alone, which is merely of a private nature, it should never be brought to public view or submitted to the church until the course prescribed by the Saviour in Matthew 18: 15-22, has been faithfully pursued and failed of success. This rule is at once so plain and simple that the most ignorant may understand and practice it, and so wise and good that it it were universally followed out, according to its spirit we would have little difficulty, either in the church or in the world. "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee thou hath gained thy brother." You are not to tell it first to your most intimate friend, for every friend has another friend to whom he may tell it in confidence, and thus it may spread and do much mischief. The wisdom of this course is obvious. By going to the offending brother immediately you will the sooner relieve your mind of unpleasant feelings, and give him an opportunity of explaining his conduct or confessing his fault. It may be there was no real ground of offence, a mere suspicion on your part. Some men are open and unguarded in their expressions; others are jealous and suspicious

and often take offence when none is intended. Or it may be he has repented and is ready to acknowledge his fault. If he does so, thou hast gained thy brother. How much better this than by telling it to others, to run the hazard of ruining the character and alienate the affections, perhaps, forever, of one for whom the Saviour died.—The pride of the human heart however, often strongly opposed itself to this course. It suggests that the individual is not worthy of notice, perhaps not entitled to the character of a christian, and therefore not to be treated as such. It would be too great a condescension to go to him. If, however, the individual should happen to be of a superior rank, pride suggests that he should come to me. If I should go to him it will only make my inferiority appear more evident. But we should call to mind how the Saviour humbled himself—even stooped so low as to wash his disciple's feet. With such pride of heart we can never get to heaven.

If we have not the spirit of Christ, we are none of his. So long as an individual is retained in the church, whatever his rank, or unworthy soever his conduct, he is to be treated as a brother, and even if he were no christian, the course prescribed by the Saviour is the proper one to be pursued.

Let us glance at the consequences of pursuing an opposite course. A brother or sister takes an offence, perhaps at a mere trifle, treats another with coldness and contempt, and that even publicly; the individual who is thus treated being, all the while in total ignorance of the cause. What spirit is this? You are too haughty and high-minded to go to the individual, you wish him to humble himself to you, that you may gain the triumph. Is this the spirit of Christ? Take another case. An individual is offended. Instead of going directly to the offending brother or sister, he goes to every one else to make his complaint until the thing, with various additions, is spread through the whole community. The person accused is the last one that is informed of it, and now his feelings are greatly excited. The whole

community is at length in an uproar, and the church is compelled to interfere in order to settle the difficulty, but now it is like putting out a fire that has spread through a thicket, that might have been extinguished in the first instance by a single foot now requires many hands, hard fighting; and it extinguished at all, before its work of desolation is completed, it is with difficulty and danger. Such are the consequences, dear brethren of not adhering to this excellent rule. We would further admonish you however, that it should not be complied with as a mere form, and only as a necessary step to get the matter introduced into the church. It should be with a sincere desire to 'gain your brother,' and prevent the difficulty from going any farther. If this work is attempted in any other spirit, it will only tend to make matters worse. The same desire should accompany the second step when the first has failed. But if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may be established. The individuals thus selected should be persons of prudence and judgment, and possess the confidence of both parties. They should hear all the circumstances, and use their influence to bring the offender to a sense of his fault. If however, they should fail in their efforts, the whole affair must then be reported to the church and these individuals act as witnesses, of what they know and have seen. This last step, however should be resorted to with reluctance, and not until every effort has failed, and all hope of reconciliation ceased. The offence then becomes of a public nature, and is to be treated as other public offences.

3d. We shall next proceed to give some directions relative to the treatment of such offences as are of a public and scandalous nature. The most of these are enumerated by the Apostle in 1st. Cor. 5: 11. As a general rule they require immediate exclusion from the church, though in some instances there may be such extenuating circumstances as to justify the church in the exercise of forbearance and clemency.

A distinction must be made between bold and presumptuous sinning, and being "overtaken in a fault." A regard should be had also to the former character of the individual as uniformly orderly and correct, or otherwise. Experience also proves that an individual scarcely ever falls into open and gross immorality without first having secretly indulged in sin and slighted many warnings and admonitions from God. In regard to such offences, we remark it is unnecessary to treat them, after the same manner as private and personal offences; though in some cases it may be expedient to do so. In general, they should be brought before the church without delay. We are of the opinion that great injury is done to the cause of God by the dilatory course pursued by some churches in their dealings with such offences; The case must first be reported to the church at one monthly meeting; a committee must be appointed to cite the accused to attend the next monthly meeting, and so much unnecessary delay takes place, while in the meantime the cause of God is suffering from the conduct of the offender; It should be the duty of every transgressor to attend the very next meeting of the church; and his failing to do so should be considered an aggravation of his offence. If however, it be necessary for him to attend, as is sometimes the case where false reports have obtained or his conduct has been mis-represented, let the officers of the church as a standing committee, for this purpose cite him to attend at the first meeting that ensues. Cases may arise, however, where the offender should be proceeded against, whether he attends or not, where the offence committed has been public and notorious, and the facts of the case are too evident to be denied, it is only necessary for the church to be fully informed in relation to them, in order to exclude the offending individual the first opportunity. Such was the case which the Corinthian church was directed to pursue. In regard to the incestuous person referred to in 1. Cor. 5: 1. We see no directions there for any citing or unnecessary delay; but on the

contrary, a positive command for immediate exclusion. This command, as an inspired Apostle, he had a right to give; and the same is binding on us, in similar cases, in such instances, repentance should neither be called for, nor regarded so as to stay the proceedings of the church. There may be some public offences of a less aggravated nature, that admit of a more mild and conciliatory course; the design of which should be rather to reclaim than to exclude the individual. The individual is set aside from church privileges for a time, until by his conduct or repentance, he may regain the full confidence of his brethren which has been somewhat impaired. at the end of that time he must either be restored or finally expelled, as the circumstances of the case may require, an example of this sort is given in Second Thess. 3rd. Chapter, where the brother that walked disorderly; not walking at all, 'was to be withdrawn from, but at the same time not counted as an enemy, but admonished as a brother.' Other cases may arise, requiring similar treatment. We have thus, dear brethren, given you some general views; deduced, as we think from the word of God, in reference to this important subject. For more perfect information and directions we refer you to the scriptures, which are profitable for doctrine, for reproof, for instruction in righteousness. We believe, if these are properly regarded, and the aid of the Holy Spirit carefully sought, you will be directed, in every case of difficulty that may arise. Thus will the church arise and shine, according to its original destination, and appear fair as the moon, clear as the sun and terrible as an army with banners. Consider these things dear brethren, and the Lord give you understanding in all things.

JOSEPH BARR, Mod.

THOMAS ROE, Clerk.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.

ZION'S LANDMARK

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

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

VOLUME XXI No. 10

WILSON, N. C., APRIL 1, 1888.

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Editorial.

Brother S. F. Stone of Mo. requests my view of Absolute Predestination, and eternal vital Union.

There is no predestination that is conditional, no does the bible teach any conditional predestination; hence there is no need of the word absolute in defining predestination, nor does the bible use that word. As good brethren, as any use it in order to express better their meaning. Let them do this if they prefer, but I see no need of it.—The bible uses the best words, and we do well to hold fast a faithful form of some words.

While the predestination of God directly concerns the church of Jesus Christ, still it so much embraces and comprehends all events—whether righteous or wicked—that all things work together for good to them that love God, and who are the called according to his purpose: still the wickedness of man is condemned, and when men do wrong they are manifested to be guilty.

Our experience as well as the word of God teaches us that God abhors sin, and cannot do wrong.

But how could there be a conditional predestination? How could some

things be fixed beforehand, and others not be fixed? Here we say it is certain that this thing will be, or that that event will transpire, but it is connected with other events, and it is not certain at all that those other events will occur. It is certain that Christ will be betrayed, but it is not certain that any one will betray him. It is certain that Israel will go into captivity, but it is not predestinated or it is not certain that Nebuchadnezzar will capture them. It is certain that Israel shall be afflicted in Egypt, but it is not certain that Pharaoh's heart will be hardened so that he shall oppress Israel. Now how could that be? Some brethren have said that I am non-committal, or silent on the subject of predestination. I admit that it is a precious doctrine, too deep and high for me to sound or fathom, and therefore little feeble ones like myself behave better to be silent than to be prating about what we cannot explain. God works all things according to the counsel of his will, and all things do not exclude any thing; but for me to tell how he does all this is a task I am not equal to. My counsel to all is to remember that all true Baptists are predestinarians, as the bible teaches that truth. Let us not strive about it.

It is very common for us to say of others that do not believe as we do, that they are not sound in the faith or are weak in the faith. That is as much as to say that we are sound in the faith, or strong in the faith. Whereas it occurs to me that these that are strong in the faith are the very ones that do bear, and should bear, with those that are weak in the faith. Perhaps it is not those that consider themselves strong in the faith that are so strong after all. Let him that thinketh he standeth take heed lest he fall.

As to the other question of eternal vital Union. I have this to say, that such terms and words are not used in the bible, but that the doctrine meant to be taught by them namely, the Unity or oneness of Christ and his church, in the sense that he is their life and righteousness is true, and is taught in the scriptures, and that it is not a *dead* unity, but a *vital* unity in the sense that he is our life, and certainly it is vital or very important to us; and this unity existed before we were created in Adam, or before the foundation of the world, and therefore it is eternal. It is not a union, but *unity*.
P. D. G.

VIEWES REQUESTED.

MR. P. D. GOLD.—Please give your views on Luke 12: 51—53 and oblige a friend who reads ZION'S LANDMARK. It contains about all the preaching I can hear that I understand, for I don't understand the Bible to say as vile a sinner as I am can commence to serve God within himself.

I feel that I can do nothing but say Lord, be merciful to me a sinner. Yours respectfully,
A FRIEND.

Sunster county, S. C.

Remarks.

Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division;

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter in law against her mother in law.

The effect of the coming of Jesus in the flesh is to set one at variance with another, or to give division.

Since the days of the manifestation of Jesus there has been a division concerning him everywhere. Look around you and see if there is anything on earth

about which men differ so much and so long.

People are either his friends cleaving fast unto him, or they are his enemies persecuting him and his followers. No man can serve two masters, and he that is not for Christ is against him.

Especially would I remark that every individual or subject of grace in whom Jesus dwells finds foes in his own house, or in himself, for with the mind he himself serves the law of God, but with the flesh he serves the law of sin in his numbers, and here is a warfare. As in the same house the father would be against the son, and the son against the father; and the mother against the daughter, and the daughter against the mother; and the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law; or those the nearest tied together by blood kin would be riven asunder; so in the gospel where you thought you would find peace and love, there you found contention and war.

When you would do good evil is present. The good you would you do not: the evil you would not you do.— Oh you say, how can such an one as you be a christian? You do not see how you can be a child of God. Surely you thought christians were good people, free from sin, doubts, fear and trouble.

Jesus says, without me ye can do nothing. It is God's own people who are abased here in the flesh. Then you cannot of yourself commence to serve God. It is God that begun the good work in his people, both to will and to do.

The ungodly do not think as you do about that. Did you not once think that you were able of yourself to begin this work? Now you know—you can-

not. There is no discharge in this war, but it will continue through life. But the safest place is in the fight, or in the field following Jesus the Captain. For Paul says, I thank God through Jesus Christ my Lord. So take unto you the whole armor of God. Put on the shield of faith. Be baptized and deny your salvation.

P. D. G.

ELD P. D. GOLD, DEAR BROTHER:— I am almost confined to the house still with my lame leg. I think I wrote to you about my falling off the fence and spraining my knee and ankle. I have thought a great many times about you getting your arm broken, and suffering as you did, and sympathized with you in your affliction; but you could favor the arm and move about without using it; but the leg is different. I cannot get about without using it more or less, and it is painful more or less, all of the time. I expect I shall be a cripple the rest of the time, the blessed Lord shall see fit to keep me in the flesh. I remember Jacob was a lame man from the time he was blessed of the Lord, so my natural lameness brings to mind my lameness in my walk and conversation; yea in all things that are pertaining to life and godliness.

What a poor wretched creature I am, which makes me feel to appreciate the word of the apostle Paul, "O wretched man that I am who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord; so then with the mind I myself serve the law of God, but with flesh the law of sin."

So I conclude that he did not consider that the old sinner or flesh is born of the spirit, but that it must remain a poor wretched one until it returns to its mother earth, there to wait until the change shall come when mortality shall be swallowed up of life. Then we shall say, O death where is thy sting, O grave where is thy victory.

The sting of death is sin, the strength of sin is the law. But thanks be to God that giveth us the victory through our Lord Jesus Christ. So we are sub-

ected in hope of eternal life which God that cannot lie, promised before the world began.

The brethren here are in peace one with another and the old soldier is at his post, though he is lame, and he hopes here to be found when he gets his discharge.

Wary of wandering round and round,
This veil of sin and gloom,
I long to leave the unhallowed ground
And dwell with Christ at home.

Yours in sweet fellowship.

JOHN H. BIGGS.

Leonardsburg Ohio.

Remarks.

Yes, Brother Biggs, I well remember the painful days, and restless suffering nights I passed with that arm and shoulder, it is not well yet though it is so much better than it was, that I seldom speak of it. But I could walk about better than you.

I hope that dear brother Biggs may know that it is the lame that take the prey, and that the battle is not to the strong, nor the race to the swift.

In the blessed rule of Jesus who is King in Zion no weapon that is formed against a child of God can prosper. All that Jacob looked upon as against him, and as bringing down his gray hairs with sorrow to the grave, was a needful part of the chain of events that must transpire, to bring about the accomplishment of the will and purpose of God, to the complete comfort and deliverance of Jacob into the hands of his beloved son Joseph as governor of Egypt, as governor of the land of Jacob's enemies: "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

I once was favored with the joy of a visit to brother Biggs home and was at an association near there, and was much comforted with the brethren there, and

found Elder Biggs a charming brother.

May he be sustained and nourished by the God of Jacob in his afflictions.

P. D. G.

LET US REASON TOGETHER.

ELDER P. G. LESTER:—As you have been so kind to send me a copy of ZION'S LANDMARK, and also to give your views as requested in regard to Election, I feel it my duty to give you an answer in my weak way, and also ask for further information. I have been a Primitive Baptist, if one at all, ever since the year 1860, and if there is any people that I love spiritually, it is the Primitive Baptists: although there has been trouble among us in this country.

As my education is very limited, I desire to cite you to certain passages of scripture, and meaning of words that is causing trouble among us as Primitive Baptists. Do not understand me to say that education can explain the Spirit.—But I think we, as Primitive Baptists, should reason together and see whether we are taking the word of God as the man of our counsel, or the word of man, in these differences. "That he by the grace of God should taste death for every man." Information: "Have I any pleasure at all that the wicked should die, saith the Lord God: and not that he should turn from his ways and live." Information: "And you hath he quickened, who were dead in trespasses and sins." Was Paul addressing the church or the world? Information: If a natural man in a natural condition is dead in trespasses and sins, does the scriptures clash? The Apostle applies quickening to that character. John 6: 63. It is the Spirit that quickeneth.—The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, for they are spiritually discerned." Information: He quickeneth whom he will. Now if quickening (the Spirit) cannot be applied to the natural man what character does it belong to. Information.

If it is the good pleasure of the Father to choose some of the fallen race of Adam in a natural condition, and withhold the mystery and riches of his grace from the other portion, would that make it saved by a decree, or by grace? Information.

To apply the spirit to the natural man in a natural condition the first thing, will that make the commands of God of none effect, or not? Information. To hold forth that man must obey the teachings of God to enable him to see his lost and ruined condition, to enable him to see there is nothing that sinful man can do to save himself: but that the last resort is to fall at the feet of Jesus and beg God to have mercy upon him, will that conflict with the true plan of salvation? Information. Now if any man hath not the spirit of Christ he is none of his. To hold forth that the repenting soul is the one that has the spirit of Christ, as the Savior did when he submitted himself to the will of God upon the cross, if God is disposed to spurn him away from his peaceful presence, the repenting soul, he must say amen to his condemnation. Will this conflict with the word of God? To hold forth that the repenting soul is the elect of God, the one that is saved by grace, through faith in Christ, the one that represents his workmanship, created in Christ Jesus. Will this conflict with the word of God? Does man go to the law or Christ for justification after he sees by trying the law that there is no life in it, but death? Information. We are taught by the scriptures that those who are saved are saved according to mercy. Can mercy be applied only upon the objects of mercy? Information. Are the objects of mercy the people that he fore-knew and pre-destinated, that Christ is the end of the law for righteousness to every one that believes? Information. Does the birth of Jacob and Esau represent a natural figure, or a spiritual figure, a natural birth or a spiritual birth? Information. I desire all the information I can obtain that accords with the word of God.

Your Brother, I hope in Christ.

JOHN VICKERS.

REPLY.

Much distress has been produced among our people through differences of opinion as to the meaning of words.

If we could adopt only the use of such words in common use as are defined as meaning just what we wish to present, it seems to me we would not have such a variety of thoughts with only an apparent difference growing out of the use of different words. The meaning of a word in scripture is often defined by the position it occupies in the subject immediately under consideration.

It is abundantly taught in the scriptures that salvation is by grace, see Rom. 3:24; 4:16—Eph. 2:8—2nd Tim. 1:9, and that the subjects of salvation were chosen or elected to salvation by the Father through his Son Jesus Christ, Eph. 1:4; 2nd Thes. 2:10; Zech. 2:5; 1st Pet. 1:2, and that sinners are the subjects of this salvation—Mat. 9:13—Rom. 5:8; 1st Tim. 1:15. Therefore in order to bring these sinners, who are sons as chosen in the elder brother, unto glory, it was befitting the God of all grace to make the captain of their salvation perfect through suffering, and he therefore must by the same grace whereby they are saved, taste or experience death for every one of them, not only those of the Jews but also of the Gentiles as well. The Angel said: "He shall save his people from their sins." And the Apostle says, he did it by tasting death for them. Will not the same cause by which one sinner is saved save every other such sinner, who is likewise affected by the same cause? Do the scriptures teach any where that there will ever be, or ever has been one sinner saved for whom Christ did not die, or that there is, or ever will be one lost for whom he did die? see Acts 4:12; Isa. 53:11; John 6:37—44. If Christ did die for all

mankind so as that all mankind shall not be surely saved, what good did his death accomplish for those who shall be lost? and if those who are saved can in the least attribute their salvation to anything they did, then how could it be said, by grace ye are saved, and not of works, lest any man should boast? If I accept Christ and am therefore saved, does not my salvation rest upon my act of accepting Christ? If so, where does the salvation by grace come in?

In Ezekiel 18: 28, the Lord is expressly speaking to his people Israel. He says he has no pleasure in the wickedness of his people, that they should thus do and die. The soul that sinneth, it shall die. The son shall not die for the wickedness of his father—he shall die—that is shall be cut off from the enjoyments of the land for his own sins, and if he turn from his wicked way he shall live. Is that not the law now in the church? If the son who is a brother sins, do we exclude his father who is also a brother. No! We exclude the son. But do we rejoice in the fact that he has sinned, and we had to cut him off? No! We weep for him, for we would rather he would turn and live, and when he does return properly we receive him with joy. So it was with the Lord under the typical dispensation, and so it is with him now. God is here talking to his people who do wickedly, and not to the world at large.

If the world was made up of saints, then Paul was addressing the world, for he begins his epistle to the Ephesians thus: Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus,

The members of this and all others of the churches addressed in the various epistles had been in common with oth-

er men children of wrath, and had been quickened or given life whereby they were made sensible of their condition as condemned sinners. Their address was most certainly made to the church.

The scriptures do not clash in the idea that it is the natural man—the sinner—who is dead in sins, that is quickened, nor again in the idea that this same natural man receiveth not nor knoweth the things of the spirit of God.

Nothing but a man, and we know of no other that is termed a sinner but the natural man—needs to be quickened—It is the spirit that *quickeneth*, but it is a man, a sinner, that is quickened. It is nowhere said that the spirit is quickened, but that it is a *quickening* spirit. I speak of this quickening as it refers specially to the work of the spirit in the manifestation of salvation unto the vessels of mercy.

The natural man does not as such receive the things of the spirit of God. These things are not obtained by natural powers of conception of thought, neither do they enter into and amalgamate with the things of the natural mind, or man, nevertheless the natural man is so affected by the spirit as to be made sensible of its power and salvation, and of his need of them, he being a sinner without God and without hope in the world.

The predestination of elect sinners unto the adoption of children, by Jesus Christ, according to the good pleasure of the will of God, is salvation by grace.

The commands of God can be of no effect where the spirit is not applied before, or with the command. God makes no requirements of any but such as are able to comply. He spoke and it was

done, he commanded and it stood fast. His word has in it the power of obedience. He applies his spirit and works our works in us. Phil. 2: 13. The knowledge of ones lost and condemned condition by reason of sin can not be obtained by obedience to any thing. We should preach the necessity of repentance, but not the ability to do so. Jesus is exalted a Prince and a Savior to give repentance and remission of sins to Israel, therefore they must be preached in his name.

It is true the last thing a convicted sinner does is to beg alone for mercy, but nothing we might say can bring one to that point, especially an unconvicted one. It does not conflict with the truth to preach Jesus as a whole Savior, but should we bring in any condition to be performed by the sinner in order to his salvation, or before God will undertake his case, then we are conflicting against the truth.

The repentant sinner must realize that he is already condemned, and that so far as any thing in him could merit he is justly condemned.

However it would not be just that one should be lost who has the spirit of Christ, and all repenting souls must first have it in order to see themselves as they really are. None ever go to heaven without first feeling the need of mercy, and none go down to hell begging for it.

The repenting one is most assuredly an elect one, and repentance is an evidence of the revelation of the creation in Christ to that one.

The quickened sinner first goes to the law and learns its true character, then he turns to Christ who is the end of or the satisfaction of the law, and finds deliverance and rest.

Mercy can only be applied bene-

ficially to the vessels of mercy.

The objects of mercy are the chosen of God. He has promised to be merciful to their unrighteousness, and their sins and iniquities he will remember no more. They are the ones he foreknew and predestinated and did everything else for that is called salvation. Jacob represents, it seems, elect, and Esau the non elect; or two nations of people, one a holy nation, and the other a crooked and perverse nation.

I have endeavored to answer all your questions in a brief way, and to give what I understand. I may not have so understood some questions as you desired I should, if so, I am willing to answer again, and at all times when I have anything to give, when information is truly desired. Such as I have I received and therefore freely give.

Some of your questions should not be allowed to give foundation for difference of opinion among Primitive Baptists. They have always been questions between them and other denominations. Primitive Baptists believe that Jesus Christ came into the world and died for his people, and that his death guarantees absolute and eternal salvation to them and to them only. They do not believe the atonement to be universal, and the application limited, which limit depends upon how many accept the terms of the gospel. They find no conditions or terms in salvation nor the gospel.

They believe that sinners of Adam's fallen race are the subjects of salvation in every sense of the term—that the hearts of all men naturally are fashioned alike, that God saves whom he will because he will do so. They do not believe that salvation restores one to heaven, nor that damnation returns one to hell. They acknowledge no eternal be-

ing apart from the fulness of the God's head.

May we know only the truth as it is in Jesus, and his name have the praise.
P. G. L.

ELDER P. D. GOLD, DEAR BROTHER:—

As I desire to continue my subscription to the LANDMARK, I think it my duty to pay for it, as it probably will be more comforting to me when I read to know that the publishers have the benefit of their labors, so far as I am concerned. I therefore enclose two dollars, please place the same to my credit, and continue to send me the paper to Gogginsville, Franklin County, Va., When I feel man enough to read it without paying what I agree to pay for it, then I will write you that I do not intend to pay for it, but expect you to regard me as a good brother and send me the paper on as though I had paid my dues. I hope to be able to send you some new subscribers when the weather opens so I can get around, and if not, I will try to get some of the old ones to pay up and renew their subscriptions. I do think that Baptists should remember that you cannot afford to publish the paper and run their subscription for years, and then quit reading and order the paper stopped, and yet not pay for it. So far as I know, my health is perfect. Oh; that I could be thankful as I ought for the great blessing. My family are well. Hope you and yours are enjoying a like blessing.

Can you give us an editorial on Eccl. 3rd. Chap. and 15th, verse. I have written a communication upon the text, but it is so poor that I have no mind to send it. Please comply, if the Lord will. May God abundantly bless you for Christ's sake. Please remember me sometimes when at a throne of grace.

J. C. Hall.

"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

Remarks.

The book of Ecclesiastes is surely a work of wonderful wisdom. There is

no treatise of man's philosophy that even faintly approaches to its depths in the exposition of man's character, and God's divine and incomprehensible operations over his creatures. Settled and enduring is the teaching that God's works are perfect and therefore unchangeable and irreversible. Man cannot measure them. He can only behold and wonder. God hath set the world in men's hearts so that they cannot find out the work that God doeth from the beginning to the end. They are so full of the world they cannot see even beyond the present—neither in the past nor the future.

Solomon affirms that that which God doeth is forever. Nothing can be put to it, nor anything taken from it. This is so unlike men. They cannot do any thing to endure forever, so that nothing can be put to it, and nothing taken from it. There is nothing then in man, or in his works, in his corrupt state on which an argument may be found, nor from which a conclusion can be deduced that will acquaint him with God: for by searching God cannot be found out. It is only by revelation that God is known. It is in his light that we see light. His works, and not man's works, declare the glory of God.

If all things continue as they were of old, and nothing can be changed, if every principle now operating existed from the beginning, if every creature moving, was then created, if God works all things after the counsel of his own will, and all God's works praise him, then the carnal reason of man will say, it does not matter what we do; for who hath resisted his will? He will do his will, let us do what we may; and they say they will not serve, nor fear such a God as that; but that they will take their fill of sin.

But what does the wise man say is the effect and intent of God's sovereignty in this respect? It is this, that men should fear before him. The very fact that what God doeth is perfect affords the greatest incentive to fear before him, for in his hand is our breath and our destiny.

Solomon tells us that that which hath been is now, and that which is to be hath already been, and God requireth that which is past. Then there is no new thing under the sun, and nature repeats herself, and our life is a treadmill in the sense that the same things are repeating themselves. Men are born as they were thousands of years ago, and die as they did then, and pass their days in vanity as they did then. Rivers rise as of yore; winds blow as of old; the same sun rises and sets as in ancient times; the same heavens are spread out, and the same earth brings forth as of old. Then it does not matter at what period of time you are born, nor in what country; for what was of old is where you are now; and what is yet to be is now with you; and hence equality abounds. Nothing in nature is ever lost nor destroyed. There is as much now as there ever was, or ever will be. The ocean is as full now as of old, the sun as bright, the earth as large. God is bringing back that which is past, and nature yields up at his demand and faithfully returns all trusts and treasures committed to her bosom.

Is this so in the experience of saints, and in the word of God? Is it true that what God does in and by Jesus Christ is not eternal, if in nature what he doeth is forever? Is it true that if one is now a child of God he was of old one and will be so forever? Is it true that God who called us is faithful, and that

all his promises in Christ Jesus are yea and amen to the glory of God. Is it true that you have as much of the root of the matter in you in the cold, bleak wintry night of deep distress, as you have in the bright summer day of great rejoicing? Is it true that you are as much a child of God when you cannot, in your feelings, embrace a single promise, as you are when the volume of the book is open to you as a field which the Lord has blessed, yea even as the garden of the Lord when blooming.

Is it true that what you are to be you are now—that if you are to be saved you are now saved? We do not mean that you or I know all that we will ever know, or enjoy all that we will ever enjoy. If only that is true that we know, and nothing except what we know, then how little is true? Indeed, if what we know was not true before we knew it, then we create things by knowing them, and our cognition is the cause of the existence of things. We know nothing which was not true before we knew it, nor does our ignorance at all prevent, affect, or cause the existence of anything; but our knowledge of things affects us.

It is in this sense as good for us to live now, as if we had lived hundreds of years ago, or that we should live hundreds of years to come: since what was then is now, and what will yet be now is. When the heavens are opened to us we are with Abraham, and all the prophets, and we are also in the clouds of glory in the resurrection. When in the spirit time is gone, and space is blotted out, and all things are present, and we set down with Abraham, Isaac and Jacob in the kingdom of God. When Jesus is mine and I am his, I am come to the general assembly and church of the first-born whose

names are written in heaven. When the Holy Ghost brings the things of Jesus to me, all things are mine, and all things work together for my good and the spirit of prophecy is with me assuring me of things to come. In moments of darkness, I see nothing but darkness: the past is shut out; there is no brightness in the future; but when the light shines all my past experience is gathered up, and nothing is lost. Everything then is sweet, and faith says all the future is mine, and is present while I am beholding things unseen: for as unseen things never change, when you see them it is as they *ever will be*.

When I am feeling guilty God requires the past of my corrupt life, and my soul remembers the wormwood and the gall, and is humbled within me: and I know that God brings everything in to judgment; and I know that what has been now is, and that God requires the past.

When the visions of God are given ten thousands of his saints come with Jesus, and their experience is all mine, and in unity we dwell together, and the little one becomes a thousand, and faith says every promise of the bible shall be fulfilled, and counts those things which be not as though they were.

In the requiring of that which is past is the resurrection assured, for all is to be gathered up that nothing be lost. With God one day is as a thousand years, and a thousand years as one day. So that in requiring or calling up that which is past there shall be the full gathering into one the whole body or church together with all the experience of all God's people, and so all Israel shall be saved.

Brother Hall, the subject is too wonderful for me. Write on this subject if you feel so impressed.

P. D. G.

ERRORS.

I was absent from home when the following errors were made in this issue of the LANDMARK:

On Page 229—15th line, from top last column, *semi* should read *sound*.

Page 231, 15th line from top, first column, reads *fish*, it should read *flesh*. On next line *numbers* should read *members*. Same page, sixth line from the bottom, first column, *begin* should read *begin*.

On page 231, 9th line from top of second column *salvation* should read *self*.

APPOINTMENTS

The following Elders will preach, the Lord willing:

D. N. GORE

Wilson, Thursday night.....	April 19
Scott's, Friday.....	" 20
Creech's, Saturday.....	" 21
Memorial, fourth Sunday.....	" 22
Goldsboro, Monday.....	" 23
Bethany, Monday } night and Tuesday }	" 23 " 24
Smithfield, Tuesday night.....	" 24
Raleigh, Wednesday night.....	" 25
Stoneville, Friday.....	" 27
Matrimony, Saturday } and Sunday, }	" 28 " 29
Ridgeway, Va., Monday.....	" 30
Martinsville, Monday night.....	" 30
Leatherwood, Tuesday.....	May 1
Camp Branch, Wednesday.....	" 2
Reed Creek, Thursday.....	" 3
Pig River Association, } Friday, Saturday, } and Sunday, }	" 4 " 5 " 6

I expect to be with Elder Gore from Stoneville to the Pig River Association.

F. J. STONE.

J. R. ROBERTS

Mt. Pleasant (Sumter Co., S. C.) Union Me- ing, Friday, Sat, and 5th, Sunday to April	
Little Pee Dee.....	Sat. and 1st Sun. in May
Conwayboro.....	Sunday Night
Simpson's Creek.....	Tuesday
Pireway.....	Wednesday
Mill Branch.....	Thursday
Wilmington.....	Sat and 2nd, Sun.
Probably Eld. I. J. Taylor will accompany him. He will need conveyance.	

THOMAS FELTON

Hickory Rock, 2nd, Sun. and Sat. before in April
Castalia..... Saturday and 1st Sunday in May
Will some brother please meet him at Nashville
on Friday before.

ZION'S LANDMARK.

W. B. WILLIAMS.

Wilson.....	Monday after 1st Sun in Apr	11
Lower Black Creek.....	Tuesday	12
Aycock's.....	Wednesday	13
Nahunta.....	Thursday	14
Goldsboro.....	Friday	15
New Chapel.....	Saturday	16
Old Union.....	2nd, Sunday	17
Be hany.....	Monday	18
Beulah.....	Tuesday	19
Upper Black Creek.....	Wednesday	20
Heathy Plains.....	Thursday	21
New Meeting House, called Etna; Saturday and third Sunday.		22
Peach Tree.....	Tuesday	23
Hickory Rock.....	Wednesday	24
Castalia.....	Sat. and 4th Sun.	25
Sappony.....	Tuesday	26
Mill Branch.....	Wednesday	27
Toisnot.....	Thursday	28

He will need Conveyance.

ISAAC JONES

Durham.....	Saturday, Night Apr	14
Eno.....	15	15
Lebanon.....	16	16
School House, near Eider A. Blalock's (funeral)	17	17
Moore's.....	18	18
Flat River.....	19	19
Stories Creek.....	20	20
Shiloh.....	21	21
Mt. Zion.....	22	22
Cane Creek.....	23	23

Will some one meet him at Ringgold.

Mill.....	24	24
Malmalson.....	25	25
Banister.....	26	26
White Thorns'.....	at Union Meeting	
Bethel, Franklin Co., Va.....	May 1	1

Thence to Pigg River Association

Reed Creek.....	May 7	7
Center.....	8	8
Sister Trent's (funeral).....	9	9
Pleasant Grove.....	10	10
Snow Creek.....	11	11
State Line.....	12	12
Tom's Creek, (funeral).....	13	13
Stewarts Creek.....	14	14
Brother Mc. Craw will arrange appointment at his church Monday night.		
Lambsburg.....	15	15
Dover.....	16	16
Enoch Stones (funeral).....	17	17

Thence to M. 30 Association

Funeral near Stoneville.....	22	22
Goodwill.....	23	23
Dan River.....	24	24
Lick Fork.....	25	25
Wolf Island.....	26	26
Pleasant Grove.....	27	27
Arbor.....	28	28
Deep Creek.....	29	29
Harmony.....	30	30
Lynches' Creek.....	31	31
Prospect Hill.....	June 1	1
Wheeler's.....	2	2
Mt. Lebanon.....	3	3

He will need conveyance.

DEAR BROTHER,—I am not in good health at this time, but I hope to be able to fill these appointments, for it is a destitute section of the country. The yoke is laid on me, and I can't help going to lay in my weak way to declare his name—Christ, the power of God unto salvation.

I have tried to persuade and have begged other ministers to go up there and see these brethren, so I could feel some relief. But they are not called by the power of God and therefore they can say, I pray thee have me excused, and they go not. Oh, that God would send laborers in that part of his vineyard. The church at Cool Spring is near four hundred miles from my home the way I go, and brethren going to and from Georgia, could go without any additional expense, if they travel on the Air Line R. R. Can't you, brother Gold, stir up some of the dear brethren to visit that section. I know some who beg for preaching, that are very choice about their preachers, but I am not, just so they preach Christ, the power of God and the wisdom of God, and not the power of man and the wisdom of man.

I remain, your weak and unworthy brother in tribulation.

THOS BELL.

THOMAS BELL.

Red Bluff.....	5th, Sur. in April	
Shimpon's Creek.....	at night	
Wm Brown's [S. C.].....	May 1	1
Mr Isham Hinson.....	2	2
Mr. J. D. Sandsbury.....	3	3
Mt. Pleasant.....	Sat. and 1st Sun. in May	
Williams'on, Anderson, Co., S. C.....	May 9	9
Cool Springs.....	Fri. Sat and 2nd, Sun	

BROTHER GOLD.—Please publish the following notice, if the Lord's will.

The Stanton river Union will convene with the church at Whitethorn meeting house in Pittsylvania county, Va. Commencing Friday before the fifth Sunday in April next. Brethren coming by public conveyance will get off at Whittles Station, on the Danville and Lynchburg R. R., one mile from the place of meeting. Ministers are specially invited to be with us on that occasion.

JOHN HADNOTT, Clerk.

ZION'S LANDMARK.

MARRIED.

Married on Wednesday A. M. March 14th 1888 at Reistertown, Baltimore co. Md., by Elder F. A. Chick, his oldest daughter Alice A. and Frank H. Zouch of Glen Morris, Baltimore co. Md.

RECEIPTS.

CAI.—H S Stipp 2
 FLA.—Wm Wiggins 2 S H Benett 2
 John Daugharty 2 Mrs Matilda Chauncey 2
 R L Hopson 2 J M Dowling 2
 GA.—By Elder Respass 1 50 W T Everett 4 50 M L Harriss 1
 ILL.—M C Simms 2
 IND.—By Michael Cory 2
 KY.—By Elder P. G. Lester 15
 LA.—L L Thomas 3 75
 MICH.—James Gorball 2
 N. C.—Mrs B Cooper 2 E D English 2
 W H Taborn 1 75 Henry E Dillon 4
 By W T Jenkins 3 Henry Morris 1 50
 Hiram Hatcher 1 50 S W Outterbridge 9
 G C Farthing 4 50 A C Craig 5 J L Goodwin 7 50
 W R Hook 3 W T Comer 12
 G W Carter 16 50 T H Flemming 2
 John A Williams 4 50 Nicolas Roberson 1 50
 John H Barnes 1 50 H P Craven 3
 James Corbitt 1
 S. C.—Jeptha Watkins 2
 TENN.—W C Ayers 2
 TEX.—Eld T Cooper 2 M H Hutchinson 2
 VA.—Charles R. Lewis 3

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P. D. G.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

H Y M N AND TUNE BOOK. This book has been carefully compiled by Elders Silas H. Durand and P. G. Lester. No hymns unsound in sentiment have been admitted, and great care has been taken in the selection of soul-cheering, devotional tunes. The book contains 272 pages of print in all, printed on heavy No. 1 book, well bound in full cloth. Two kinds are printed, round notes and shaped notes. Be careful to name which kind is wanted.

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKER'S, N. C., The nineteenth Session of this School will open, the Lord willing, on the second Monday in January 1888. Board can be obtained from eight to ten dollars per month; Tuition from ten to twenty dollars to be paid in advance.

No deductions made except in cases of protracted sickness.

For further information enquire of
 A. J. MOORE, PRIN.

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

TRAINS GOING SOUTH.

Dated Jan. 8, '88.	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	4:05 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	5:17 "	"	7:15 "
Arrive Tarboro	6:40 p. m.	"	"
Leave Tarboro	10:50 a. m.	"	"
Arrive Wilson	3:31 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	6:40 p. m.	"	"
Arrive Selma	5:39 "	"	"
Arrive Fayetteville	7:45 "	"	"
Leave Goldsboro	4:45 p. m.	7:05 p. m.	8:30 p. m.
Leave Warsaw	5:50 "	"	9:15 "
Leave Magnolia	6:05 "	8:40 "	9:54 "
Arrive Wilmington	7:40 "	9:35 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	3:45 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:25 "
Arrive Warsaw	"	10:50 "	5:50 "
Arrive Goldsboro	2:43 "	11:50 "	6:54 "
Leave Fayetteville	"	8:30 a. m.	"
Arrive Selma	"	7:50 "	"
Arrive Wilson	"	6:59 "	"
Leave Wilson	3:04 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	"	1:15 "	8:24 "
Arrive Tarboro	"	6:50 p. m.	"
Leave Tarboro	"	10:50 a. m.	"
Arrive Weldon	4:39 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
Trains to Scotland Neck Branch Road leave Halifax, Scotland Neck at 3:00 p. m. Return- ing, to Scotland Neck at 6:30 a. m., daily, ex- cept Sunday.
Trains leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30 p. m., 8:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:00 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 11:30 p. m.
Train on Nashville Branch leaves Weldon at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clin- ton, daily, except Sunday, at 8:00 p. m. Returning leaves Clinton at 8:45 a. m., connecting at Warsaw with No. 12 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 69. *Daily except Sunday.
Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.
Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
Trains make close connection for all points North via Richmond and Washington.
All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.
J. R. KENLY. JNO. F. DIVINE.
Supt. Train. Gen' Supt.
T. M. EMERSON General Passenger Agent

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No less than half dozen will be sold at de- rates.
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Send money in Registered Letter, or Money Orders, or by Express. Address
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Wilson, N. C.

R. & D. R. R.

Between Goldsboro and Greensboro.

To take effect at 5:30 A. M., Sunday,
July 24th, 188

SOUTH BOUND.			NORTH BOUND.		
52 ex.	50	Passenger	51	53 ex.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	Ar.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 33	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill	3 16	9 14	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	1 54	5 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brussfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	12 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 56	9 10	McLean's	10 15	11 30	
7 40	9 30	Greensboro	9 50	11 30	

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APRIL 15 1888.

NO 11

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE

Poetry.

NEW YEAR'S INVOCATION.

Father of light ! be pleased to take my hand in
Thine this day ;
And lead me, O my Father, each step of the
unseen way.

Abide within my heart, each day—and every
hour.

That I, may all the while, be guided by Thy
power.

Let not my feet, or hands, or tongue this
year,

Do, or say aught, but what is done in fear
Of giving grief to Thy great love for me.—
To cause thy saints to turn away from Thee.

I love to have Thee as my guest, dear One,
To have Thee stamp the image of Thy Son
Upon my life, and make me ever prove
The boundlessness of thy undying love.

Then, when my feet shall reach the swelling
tide

I shall be safe—within the crucified.
The mystic change, will have no dread for me
If thou but lead me, I'll rest at last with Thee.

And too, dear Father, in Thy Beulah land
I have so many dear ones ;—quite a band
Whose homes are there ;—and whose dear faces
gleam

With holy light upon me, in my dream

Of the eternal home,—where not a change
shall mar

The joy, and peace and love, by faith, I see
afar,—

O lead me Father, to sweetest home yet given
Of meeting Thee, and Christ, and them in
heaven.

A. H. DARDEN.

Gold Rock, N. C.

COMMUNICATED.

SETTLED.

ELD. P. D. GOLD, MY DEAR BROTHER
IN CHRIST:—My mind has been

yearning towards you—and many of
God's dear ministers, and his dear peo-
ple to-day, and my meditation of his
dear precious name has been sweet.

This has been a very dark rainy day.
I can now hardly see light to guide my
pen ; but behind these dark clouds of
storm the bright luminosity of day shines
in all his glory. So behind all the dark
clouds of adversity and afflictions, ter-
rific waves of temptations and swelling
floods of tribulation ; yea behind all
these dark scenes of stormy wind and
tempest, the christian's God shines in
all his refulgent glory and power, and
with a smiling face he looks upon his
tempest-tossed children with divine
complacency and love. It is glorious
to contemplate a God of all wisdom and
power. He who sits upon the circuit
of the heavens and looks upon the na-
tions of the earth as grasshoppers, yet
a sparrow cannot fall to the ground
without his knowledge, and the very
hairs of our head are numbered. He
looks upon him who is of a "broken
heart and a contrite spirit, and who
trembles at his word."

How wonderful and glorious is the
work of our God, as it has been revealed
and made manifest through the Son
of his love. It should be the absorbing
theme of all those who have tasted
of his love and felt his power to
save. How wonderful is his work,
how it knits and cements together all
who know its re-generating power, by
the renewing of the Holy Ghost ; it
does not work hatred but love in all its
healing and saving influence. So it
works brotherly love, kindness, gentle-
ness, long-suffering, and humbly caus-
ing each to esteem one another better

than himself. How Christ-like will be all those who truly bear his image.

We have entered upon a new year as time is reckoned, and I wish dear brother it may be a happy new year to you in all the rich stores of grace that our God may see fit to grant unto you, and this will strengthen you for all coming trials and conflicts with the world, flesh and satan. All the events that are to transpire are folded between the leaves of God's secret will. Known unto him is the end from the beginning and all things are done according to the counsel of his holy will.

I hope I can humbly and truly say that I rejoice more and more daily in this God of our salvation, there is not any thing precarious with him, all things are certain. I cannot tell how it looks to me, my mind is too small to grasp it in all its length, height and depth. We are caged in a tenement of clay; but "when this earthly house of our tabernacle shall be dissolved," and we enter into eternity, and launch into the ocean of eternal love and behold the King in his beauty, then will our unfettered souls burst forth in songs of praise to the King eternal, immortal, invisible, the only wise God our Savior and Redeemer. No praise can be given to any other God in time or eternity. My great and earnest prayer to God is, to know that the God of Jacob is my God. Am I his or am I not? this is the great and momentous question with me.

How firm is the foundation laid in Zion for the hope of the godly. A safe place for all those whose feet have been placed upon this Rock of Ages. The gates of hell shall not prevail against it. May the eternal Jehovah strengthen you, dear brother in this day of trial. The religious world think things are going on most gloriously, but those who have eyes to see the 'signs of the times,' are fully satisfied that the man of sin is coming to perfection. There is a mystery of iniquity as well as a mystery of godliness. All the scriptures must be of godliness and fulfilled before the end. Solemn and awful events await mortals—eternal realities. Eternity is of awful moment,

and this world is but an empty show.

Although the outlook for Zion is dark, Jesus lives, and sets us a King on his holy hill. Painful and trying as it may be to his faithful ministers to see coldness and lack of zeal in the church of God, when the love of the world and the love of money and a conformity to this vain world bring coldness and leanness into the souls of God's dear people. Is not this the case? But notwithstanding all the darkness and coldness that may be seen and felt, Jesus reigns in Zion, and "he shall sit as a refiner and a purifier of silver; he shall purge the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness." Affliction and tribulation are the sure heritage of his chosen and they will come off victorious through the blood of the Lamb, their victorious conqueror.

Excuse me my dear brother, I always write long and rambling, but pardon.

Your unworthy sister in affliction,

M. M. HASSELL.

Williamston, N. C.

THE SINNER.

DEAR BROTHERN AND SISTERS OF GOD'S ELECT:—It is through the abounding mercy of an all-wise God that we can again address you through the columns of the LANDMARK by the permission of our beloved brother Gold. I have been requested by quite a number to write often for its columns, but I fear brother Gold will become perfectly disgusted with my poor sinful scribbles.

I have taken as a subject "the sinner." First we shall notice who it takes to constitute a sinner. We are taught that sin is the transgression of the law. Now if we can find who transgressed the law, then we shall know who the sinner is. We will go back to creation and we see that Adam was made of the dust of the ground, and that same man which he made he breathed into his nostrils the breath of life, and he became a living soul. That same man that a law was given to, was the same

man that violated the law, hence man sinned and became a sinner. The whole posterity standing in him, and he being the head and they the body, when he sinned we all sinned and when the head dies the body dies. So by the disobedience of one man, Adam sin entered the world, and death by sin, so death passed upon all men for all have sinned. We all sinned in Adam for we are only Adam multiplied. Hence we are all sinners, sinners of Adam's race. The death sentence which is upon the human family is eternal or endless. Suppose I were tried for murder in the court at Ozark, and a sentence was passed upon me that on the 25th day of June 1888, I shall be hanged by the neck until dead. In the eye of the law I am dead until I am executed. Suppose I send my petitions to the governor of the state it's all of no avail. I may pay all my debts and live extremely moral in every sense and the penalty is death still. If I were to kill a hundred more men it is still death, morality, or immorality doesn't release me under that sentence or make it any worse. The law demands my death and nothing but death will satisfy. On the same hypothesis when men transgressed there was an endless death sentence resting upon him, and his morality or immorality or prayers all fail to extricate the poor sinner from under the law of sin and death. But a portion was chosen in Christ for salvation ere time began, grace was given them in Christ, and the chosen were given to Christ. "Thine they were and thou gavest them to me. All the Father gave to me shall come to me." It is evidently Adamic sinners who were given to him and he loved them with an everlasting love, and help was laid upon one who is mighty and able to save, therefore his arm brought salvation.

He laid down his life for his bride or chosen, hence he was executed instead of his bride. Jesus redeemed his people from under the law and its curse. The angel said, "He shall save his people from their sins." Paul says "It is a faithful saying and worthy of all acceptance that Christ Jesus came into

the world to save "sinners" of whom I am chief." What kind of sinners? Adam sinners of course, for we see no scriptural account of any other sinners. This same sinner or man must be born again. Jesus says to Nicodemus, except a man be born again he cannot see the kingdom of God. Again, signifying that he, the man, had been born once when he was born of the flesh, but he, the same identical man must be born again. The sinner is born into the natural world and when he is born again he is born into the spiritual kingdom.

When Jesus gives the poor, dead sinner eternal life he brings him from under the law of sin and death; hence the law is under his feet and he is clothed with the righteousness of Christ; hence he is made free from sin, the law of sin and death, and becomes a servant to God and has his fruit unto holiness and the end thereof everlasting life. When he is made free from the law of sin and death he is born again. The law is over him and holding him bound, hence he is in prison. As for thee also by the blood of thy covenant thou hast sent forth thy prisoners out of the pit where in was no water. There was no water under that awful sentence while in that awful prison, but God sets the whole man free from that prison. The law of the spirit of life in Christ Jesus hath made me, Paul, a sinner of Adam's race free, born again, from the law of sin and death. It was the children of Israel, sinners of Adam's race, that crossed the Red Sea. A part did not cross and leave part of the sinner in Egypt. The whole man crossed. It was the man that rejoiced and sung the song of Moses; it was the man that hungered and thirsted, it was the man that drank, and the man that did wrong. When one is delivered from under the death sentence he is born again and never can sin or go back under the sentence any more.

"Whosoever is born of God doth not commit sin because his seed remaineth in him." It does not say that sinner cannot sin as many construe it, but the man that is born of God never can go back under that sentence any more, for Christ is in

him the hope of glory and keeps him from going back, hence he will never go back under the law of sin and death anymore. Egyptians that ye see to day ye shall see them no more forever. When one is thus delivered he receives a manifestation of what Christ has done for him and then old things are passed away, and all things are become new. He has new desires, a new love and feels like a new man, but he begins to examine himself, he sees that he yet possesseth a body of death and a carnal mind which is not subject to the law of God neither indeed can be. He has two lives, a natural life, and a spiritual life, all the evil is prompted by the natural life, and all the good by the spiritual life.

This man who after now has a view of the sweet enjoyment in Boaz's field (the gospel field or church) and he is made to sell all for the pearl (enjoyment) in the church. This church is evidently composed of sinners who are born again. We are the ones disappointed to see our last condition.

If Christ do nothing for Adam's sinners then we have no right to receive him into our fellowship. It was Paul the light shone abroad. It was you that was convicted for sin, and you sought secret places to pray. You were delivered, you rejected, you joined the church, you were baptized you have a hope, you will die, be buried, raised in an immortal body. Yea it is the sinner that is benefited. I am aware of the fact that good brethren differ from me on this subject, but I speak of it as I understand it, if brethren can see further than I can, it is all right. I am willing for each one to have his own peculiar notions about the sinner, but I cannot advocate a thing that will lose sight of the sinner. I want him embraced as the Bible teaches. I do not like to hear a person profess by much about the sinner telling of his conflict then wind up by saying the sinner has no part in it.

If man did not sin and die he had no Saviour, for he could not be saved from sin because he was not a sinner, nor saved from death because he was not dead. If we salvation embrace sinners, not eternal spirits, and if

sinners, they are Adam sinners, yes sinners of Adam's race. When one is brought to a knowledge of his acceptance in the beloved, call him a child of God.

If I have a hope in Christ, I, Lee Hancks, am a child of God and am led by his Holy Spirit and am dependent upon him to guide my erring feet aright. But ah, when left as Peter, and the carnal mind controls, I am denying Jesus.

There is a thorn given to each child of God in the flesh, the messenger of Satan to buffet him, and he desires that the thorn depart from him, but he, tho' poor and sinful, receives the blessed assurance that the grace of God is sufficient for him. The same child of God possesses the flesh and the spirit, and there is a continual warfare, the flesh lusting against the spirit and the spirit against the flesh, and these are contrary the one to the other so that ye cannot do the things that ye would.

Sometimes it seems that the Christian is wholly under the influence of the flesh, again he seems to be under the influence of the spirit, and all is joy and peace when he is controlled by the spirit. These things are very deep and we ought to exercise a spirit of forbearance with each other. I once did not thought that the child of God when changed was very nearly immortalized, and hence could not sin, consequently I look for perfection in Primitive Baptists, and would talk about them being thus and so, but experience has taught me that there is a great deal in my own eye, and I have no fellowship for Lee Hancks than any one, there is no confidence in him, he will make promises but they amount to nothing, but he is dependent at all times upon Jesus to keep him in the right way. If he could walk orderly, like the angels, would be satisfied, but the longer he lives the more sinful he feels. We must pray the Lord to keep him and let his brethren to bear with him. I was well pleased with Elder Lester's edition of "Who is born again;" The Hancks here fully endorse that kind of sinners.

Brother Gold, your editorials are all

ways rich and full of sweetness, but the glory belongs to the Lord.

Your, poor little brother, if one at all.

LEE HANCKS.

Ozark, Ala.

STRENGTHENING.

DEAR BRO. GOLD:—David affords much comforting and solid food for the poor, sin-tossed out, in his Psalms.—How much had he to bless the Lord for? Truly "He knoweth our frame, he remembereth that we are dust." We are weak and sinful, but he is all-powerful and eternal. He pities us far more than an earthly parent does his dear child, and "he will not always chide." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "He hath given meat unto them, that fear him, he will ever be mindful of his covenant. He sent redemption unto his people; he hath commanded his covenant forever; holy and reverent is his name." He forgiveth our iniquities and removeth our sins as far as the east is from the west. The kings and great ones of the earth counsel in vain against the Lord and his anointed. They are safe under the shadow of his wing, and in the hollow of his hand. Whatever may be their wandering they are ever under his watchful eye. Indeed may he cry, "The Lord is my rock and my fortress, and my deliverer, my God, my strength in whom I will trust." He has nowhere else to trust, and is ready to cry, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." "For who is God save the Lord? and who is a rock save our God?" "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." "God is my light and my salvation." "He who has known and felt the *sine mercies of David*," may always say, "I know my Father, my God, and the rock of my salvation." Of such it is said, "They wandered in the wilderness in a solitary way; they have no city to dwell in. Hungry and thirsty their souls fainted in them. Then they cried to the

Lord in their trouble, and he delivered them out of their distresses." Yea, he remembers for them his covenant, his ear is ever open to their cry. David knew the exceeding sinfulness of sin, but he had faith given him to trust in a covenant keeping God, and he breaks out and sings, "O give thanks unto the Lord, for he is good, for his mercy endureth forever."

May all God's children feel that their help is in the Lord, who made heaven and earth, and who does all things according to the counsel of his will.—"Great is the Lord, and greatly to be praised in the city of our God, the mountain of his holiness." O fear God all ye his saints: there is no want to them that fear him." "For this God is our God, and shall be our Guide, even unto death.

Yours in hope,

C. S. McDANIEL.

Washington, D. C.

DISCIPLINE.

MY DEAR BRETHREN, GOLD AND LESTER, AND BRETHREN AND SISTERS IN CHRIST,—I feel entirely too unworthy, and sinful to thus address you, whom I feel and believe to be a part of the redeemed family of God, but if I am not deceived I am made to hope in the same salvation. My dear brethren and sisters, I believe, if I have a hope of eternal life, it is based on the principle of love, and if you take from me the love I have for those that I believe are christians you would have my hope and my all. Brother Gold I want to write some of my feelings and experience for the past year, and if when you read it you think it not beneficial to the people of God, or if would crowd out something more profitable to them, throw it aside, and all will be well with me, and my mind perhaps at ease.

One year and one week ago today I went trembling as I then hoped, in obedience to my Lord and Master, into the watery grave, feeling impressed as I hoped, and still believe by the Lord's Christ to take up my cross and follow him through evil as well as good report.

My dear brethren and sisters, I felt then like if I could only live in peace with the people of God without bringing reproach upon the cause of Christ it would be all that I would ever want to do. But my dear fellow travellers I find it is not so. I may be deceived in the whole matter, but one thing I do know, if I am saved at all I am saved by grace alone, and if that is not God's way of saving sinners, then I am lost forever, for I am but a poor helpless sinner still.

My Father's children, if I am not deceived, I believe that Jesus Christ is the son of God. I believe that all power in heaven and on earth is given him. I believe he was in the beginning with God, yea was even God himself. I believe he is a God of love and mercy. I believe there was a people given him before the world was. I believe he had a certain mission into the world, and did nothing else while here but fulfill the same, not even so much as to have one foolish thought. I believe that his mission here was to do the will of his Father, and I believe that his Father's will was, that of all he had given him he shall lose none but shall raise them up at the last day, and will present them to his Father without spot or wrinkle or any such thing. What a glorious plan of salvation, heirs of God and joint heirs with Jesus Christ.

My dear brethren and sisters, don't you sometimes feel like it will take all the eternal day in that happy land beyond this vale of tears, to give the praise due to the great I AM for such an unmerited blessing. Oh my soul, I feel like I had rather risk my soul's salvation in the hands of Jesus, than with all the money and means besides. And yet they say, people professing to be Christians too, that he has done all that he could to save the world, and now salvation depends upon money and means. I know they don't use those words, but don't they act it out so. If I am not deceived with the poor child of God, if I ask whom do you say that I am, they would answer; I believe thou art the Christ, the Son of the living God, the answer would again come, blessed

art thou for flesh and blood has not revealed it unto thee, but my Father in Heaven.

My dear friends in Zion, I believe that the blessed Lord and Saviour has a people on this earth even now, and while I feel to be the least in my Father's house, if I am not deceived, they are the people that I feel to have an interest in. I often think of the words of Isaiah the prophet, Comfort ye, comfort ye my people saith your God, cry unto her that her warfare is accomplished, that iniquity is pardoned, and that she has received at the Lord's hands double for all her sins. Yea my Christian friends it is a complete salvation and all of the Lord. Thou art all fair my love, there is no spot in thee. I understand there is no spot so far as our eternal salvation is concerned, for that is all complete in Jesus. But my dear brethren and sisters, I fear that we get out of the path of duty here sometimes. I know that I do. Then let us strive to keep the unity of the spirit in the bond of peace. Brother Gold, I have felt for several months, (if I am not deceived) a special interest in the welfare of the Primitive Baptists Church, and that is what I want to write some about.

Now I am perhaps as much in favor of strict discipline as anyone, but I think we ought to be very careful how it is enforced. You know it is said in the scriptures concerning the Lord's people, that they have divers gifts but all of the same spirit. Now I understand that these gifts are not for the men that have them, but for the benefit of the church. We understand further that while sheep is used to represent God's people, and there are lambs also among them; the lambs are used to represent part of it to denote that some of them are young, feeble and not hardly able to take care of themselves. Then you my dear brother, who have been enlightened by the Holy Spirit to see your way clear, do not use the gift for your own benefit alone, but when you see a poor lamb of God wandering from the fold, go to him and tenderly lead him back, talk to him of the love of the master, tell him how expedient it is for him

to remain in the fold that he may get his portion when the good shepherd comes to feed. I believe it has ever been the purpose of our Lord and Savior to reveal more of his love, purpose and plan of salvation to some of his people than to others, and I believe this revelation has ever been intended for the benefit of his little ones. As he said to Peter, feed my lambs, yes the lambs are his as well as the sheep, all bought with the same price, all redeemed by the same blood, all children of the same Parents, all bound with the same everlasting love, by the same everlasting Father and Prince of peace. Then little children love one another, bear one another's burdens, for a few more days will bring to an end all the troubles, trials, and tribulations of the people of God now on earth. My dear brethren and sisters fight on, for the time will soon come (if we are not deceived) when we will be clothed with robes washed and made white in the blood of the I AM, yes we will then see our Savior and be like him. My dear Christian friends, let us try to live for each other, and all for Christ, and may the God of our Lord and Savior Jesus Christ, the union and communion of the Holy Spirit rest and abide with each one of us until the time comes when we can lay our armor by and go home, is the prayer of a poor sinner in hope of eternal life.

If this letter should be published, I know a great many will be surprised to hear from me through the LANDMARK, so I will tell you perhaps the cause of it.

I am now situated at Lake Waacama, nearly 140 miles away from home, and the same distance away from Christian friends so far as I am benefitted. So I have no one to talk to, and the only way to relieve my mind is to write. Now my dear Christians friends, don't conclude by this letter that I have a public work to perform in the service of our God. I could not tell you if you were to ask me, I am lost in wonder. I want beyond all things else to know the Lord's will concerning me and then

be made able to perform it.

It seems to me that mine is an outside case. I may deceive you all yet, I can't promise you that I will not, for I am a stranger to myself. When it goes well with you my dear brethren and sisters, pray for me and mine and all that is near and dear to me. Yours in hope.

W. J. STEPHENSON.

Smithfield, N. C.

EXPERIENCE.

ELD. P. D. GOLD, DEAR BROTHER—I have for some time had an impression of some kind to write you and tell you as near as I can some of my feelings. I have made several attempts and failing to write anything I thought worthy of sending, have tried to wear out the impression, feeling afraid it was some fleshy notion gotten in me; but be it from what ever source it may be it has grown stronger until it is now upon my mind day and night when I am awake, and for the last few weeks have felt that if I did not do the best I could and send it to you, that I would be punished by some judgment sent upon me for disobedience. Therefore hoping that you will look over my many mistakes and blunders in expressing myself, I will tell as near as I can what reasons I have for my little hope.

A good many years ago I began to have serious thoughts about what was to become of me after death, or in other words about dying, and that without religion.

At first these feelings would not last long, my mind would run off on something else. After awhile they would last longer, and come on more frequently. I did not feel then that I was condemned, and that there was no chance for me; but thought that when I had done the right thing at the right time and in the right place, that I could obtain religion. I then began to set resolutions, and made promises to my Maker to do better, but soon found that do as I could my case seemed to grow worse, and the more I tried to do better the worse I seemed to get.

In 1885 I went to an Association at

Black Creek. There I heard an old man preach, that I have never seen before nor since. It seemed to me he could tell every thought I had ever had concerning the matter, and although his appearance did not please me when he first got up, before I knew it my attention was drawn to him, and before he was through I was shedding tears, and could not help it.

Brother A. J. Moore followed him, using the 17th, 18th, 19th, 20th and 21st verse of the 107 Psalm for his text. It seem to me they showed me just where I stood and what my condition was. I felt that of all persons, I was the most wretched. I could not find any rest anywhere, and for several days I could not sleep, eat, nor do anything in any peace. Then it seemed to wear off for a while—then it would return seemingly with double force. I went on in this condition until the next summer when I began to feel that all hope was gone. I got so that I felt that I was the worst being upon earth, and that no one was ever just like I was. I felt that I had not a friend upon earth, and what was worse, I had no friend in heaven. It seemed that everything was better off than I. I felt that I was a perfect burden to myself and to others; and I quit going anywhere, that I could avoid, without giving any reason. I was fearful lest I would lose my mind, or something I could not tell what. I could look back over my past life, and although I had not committed such crimes as some, yet I felt that I had sinned against a just God. And if I had been guilty in one point I was as much lost as far as heaven was concerned as if I had been guilty of all. I would try to pray, but it seemed to me that I was making a mock. I then tried to read the bible but every word seemed to condemn me.

I had by this time lost all confidence in every denomination but the Primitive Baptists, as they were all that I could find that claimed that salvation was of the Lord, and that did not tell me to do this and that good deed and give my heart to God. I felt that I had tried everything and was no better than

at first, but felt that I was getting worse every day.

I felt that I could witness with the Baptists until they would begin to tell how they found rest; but I felt that there was no rest or joy for me, for I felt that I was beyond the mercy of God and although they could tell some of my feelings so well I thought my case must be worse than theirs.

One evening in August 1886, I became so wretched that I could not stay with the family, but would go from place to place seeking rest, but finding none. By supper time, I was in so much trouble that I was crying nearly all the time. I would try to hold back my tears when I was where any one could see me, and as soon as I could get out of sight I would burst in tears for this was all the relief I could get, it giving me but little ease. When the family went to supper, I went out on the porch and took a seat. When they finished supper I went to bed, but my trouble seemed more than I could bear. I grew worse and worse until I felt that, live or die, destruction would be my doom. I felt that if I was lost (I could see no other chance,) that God was just, and if saved it would be by mercy—for justice I felt would send me to torment. I had tried so often to pray that I felt that it was a sin for me to try any more, or take the name of One so holy in my sinful lips. So I decided to pray no more.

With this resolution I clinched my lips, but I soon found that though I did not move my tongue nor lips, that my tears would still flow, and the very breathing of my soul was, Lord have mercy upon me. I found that though I could stop uttering words, I could not stop breathing a prayer to God for mercy. I felt I wanted to fall at the feet of Jesus and there breathe one more prayer. I remember dropping my head upon my knees, and it seems that I felt that I was sinking in despair, when these words passed through my mind,

"Prostrate I'll lie before thy throne,
And all my guilt confess."

I felt truly I was a wretch undone without his sovereign grace. I felt that my whole frame was giving away under this great load of guilt and condemnation which was upon me, and for a moment it seemed to me I was almost or quite unconscious. When sudden as a flash it was all gone, and the first thing I knew I was sitting erect, my eyes lifted Heavenward, and was singing, "Jesus lover of my soul, Let me to thy bosom fly." Dear brethren and sisters, here was a happy time with me. I felt that he loved my soul, and that I was resting in the bosom of his love, and now instead of feeling that my heart would burst, and that I was dying with grief, I felt that I had a friend in heaven, and that my trouble was gone, and that I wanted to shout aloud the praise of my redeeming Lord. It seemed that the moon and stars looked brighter, and the trees looked gay, and that the whole earth was praising him, the chiefest among ten thousand and the one altogether lovely. After enjoying this heaven for awhile, I discovered that the family had all retired, so I got up and went to my room feeling that all my trouble was gone, and after going to bed I think it was the sweetest night's rest and sleep that I ever passed through. After this, for several days, I felt light and cheerful, then I began to feel that I was afraid it was all imagination, and that I was deceived, and soon I was tossed to and fro by doubts and fears. I remained in this condition 'till the last night in August, when the earthquake came, which woke me in a fright, which increased for some moments. I then felt that I wanted to pray, and dropped upon my knees, but my lips were sealed, I could not utter a word. This added to my distress. I raised up, and as I received power to speak again, I said, Lord have mercy upon me, what shall I do? Something seemed to answer me "nothing, but stand still and see the salvation of the Lord." This gave me peace, and again I felt calm. I went on for some time, at times rejoicing in Christ as my Saviour, then I would feel that I was mistaken in the whole matter and it was all imagination. One day

while I was feeling so poor, and seeing my vilenes and feeling plainly how near nothing I was, I felt that I could not see how God, wise and holy as he was, could condescend to save a wretch so vile as I and beyond everything else I craved that if it was the Lord's work with me, that he would give me an evidence. While sitting thinking over this, something came before me, not my natural eyes, but I could see it in my view. I thought I could see myself in my natural condition, and could look into the principles of my heart, and all was blackness and darkness. Then I thought I saw my body dipped in the blood of Christ. It seemed that as the blood ran upon the body, I could see that it left it white and pure. The first time I saw this I felt strange that I could not understand it, and I tried to pray to God that if it was for an evidence I might see it again, and twice more it came before me the same as at first. Then it seemed that I could see how I could be saved. I thought that he was able to blot out my sins, and by the blood which he gave for our sins we were made to appear before him holy, and as he died for our sins they were all forgiven, hence we were made white by the blood of the Lamb. This may seem strange to you, but it is as near what I saw as I can express it. There are times when it is a great comfort to me, and there are times I feel afraid to say anything to any one about it, as it seems to me that I am afraid that it will seem so strange no one will believe it, but as my impression is to tell all as near as I can I have tried to make it as plain as I could.

After this, I went on 'till Oct. 1886, sometimes feeling that I hoped I had evidence that I was one for whom Christ died, and yet I was afraid to claim it. On my way to the Association Friday night before the fourth Sunday in Oct. I stopped at a Brother Pittman's, where I met a good many brethren and sisters, among them were Elders Cavanaugh and Isaac Jones. Brother Jones preached for us, and it seemed to me that he preached the truth and my feelings were such that I felt bound to talk with him

in regard to my feelings. So next morning I got an opportunity by going with him to church, and after telling him a portion of what I have written here, he gave me a good deal of comfort, and advised me to join the church. I greatly enjoyed the preaching, and talked with several who told me to tell my feelings to the church; but I felt that I was too unworthy to try to live with a people that looked to me like they did. I thought I had never before seen what kind of people they were, and that I would give anything if I was only fit to live with them, but felt I was not. After I came home I felt that I had done worse than all, for now I was not only deceived but had also deceived the people of God, which I felt was worse. I wished that I had not said a word to anyone about my feelings. These feelings lasted a few days and then wore off to some extent, leaving me feeling that there was a duty resting upon me; but I knew not what. One day something seemed to impress it upon me to pray for it to be revealed to me what my duty was. After trying a time or two the same seemed to say, go where you were once delivered. It seemed to me that I went as one drawn to the place where I first received rest, and tried to pray, and my prayer was, Lord what wilt thou have me to do, and it seemed that the answer came, go, unite with the church. I felt then if I was spared until I got an opportunity I would offer, so the next meeting I went, and tried to tell them what I hoped the Lord had done for my soul, was received and baptized on Monday following, by Elder Isaac Jones, and whether I am what I hope I am or not, I here received a peace and rest that I could not elsewhere. I feel to-day that if I am one of God's children I am one of the least; but one thing I know, there has been a change. I can't say that it is the right kind, but the parties, worldly amusements, gay company I once enjoyed beyond everything else I can't enjoy at all now—but they seem foolish to me. Therefore I try to shun all such. The company of those that I believe that have been called from na-

ture's night are the only people I can find joy among. The members of the church I love, and enjoy meeting and preaching, and these things have once seemed as foolish to me as the things I then enjoyed seem to me now. What I have written here I have not written because I felt that I had so much to write, not because I could tell so much, but because I felt (as I have said before) impressed from some source to do so. I have had to put in so many words to try to express my feelings, I will close for fear of being in the way of some one more worthy, but hope and believe if my impression to write is of the Lord, it will be blessed to some good, in some way, to some one, not because I had as much to tell. Now I would say, that I believe if I am saved it will be by the mercy of God, not by anything I have ever done, or ever can do.

All who may read this please pray for me.

Your unworthy sister, if one at all.

MARY J. SMITH.

Walter, N. C., March, 1858.

DEAR BRETHERN GOLD AND LESTER:—There is continually passing through the minds of us poor mortals thoughts as we travel down the path of time, and I have concluded to pen you a few thoughts on a picture of the heavenly kingdom I had lately. There is near the top of one of the tallest Alps a valley or belt of land that completely surrounds the Alp. This Alp, with all the country surrounding it, is in possession of one individual. The country around is used for grazing purposes until a certain season of the year, then the owner of the possession takes his sheep up to the valley near the top of the Alp there to graze. This Alp I have described is Zion, the City of God.

When we are feasting on the heavenly Manna, as we pass down the stream of time, and how seldom it seems it pleases the Giver of all blessings to break the bread of life to us, we are then in the valley of the Master's spiritual blessings near the top of the Alp (Zion).

but when it pleases the Holy One to hide his face from us for a season and leave us to grope our way in the dark we are then in the valley and broad possession at the foot of the Alp of sin and degradation, and as this is large it looks to us we are mostly in the valley of sin and many there be that will ever travel this way until the end of time, for it is said, "broad is the road and wide is the gate that leadeth unto death, and many go in thereat." And again, "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Doubtless you are ready to ask: How are we going to get upon this Alp?—"Jesus is the way, the truth, and the life, I am the door. By me if any man enter in he shall be saved, and shall go in and out and find pasture,"—St. John 10: 9.

Vain are the endeavors of man to be the possessor of his spiritual kingdom. "Verily, verily I say unto you, he that entereth not by the door into the sheepfold but climbeth some other way, the same is a thief and a robber."—St. John 10: 1.

"My sheep hear my voice, and I know them and they follow me."—1st John, 10: 27. All that the Father giveth me come unto me, and he that cometh unto me I will in no wise cast out. Our kind and heavenly Father sits upon the pinnacle of this Alp (Zion) and beholds the inhabitants of the earth and says, "I am God and besides me there is none other. I am the Alpha and the Omega, the beginning and the end." He sees all our situations in life, even in the valley of sin or upon the Mount. He gave to his Son a people, a peculiar people, zealous of good works. And surely they are a peculiar people, they trust alone in Jesus for life and salvation.

Another thought of this Alp: There is no water upon it. Jesus said unto the woman at the well, "The water that I shall give unto thee to drink shall be in thee a well of water, springing up into everlasting life." Again, "I give unto him that is athirst of the fountain of the water of life freely." Who then

are the thirsty ones but us poor, tempest-tossed ones, continually looking up to the haven of desired rest, who feel our sins like mountains rise? Glad would be our hearts if we knew the master had said, "surely thy sins which are many are all forgiven thee." This is my only hope, trusting in the King of Zion for life and salvation. And again, of this Alp it is said, "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever."—Rev. 22: 15.

When the Lord is pleased to manifest himself to us by his Spirit's power all seems bright. We look away from earth and earthly things. Then can we sing:

There is a land of pure delight,
Where saints immortal reign,
Whose infinite day excludes the night
And pleasures banish pain.

But in this sinful state, continually we desire to climb where Moses stood and view the landscape o'er.

This I think was the case with Moses. He was permitted to see the Promise Land from an adjoining Alp, and the beauties of it, by an eye of faith—but not to be carried away in sin to be the glad recipient of it. Salvation's wall surrounded this Alp, and underneath are his everlasting arms. Then we are saved with an everlasting salvation. Jesus is our Rock, our Defense. Then ever lead me blessed Saviour to the rock that is higher than I.

Is this not grand, dear brethren, that we have a strong city, and that glorious things of thee are spoken, Zion City of our God. "All that the Father giveth Jesus shall come to this Alp (Zion), for the ransomed of the Lord shall return and come to Zion, they shall obtain joy and gladness, and sorrow and sighing shall flee away. Then shall we bask in the sunlight of his countenance forever and ever.

May this hope brighten and cheer your pathway as you descend the steps of time. Then shall we be free from the cares and trials of this life. Here we feel we have no continuing city. Often we are made to exclaim: O!

wretched man that I am, who shall deliver me from the body of this death? I am so vile, so prone to sin, I fear I am not born again. May it be our happy lot after the trials of this life are over to meet in the City of God.

Hoping the Lord may yet spare you many years to comfort the saints, thro' your pens, I am as ever, your brother in christian love.

ERNEST F. RAUSDILL.

Campbellburg, Va., March 25th, 1888.

SALUTATION.

DEAR SISTER BILLUPS, :—As I have been with you but very little since I was quite young, you would be surprised to know how often I think of you. My mind often goes back to those happy days when my mother's eyes would sparkle with joy, at the voice of the rejoicing children saying, "Mrs. Billups is coming." We never failed to have a good time. I then felt that you all were the happiest people on earth. Often would the members come to see my parents and sing many, many pretty hymns, and talk of the Lord, and gladden my heart because of their joy. I have witnessed much bitter trouble since then, and I guess you have too; but I hope you do not feel lonely and forsaken. I hope the members do visit you. There is one I know who would rejoice to wash your feet, but cannot get to see you. But if you can feel that the Lord is with you at all times, that is enough. The fire cannot burn you, the lion cannot hurt you, and the raven will feed you. I guess you do not feel His presence at all times, for I think satan is going to and fro in the earth, and walking up and down on it, as he was in the days of Job, to destroy the pleasure of the Lord's children. I think he has worked many ways to take my very reason from me, but God is faithful; 1st Cor. 10: 13, and I trust only in him. I would lay aside every weight, and run with patience the race set before us, but the thing; I would I do not. I would be quiet, but I sink in deep mire where there is no standing. Mine eyes fail while I wait for my God.

I cannot learn to glory in tribulation, but I think I have learned that hope maketh not ashamed. I would not murmur, I would rejoice, and give thanks always to the Lord, for he hath blessed me indeed. Paul says, I would not have you to be ignorant brethren concerning them which are asleep, that you sorrow not, even as others which have no hope. I do agree with him. Often when my tears of sorrow are falling for my loved ones that are gone, my heart does rejoice that they are free from this world of sin and sorrow, toil and pain. I suppose you heard that father's baby Gacy A. Barnhill died with consumption Feb 5th 1887. Just before she died she called me to her bedside, and said there was a carbuncle under her arm that must be cut, but the next moment she said, death, death, and raised her eyes Heavenward with a calm sweet look all over her face, that never left it while she remained out of earth, and said, oh Lord I have suffered, let it be quick and easy. Then she asked me where was her husband, I called him. He came in haste, but she had passed away without a struggle. I thought in health she was the most devoted mother I ever knew, but she seemed to give up all care for her children, and said she believed the Lord would provide for them. One week before she died she said to me, Bett, you know you asked me to show you the last letter I got from brother. I said yes, but forgot it. She said no, I was ashamed for you to see how I had been writing to him. I was not so ashamed of him, because he could not see me, and I am ashamed of you now. Then she told me that which was worth more to me than all the wealth this world contains, and gave it to the letter.

I will copy the letter, as your son and brother were in the war together, and now in the church together.

DEAR SISTER :—I am more than glad you have been led to see yourself a poor sinner. I do thank God and take courage, for none can see their sin until their eyes are opened by the spirit. Now dear sister the promise is, Come un-

to me, all ye weary and heavy laden, and I will give you rest. That is the language of our Redeemer while he was here in the flesh, and Paul says, I am persuaded that the good work that God has begun in you he will perform till the day of Jesus Christ, which is his second coming to us in death, for He will be with his people, and lead them through the trying scenes of death, and wait their spirits to glory, clothed in his righteousness, without spot or blemish, singing praise to God for the gift of his Son to bear in his own body the sins of his people, who were given to him before the world began. We have no glory to claim, for he hath redeemed us when we were sinners, and alienated from God, and by nature the children of wrath even as others: but in the fulness of his time God sends the spirit of his Son—in our hearts crying, Abba, Father. Then let us thank God for his gift of his only Son, who has purchased us with his own blood, on the tree of the cross, that all who believe on him shall have life. After they have been led by the spirit through the fiery trials of affliction, and tempted by satan to almost curse God and die, then like the murmuring children of Israel on the banks of the Red Sea, they are sure to hear the welcome word stand still and see the salvation of God, for these Egyptians you have seen to day you shall see them no more forever, Blessed language. Well I remember as I stood there desiring to return to the world of sin and pleasure, after I had been under the law and found no rest there, but condemnation, and could fully see the justice of God in cutting me off from time, and appointing my portion with the unbelievers, but God be praised I was brought through the floods dry shod, yes rejoicing in my blessed Jesus who is the end of the law for righteousness unto every one that believeth. Now I can look back on the sins that pursued me to the end, and see them dead, our sins washed away by the blood of Jesus.

Now I hope I have a robe of righteousness wrought by my Lord and Savior, unmerited on my part. Yes, flesh

and blood have not revealed these things to me, neither have men brought them to me.

Dear sister, if you are hungering and thirsting for righteousness, the promise is, come unto me, and you shall be filled. If you are needy come and buy without money. You asked me to pray for you. My dear sister, my soul has gone out in prayer for all of my dear sisters and their families' spiritual welfare, ever since I have had a hope. I also ask your prayers, and feel the need of the prayers of all christians every where. Now I will close. Yours truly,
J. W. PITTMAN.

He was nearly killed by his mules running away while hauling cotton to the gin last fall. His wife wrote me it was 18 nights they had to set up with him, but did not lack for company, nor attention, and their good neighbors went into the field and picked out 2 bales of cotton for him; and did not charge at all. They will never know how much I thank them, because I cannot reward them, but I believe the Lord will reward them.

If it were not that I do believe we must share a portion of these unsearchable judgments to inherit the riches that are so deep that we could never get to them with all this world's wisdom and knowledge, I feel that I should long since have been a wreck of despair. Paul says, Now, no chastising for the present seemeth to be joyous, but grievous nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby; and yet I cannot be patient. I desire your prayers. I will close. Yours in hope of eternal life.
BETTIE A. LEGGETT.

DEAR BROTHER GOLD:—I was much surprised to see the piece I wrote when I sent on my remittance. You know I wrote that it was not for publication, but if you thought it worthy a place in your valuable paper I ought to rejoice instead of weep about it.

If you think this worthy give it space when convenient. Please remember me at the throne of grace.

B. A. L.

ZION'S LANDMARK

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

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

Editor.
Associate Editor.

VOLUME XXI

No. 11

WILSON, N. C., APRIL 15, 1888

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

Editorial.

WHAT IS GOOD.

(To J. H. H. C.)

A brother signing his name as above states that he is exercised very much in his mind about preaching or publishing the name of Jesus, but that he feels too unworthy, and has suffered long in consequence of holding his peace. Like others in trouble, he desires to know what to do.

What is better than to tell the church of your trouble and impression, and let them hear you, and they will decide faithfully, if they have the mind of Christ.

If after hearing you, the church gives you encouragement, and bids you go on, and your feelings are relieved in so doing, then you can do so with the approbation of your brethren. But, if after the brethren hear you, they decide that you should cease speaking, and hold your peace then you had better hearken to your brethren, and bear the burden alone rather than burden others with that which profits no one.

One trouble is found in stopping some people from talking that have no gift. Such people are sometimes hard to hold back.

These remarks are not made to hint that I suppose this brother has no gift, or would be troublesome to catch again, if once loosed, like a horse or mule who slips the bit and is very hard to catch after that. I do not so mean, for from what he writes he appears to feel the matter properly and view it right.

It is a great cross to one called of God to preach, and it would be a relief to him if the church could stop him and ease him of this business. P. D. G.

FELLOWSHIP.

One of the most essential elements necessary to the full enjoyments of church privileges is mutual fellowship. When two or more are alike exercised by the mutual faith of each, their fellowship for each other is mutual, and their communion is replete and complete, and their christian enjoyments attain to the highest degree possible in this life.

In order to a full appreciation of christian fellowship, the evidences of christianity must be fully manifested by each to the other. Fellowship for one grows out of what we see in that one that is desirable and worthy in our estimation of appreciation. But if while we behold and admire the riches of grace in that one, which must also be in us, or we could not appreciate them in him, we fail to properly exhibit the same in ourselves, he cannot have for us the same degree of fellowship that we have for him. If we are enabled to see the kingdom of God in one of his children as a result of having been born again, fellowship in its sweetness is conceived in our hearts for that child, by virtue of the constituent elements of that kingdom, in its spiritual character.

granting that the church is the kingdom referred to. I do not know that to be born again necessarily reveals the kingdom, but it does qualify the one thus born to see the kingdom, without which he could not see it. The one in whose heart this fellowship has been begotten may feel to have full fellowship for the church, and yet the church nor he may have mutual fellowship unless he has entered the kingdom or church, which he has the right to do, having been qualified for it by being born of water and of the spirit, for full fellowship cannot be had and enjoyed except the parties have been taught of God and are walking in his precepts and following his example. For one to fully appreciate the church, he must admire its doctrine, experience and practice, and likewise the admiration of the church rests upon him when these things are fully exemplified by him. Real, gospel, spiritual communion is the legitimate fruit of genuine fellowship. And the two are so blended in the unity of the spirit and in the bond of peace that there is really no difference between them in their power and sweetness.

Fellowship is to communion as is faith to belief, in affecting communion. One cannot believe without faith, neither can one commune without mutual fellowship. There is a difference between that fellowship we may have for one in his experience of the leadings of God's Spirit to the obtaining of a good hope through grace, and that necessary to a practical participation in partaking of the bread and wine as emblems of that inner fellowship and communion in the spirit by the death and resurrection of Christ. There are many in whom I see satisfactory evidences of their acceptance with Christ

manifestly, and yet I cannot commune with them. If they have never taken up their cross and are not following Jesus as he has commanded, to commune with them would be to admit that all that are called, the church together with its laws and ordinances, amount to nothing, and therefore without any advantage whatever.

Communion is the crowning of all gospel and church privileges, therefore if one can attain unto it without first observing the commands of Jesus, then I see no reason whatever for the observance of anything but the ordinance of communion, and if we ignore baptism we may not even commune. But suppose one has been baptised by another denomination, can we then commune with him or he with us? No, because he does not fellowship us together with our doctrine and practice. But says one "I have fellowship for all denominations." So much the worse. Suppose one should espouse and preach all manner of doctrines that are now being promulgated by the various sects and orders in every city, from Zion, the city of the living God, to Mecca, what would be the result. He would soon be considered by all denominations as nothing. It is absolutely impossible for one to have fellowship for all denominations claiming to be worshippers of God, so as to commune with them in spirit and in truth. If the difference between Primitive Baptists and other denominations demands a separation it amounts to a bar of fellowship, and gospel communion is out of the question.

There were those on the day of Pentecost who gladly received the words of Peter, and were baptised; and they continued steadfastly in the Apostles' doctrine and fellowship, and in break-

ing of bread, and in prayers. And all that believed were together, and had all things in common. Where there is fellowship all spiritual things are in common, and whatever is considered indispensable is alike received, believed, and enjoyed by all. Says one, "I do not believe and hold to all that is preached and do not believe and hold to all that is done in my church." And yet you commune with it; "Be ye 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? and what agreement hath the temple of God with idols? 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: 14 to 18.

God's people are most fitly compared to sheep, and in this particular the characteristic of a sheep is very strikingly portrayed. The natural tendency of sheep is to flock together, but now and then we see one with a flock of goats, or with the cattle, and most strangely they have been known in the absence of other sheep to take up with their common enemy—the dog—and join him in the chase, apparently with as much energy as the dog, but should the sheep come up with the hare or fox it would not know what to do with him. So we see individuals sometimes hard at work with their comrades, in full chase of something they know not what, and could not tell why they are going that way, only that the largest crowd seems to go this way, and that which so many

seek after must be good, but when the things sought for are obtained, if ever, they can no more feed upon it than a sheep can, or will eat a fox. All of God's people are taught of him, and they therefore have in effect the same experience, and in it is seen the same doctrine, and the leadings of the Spirit are to the same practice, and to rest in the one hope which is Christ in them the hope of glory. When these people—wherever they be and whatever may be their denominational name—join in conversation strictly confined to those things which they hold as reasons of their hope, there is perfect agreement. Their experience in substance is one, their faith is one, and their hope is one, and then they readily agree that their salvation is of the Lord, and a mutual fellowship for each other in a blessed experience of Grace binds them together in a bundle of love. But when they would let their lights shine before men there seems to be a flickering about the light and different shades of color, as it were, seem to be exhibited, which are intended as signals to others to avoid this or that, and follows this or that way. And consequently confusion and strife, as to the proper light to follow, springs up, and that sweet fellowship is disturbed. What is the cause of this? God shines in the heart of his people, and gives them the light of the knowledge of his glory in the face of Jesus Christ, and from this flows all true spiritual fellowship, but the devil sometimes unawares sets a kind of light-house in the head, and some are inclined to follow his light in doctrine and practice, while at the same time they admit that their salvation and hope of heaven is not in harmony with that light in the heart, and salvation by grace. But still many follow in action the head light, and

therefore those who in action as well as hope follow the heart light can not fellowship their walk, and he hence cannot commune with them. We do not necessarily mean that others have no hope, where we refuse to commune with them, or to allow them so to do with us, but while they may have an experience and hope for which we have fellowship yet they advocate theories gotten up by men, and their practice is not such as we think constitutes that authorized by the word. "How can two walk together except they be agreed."

It is right God's people should be together in word and deed, therefore we endeavor to maintain the consistency of divine truth in everything.

There is a class of believers who have not entered the form of fellowship with others nor the warmth of it with the church, who themselves have individual fellowship for the church, but do not enjoy mutual fellowship with it, from the fact they have not done as Jesus told one once, to go home to his friends and tell them how the Lord had had mercy upon him.

No one can know of the true and full sweetness of christian fellowship until they have received from the church the full tokens of fellowship for them, and this cannot be done until they relate to the church the dealings of God with them together with a desire to be with it.

The mystic power which holds the church so gloriously passive while a gospel experience is being related by the least of the saints is most wonderful to contemplate! It is not possible for the church when in order to refuse its fellowship to one who thus comes.

Sometimes a dear child of God says: I love the people of God and would love

to be with them, but I fear they would not have such a poor sinful creature as I am. Dear child, if you love those people and desire to be with them, you need not fear to go: they desire you to come as much as you desire to come—or in other words they desire all of like precious faith and fellowship to be with them, for they want to be with such, and therefore they want to be with you,

If you have Jesus for your hope they will not—cannot reject you, and if they think you have not such a hope, they will deal faithfully with you, and will be your friends and true sympathizers.

All the principles virtue and power of Gospel fellowship are in the divine nature, in which the fellowship of the Father, the Son, the apostles and the disciples—followers of Jesus—to day is the same.

If any enjoy that fellowship let him deny himself, and take up his cross and follow Jesus. P. G. L.

ELDER P. D. GOLD, DEAR BROTHER—When it suits you please give your views on Psalms, 37 : 25. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." also, Isaiah 33 : 20—21. "Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby," and oblige one of the least,

WM. F. SLOAN.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37 : 25.

Remarks.

Under the old Testament dispensation there were temporal rewards to the obedient Jew, and temporal punishments to the disobedient Jew. In that sense it was walking by sight. The man that kept the law and was righteous in his conduct reaped a temporal, present reward. One could tell therefore from the prosperity or adversity, the fortune, or misfortune of a man whether he was a righteous man or not. When the kings of Israel walked in God's commandments, their enemies fled from them. When they were wicked they fled before their enemies. So when the nations of Israel served God the blessings of heaven rested upon them in their basket and store. Then there was no famine, no lack of any good thing, no sickness. But when Israel as a nation sinned, famine, plague and war, with other evils sprang up everywhere, or overtook them, and they fled and fell down before their enemies. This was also true of individuals to such an extent that the Lord God was a sun and a shield to them that walked uprightly, even withholding no good thing. These blessings also extended to temporal favors and mercies to such a degree that the writer of the 37th, Psalm, even when an old man, could say, I have been young, but now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread.

The blessing of God upon national Israel, or its individual members, when obedient, extended also to their seed or children. For the blessing of God descended from father to son, even to many generations. For David's sake God blessed his seed for generations. Your life is more than bread and meat, or raiment. The obedient christian here in this present life finds his bread

sure and his waters do not fail.

Is there no higher truth taught? certainly. In the gospel we see that the obedient, humble christian finds favor that is better than daily bread.

See how the Lord hears him when he cries unto him, and he makes a way for him, and makes even his enemies to be at peace with him. That is his body is kept under and his walk is upright. He has favor in the eyes of his brethren in the church. He does not perish, but the blessing of the Lord is upon him.

In the best of all senses Jesus is the righteous man here named who is never forsaken. He is the only righteous man thus, and the upright one whose end is peace. In perfect obedience Jesus lived and was obedient unto death. His righteousness is as the great deep that covers all the monsters of our sins, and buries forever our iniquities. For he is the Lord our righteousness. His righteousness is as the great mountains rising above all our guilt, and standing forever impregnable and immovable. Above the brightness of the sun he shines as our righteousness, and he is the righteous one that is never forsaken.

His seed are his people counted to him for a generation, a holy seed, a royal family, and they never beg their bread. That is they shall never perish. In a sense they hunger, and often they beg at the throne of grace where their needs are all surely supplied. Their Father grants their desire even to the half of the kingdom, as it were. But they never shall perish, and in that sense the seed of Christ never beg their bread. Even down to old age all his people shall prove his sovereign, eternal, unchangeable love. P. D. G.

Also Isaiah 33: 20, 21, "Look upon

Zion," &c.

The Lord has filled Zion with judgment and righteousness, therefore wisdom and knowledge shall be the stability of her times. Zion is exalted above the hills, and is the munition of rocks. Walk about Zion, behold her towers, mark well ye her bulwarks. This is the habitation of the God of Jacob, more blessed than all the other dwelling places. For while distress and confusion of face cover all other places, Zion is beautiful for situation, the joy of the whole earth.

None can dwell in this holy mount save those that have clean hands. Those that walk righteously and speak uprightly dwell there.

The people that dwell in Zion are not a fierce and warlike people, but a peaceable people, even lovers of peace. Nor do they speak a strange language, ever giving all the glory of salvation unto God. The babel of a mixed language and confused noises is never heard in Zion. The tongue of the stammerer is not heard in her palaces.—With great plainness of speech, and with one tongue they all do speak giving glory to God.

The eyes of them that see shall not be dim. But thine eyes shall see the King in his beauty. Blessed are your eyes for they see. Then look upon Zion, the city of our solemnities, the place of our glorious worship, where the King is held in his galleries, and is the King among ten thousand.

God's people have a quiet habitation and safe resting place. They love to know that the warfare is accomplished, that the work is finished, that salvation is completed. Hence they rest in this glorious Mount Zion. They are children of peace. The great King David who has conquered all his enemies

dwells in Jerusalem. Hence we say peace be within thy walls, and prosperity within thy palaces.

Here is a tabernacle that shall not be taken down. How unlike the tabernacle in the wilderness which must be taken down whenever Israel moved.—Jesus is the true tabernacle which the Lord pitched, and not man. Jesus died once unto sin but now he dieth no more, but ever liveth unto God.

Not one of the stakes thereof shall be removed. This ancient landmark should stand forever. No pillar, nor brace, girdle nor stay in this temple shall ever be loosed or removed. The doctrine of God our Saviour is one. The foreknowledge, the beginning corner, runs to the predestination of God, from thence it runs to the justification of God, and from thence to the glorification of God. Nor can any one of these stakes ever be moved. Here is an enduring building resting on the chief corner-stone, elect and precious.

Nor shall any one of the cords ever be loosed. The cord of God's everlasting love binds all these stakes together in one building. When the tabernacle in the wilderness was set up the curtains as cords held the posts or stakes together. So the repentance, the faith, the hope, the patience, the joy, the meekness, the true trials of the children of God, cement and bind them together, and not one of these cords of love shall ever be loosed. A threefold cord is not easily broken, nor is faith, hope and charity.

The glorious Lord shall be unto the church a place of broad waters and streams. Nor shall any galley with oars go there. They that row galleys work and look a different way from the one they go. They look one way and go the opposite way. They have to

work their way too. But no such warlike galleys shall be there, nor any such strange work as this shall be seen there. The people of God have their faces towards Zion, the city of our solemnities, nor must they look back. But they that row boats do not look the way they are going. Besides they depend on their own labor and toil to go along.— They also have war in their hearts against Zion, and were they permitted to enter into the broad haven of peace and joy where false doctrines (strong winds of the deep) do not blow, they would soon mar the peace of Zion.

Nor do any gallant or proud warlike ships ever pass that way, nor can they enter these peaceable, broad waters, or the abounding grace of God, for there the Lord reigns forever and rules his people in blessed and perfect peace.

How beautiful and true are the figures used by the Holy Ghost to show the glory of God in Zion, the perfection of beauty. How peaceful too is the haven of rest in the bosom of God's everlasting love. For none shall hurt nor destroy in all his holy mountain.

Brother Sloane, I feel that what is written above is very feebly done. But it may be that the Lord may bless it to some little one. P. D. G.

PINE VIEW.

The brethren and friends around Spring Hope, Nash county, N. C., desire to build a meeting house for the worship of Almighty God at that place. It is a new place opening up, and we feel that when the people have the mind to do such things it is a good sign, and that we should use the opportunity.

They will be glad of help from abroad too.

Any one feeling disposed to help

them will hand their gifts, or send them, to Elder Thomas Felton, Saratoga, N. C., or to myself.

I hope this will stir up the brethren around Nashville, N. C., to do likewise; for the friends of Baptists around that town are waiting to help build a house there. P. D. G.

BROTHER GOLD:—Enclosed I send 5 dollars to you for that poor, afflicted brother Bartley Perkins, of Wilson County.

I do feel that such cases should be helped by those that can spare something, and I feel glad to be able to cast in my mite for the temporal relief of one that I trust to meet where poverty will not be known, and they that have shall be as those that have not. I am glad that brother Perkin's case is known to the public, and I do hope that every one that can will help a little. He will be as well off as those that have, when we are gone from time.

Remarks.

Brother Perkins is very much afflicted, as brother Hassell well states. His church renders him some help. But there are not many members in his church that can do much in that way. But they are not neglectful of him. Besides that there are friends that help him. All this fails to relieve his sufferings, though it is some relief in some sense.

He lives with his brother and wife, who is a Free Will preacher, and they care for him. Besides he receives \$12 per month from Wilson Co. each month, in cash.

I feel it due to his church and the County to make these statements which have been brought to my knowledge more fully since Brother Hassell published an appeal in behalf of him.

These statements are not made to discourage any from giving him. He

is indeed a most pitiable object, and it is right and proper to help him.

Already brethren and friends have been sending help to him very liberally which I will send to him as soon as I have an opportunity. P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to meet with the church at Bare Grass, and to commence on Friday before the 5th Sunday in April.

The Contentnea Union is appointed to be held with the church at Mewborns, and to commence on Saturday before the 5th Sunday in April.

The Black Creek Union is appointed to be held with the church at Memorial, and to commence on Saturday before the 5th Sunday in April.

The Toisnot Union is appointed to meet with the church at Mill Branch, and to commence on Saturday before the 5th Sunday in April. Visiting brethren will be met at Rocky Mt. or Toisnot.

CHANGE OF ADDRESS.

Elder I. J. Taylor's post office is changed from Kinston, to La Grange, N. C.

ERRATUM.

In the LANDMARK of March 15th, 1888, page 197, 1st column, 33rd line from the top, "divine words of human invention" should be "divine words or words, of human invention."

S. HASSELL.

MARRIED.

E. C. Barnes Esq and Miss Nannie Barnes, (both of Toisnot, N. C.) at residence of bride's father, April 4th, 1888, by P. D. Gold.

Brother G. W. Pouncey requests travelling preachers that visit Texas to go

in the section of Lampasas Co., Texas, as there are a few of our brethren there. P. D. G.

ASSOCIATIONAL.

The spring session of the Mayo association will be held with the church at Spoon Creek, in Patrick Co., Va., commencing on Saturday before the 3rd Sunday in May next. Visiting brethren coming by R. R. can get off at Critz Depot, on the Danville and New River R. R. two miles from the church. Visiting brethren are invited to attend. F. J. STONE.

The Baltimore Association will be held with the church at Black Rock, commencing on Wednesday May 16th 1888, and continue three days. Those attending must be in Baltimore in time to take the train at Calvert station, on Tuesday, May 15th at 2:30 P. M. for Cockeysville, on the Northern Central R. R., where they will be met and cared for.

All who can come are cordially invited. F. A. CHICK.

Obituary.

SARAH ANNIE GOLD SUMMERS.

DEAR BRETHREN:—Please publish the death of our dear little daughter, Sarah Annie Gold Summers, who departed this life January 13th, 1888; aged 12 years, 7 months and 13 days. She was the daughter of William and Nannie L. Summers.

Annie Gold died of diphtheria. She was taken with a violent fever. We called in our family physician who did all in his power to relieve her. She had every attention that a heart-stricken mother, together with the family and friends, could give her; but all could not stay the hand death. Annie was a kind, obedient and affectionate child. None knew her but to love her. The loss of this dear child to me is really shocking. It seems sometime almost more than I can bear, for she was indeed a precious child to me. Her love and affection was so great for me that she never wanted to stay away from

me. Anything she could do for my comfort was her greatest pleasure, and such was my love and devotion for her that it was heartrending and a most bitter trial to me to part with her. I feel like I can say with old Job that the thing I greatly feared has come upon me, for she has often said to me, "Ma, what could you do without me? and how could I do without you?" I often felt fearful that she would be taken from me, for I thought she was too good a child for me in this world of sin and sorrow. She was so gentle, loving and kind to her brothers and sisters who did all they could for her comfort, and although I feel sad and lonely, and am forced with solemnity to say, that the death of little Annie has caused a vacancy in our house that cannot be filled; but we have one consolation, for we hope and believe she has gone to rest. She bore her affliction with so much patience. She only lived eleven days from the time she was taken sick, and although her suffering was very great she could get up without help till the last day she lived; and on the last evening that she lived the doctor said to her: "Annie, you ought to take some toddy, for you are now almost ready to give up life, your little hands are now getting cold." Although I knew it myself, it seemed like it would almost break my heart to hear these solemn words about one so dear to me. Though it did not seem to shock her in the least. And while I bent over her in sorrow I tried to ask the Lord to give me some evidence of her future happiness; and in the midst of my grief a beautiful hymn rolled through my mind as though I was singing it, which gave me great consolation; awhile before she died she put her precious little arm, weak and feeble as it was, around my neck and tried to draw me nearer to her; then afterwards raised her right hand and arm nearly straight up, and although she could not speak above a low whisper, I believe she wanted to show me where she was going. She was entirely in her right mind to the last. The next morning after she died, while thinking of my sad and lonely condition, and though I wanted to be submissive to the hand of Providence, it seemed I could not be reconciled to the death of my dear little Annie. This same hymn that rolled through my mind before she died was presented to my mind again, as though some one was singing it, which, together with other evidences give a good

hope of her future happiness.

And although we are deprived of her company here below, we cannot grieve as though we had no hope.

My dearest little Annie Gold,
The object of my love,
Thy body now lies faint and cold,
Thy spirit's gone to Christ above.

Annie, thou art gone to rest
With Jesus Christ our King,
By him to be forever blest,
And with the angels sing.

Little Annie was to me so dear
It grieves me much to see her go,
But she has gone and left me here
In this wilderness of woe.

But when the righteous Judge shall come
To summon me away,
I hope, with Annie, to go home
To the bright world of endless day.

Dear editor, I hope you will remember one who earnestly desires an interest in the prayers of all God's people. I subscribe myself as ever, a friend and well-wisher of the cause of Christ.

NANNIE L. SUMMERS,

Berry, N. C., March 8th, 1888.

APPOINTMENTS

The following Elders will preach, the Lord willing:

D. N. GORE

Wilson, Thursday night.....	April 19
Scott's, Friday.....	" 20
Creech's, Saturday.....	" 21
Memorial, fourth Sunday.....	" 22
Goldsboro, Monday.....	" 23
Bethany, Monday night and Tuesday	" 24
Smithfield, Tuesday night.....	" 24
Raleigh, Wednesday night.....	" 25
Stoneville, Friday.....	" 27
Matrimony, Saturday and Sunday.....	" 28
Ridgeway, Va., Monday.....	" 29
Martinsville, Monday night.....	" 30
Leatherwood, Tuesday.....	May 1
Camp Branch, Wednesday.....	" 2
Reed Creek, Thursday.....	" 3
Pig River Association, Friday, Saturday and Sunday.....	" 4 " 5 " 6

I expect to be with Elder Gore from Stoneville to the Pig River Association.

F. J. STONE.

ISAAC JONES.

Reed Creek.....	May 7
Center.....	" 8
Sister Treff's (funeral).....	" 9

Pleasant Grove.....10
 Snow Creek.....11
 State Line.....12
 Tom's Creek, (funeral).....13
 Stewart's Creek.....14
 Brother Mc. Craw will arrange appointment
 at his church Monday night
 Lambsburg.....15
 Dover.....16
 Eno. h Stones (funeral).....17

Thence to M. yo Association
 Funeral near Stoneville.....22
 Goodwill.....23
 Dan River.....24
 Lick Fork.....25
 Wolf Island.....26
 Pleasant Grove.....27
 Arbor.....28
 Deep Creek.....29
 Harmony.....30
 Lynches Creek.....31
 Prospect Hill..... June 1
 Wheeler.....2
 Mt. Lebanon.....3
 He will need conveyance.

J. E. ADAMS.

Meadow Creek, Tuesday after 1st Sunday in May
 Bear Creek..... Wednesday
 Freedom..... Thursday
 Mountain Creek..... Friday
 Big Creek..... Saturday
 Tom's Creek..... 2nd Sunday
 New Shepperd..... Monday
 Rock Hill..... Tuesday
 Sugg's Creek..... Wednesday
 White Oak Springs..... Thursday
 Pleasant Hill..... Friday
 Mt. Tabor..... Saturday and 3d Sunday
 Sandy Creek..... Monday
 Mr. Norwood's..... Tuesday
 Big Meadow..... Wednesday
 Oak Grove..... Saturday and 4th Sunday
 Willow Spring..... Monday
 Sandy Grove..... Tuesday
 He will need conveyance.

JOHN A. WILLIAMS.

Sandy Bottom..... 2nd Sat. and Sun. in May
 LaGrange..... Monday
 Pleasant Plains..... Tuesday
 Friendship..... Wednesday
 Nahunta..... Thursday
 Memorial..... Friday
 Upper Black Creek..... Saturday
 Beulah..... 3rd Sunday
 Creech's..... Monday
 Salem..... Tuesday
 Milourie..... Tuesday night
 Raleigh..... Wednesday
 J R Young's..... Wednesday night
 Durham..... Thursday night
 Eno..... Friday
 Mt. Lebanon..... Saturday
 Harmony..... 4th Sunday
 Deep Creek..... Monday
 Gilliam's..... Tuesday
 Pleasant Grove..... Wednesday
 Wolf Island..... Thursday
 Lick Fork..... Sat. and 1st Sun. in June

Arbor..... Monday
 Lynch's Creek..... Tuesday
 Prospect Hill..... Wednesday
 Wheeler's..... Thursday
 Dutchville..... Sat. and 2nd Sunday
 Cedar Grove..... Monday
 He will need conveyance.

D. A. NEWBORN.

Sparta..... Saturday before 5th Sun. in April
 Conoeto..... 5th Sun in April
 Cross Roads..... Monday
 Flat Swamp..... Tuesday
 Bear Grass..... Wednesday
 Jamesville..... Thursday
 Morattock..... Friday

Brother Charles Meads is requested to make
 and publish appointments on the North side of
 Albemarle Sound for the next week, ending on
 the 2nd Sunday in May, near the railroad.

He will be dependant for conveyance.

B. P. PITF.

Tyson's..... Tuesday after 4th Sun. in April
 Red Banks..... Wednesday
 Hancock's..... Thursday
 Cross Roads..... Friday

Thence to Union at Newborn's.

JOHN R. ROWE.

Jamesville..... Tuesday after 3rd Sun. in April
 Flatty Creek..... Sat. and 4th Sunday.

[Elder Charles Meads will please arrange ap-
 pointments from then to Friday Following.]

East Lake..... Sat. and 5th Sunday
 Bethlehem, (Tyrell co.)..... Tuesday
 Concord..... Wednesday
 Morattock..... Thursday
 White Plains..... Friday

He will need conveyance.

L. H. HARDY.

Meadow..... Monday after 5th Sun. in April
 Tyson's..... Tuesday
 Aury's Creek..... Wednesday
 Old Sparta..... Thursday
 Old Town Creek..... Friday
 Tarboro..... Sat. 2nd 1st Sun. in May

He will need conveyance.

Elder W. B. Williams has called in
 all his appointment on the North side
 of Tar River.

He will preach at Sandy Grove Mon-
 day after the 3rd Sunday in April,
 Tuesday at Mill Branch, Wednesday
 at Toisnot.

He will need conveyance.

RECEIPTS.

ALA.—Elder T N Lipham 1 50
 ARK.—J J Harriss 1 50
 GA.—By Eld J R Resesp 1 50 W H
 Spier 2

Mo—W P Moore 2

N C—BY J W Gilliam 6 75 By N B Orel 1 50 By Elder J M Harris 4 By R C Brown 3 By S W Otterbridge 6 Jason Rodgers 2 Elizabeth Atkinson 2 Elder I J Taylor 2 N Cutchin 2 Isaac Hammer 2 50 H F Barnes 1 C Roundtree 2 Martha Forte 1 50 W J Craft 1 50

The next session of the Piney Grove Union is appointed to be held with the church at Bryant's Chapel, Edgecombe Co., N. C., commencing on Friday before the 5th, Sunday in April.

By Elder F L Oakley 7 50 By Elder L H Hardy 2 75 By Elder D R Moore 1 50 John B Boroughs 1 50 S Payne 1 75 By D A Fields 9 Wm Hooks 2 J Safety 3 John O'Brient 3 40 Mrs Eugenia A Hinton 1 50 Miss S C Corbett 2 Jonas Lamm 1 50 By Elder D A Mewborn 2 By Elder A N Hall 3 By Elder J S Woodard 2 D S Jenkins 1 50 Dr J R Hester 2 By J W Harris 27 By Elder J A Burch 1 50 Amanda S Edwards 1 50 J E Thomas 2 Wm Barnes 1 50 J Tomlinson 2 90 G A Stancill 2 D W Cobb 2 James Hodges 2 Mary Walston 1 50 J H Little 2 By E T Lambeth 1 50 By Elder S Hassell 2 By Harriett Wilkins 1 50 By Elder J D Draughn 4 50 By Elder I J Taylor 1 50.

NEW JERSEY.—A S Cook 2.

TEXAS.—Elder T E Johnson 1 50 By G W Pouncey 15 Mrs John Allen 6

VIRGINIA.—John Tutor 2 By Elder F P Branscome 3 Mrs Mary E Buck 2

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Leave Weldon	4:05 p. m.	5:41 p. m.	5:00 a. m.
Arrive Rocky	3:12 "	7:15 "
Arrive Tarboro	* 5:59 a. m.
Leave Tarboro	10:39 a. m.	.....	.....
Arrive Wilson	3:51 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	* 4:10 p. m.	.....	.....
Arrive Selma	5:19 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:00 p. m.	8:40 p. m.
Leave Warsaw	5:58 "	.....	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:34 "
Arrive Wilmington	7:05 "	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wil'm'gton	11:05 a. m.	9:30	3:45 p. m.
Leave Magnolia	1:24 a. m.	10:15	5:25 "
Arrive Warsaw	.....	10:30	5:39 "
Arrive Goldsboro	2:21 "	11:30	6:52 "
Leave Fayetteville	.....	5:30 p. m.	.....
Arrive Selma	.....	6:09 "	.....
Arrive Wilson	.....	7:50 "	.....
Leave Rocky	3:02 a. m.	12:42 p. m.	7:45 p. m.
Arrive Weldon	.....	1:18 "	5:14 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	.....	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
Train No. Scotland Neck Branch Road leaves Halifax Scotland Neck at 5:00 p. m. Returning leaves Scotland Neck at 9:30 a. m., daily, except Sundays.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamson, N. C., 8:00 a. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:45 p. m. Returning, leaves Spring Hope 6:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m. Returning leaves Clinton at 8:45 a. m., connecting at Warsaw with Nos. 15 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.
Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
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Sun.	Daily.	Passenger Trains	51	53 ex.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	8 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 52	
9 53	4 23	Selma	3 30	9 49	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 59	9 49	
11 30	5 12	Auburn	2 40	8 59	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 39	
1 34	5 50	Cary	1 54	8 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brassfield	1 27	5 09	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	1 21	3 09	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 58	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 56	9 10	McLean's	10 15	11 30	
7 40	9 30	Greensboro	9 50	5 0	

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P. G. LESTER, Associate Editor.

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

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

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

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

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When first my sinful self I saw,
Condemned by God's most Holy law,
I saw that sin to death must reign,
And that I must be born again.

I saw the law had no relief
But only added to my grief!
Its just demands but gave me pain,
I saw I must be born again.

A sinner vile, I turned away,
While in my heart a burden lay,
All hope of Heaven in me was slain,
I saw I must be born again.

I plead with Jesus for his love,
That I might with him dwell above,
And thus he spoke in substance plain,
I say, you must be born again.

Lord, how can I, a sinner vile:
Be born when I am not a child?
The way is clear, the way is plain,
I said you must be born again.

I prayed that I, this thing might see,
And be from sin and bondage free,
But still the needful thing remained—
The sinner must be born again.

At last when all my powers had failed,
And sin my soul had sore assailed!
The power of God within me reigned
Whereby a man was born again.

This man who, once a child of wrath,
Had roamed in sin's destructive path,
Is made this truth to see quite plain—
A sinner still, yet born again.

Two natures now doth in him dwell,
One leads to heaven, one leads to hell!
Which warfare does the truth maintain,
This sinner has been born again.

One nature does to flesh pertain,
The other doth divine remain,
And yet the truth is still sustained
This sinner has been born again.

O may I not this truth proclaim,
By power divine in Jesus' name!

A hope in Christ is not in vain—
The man who hopes is born again.

As born of God he doth not sin,
The seed of him remains within!
The flesh from sin cannot refrain,
A man must hope though born again.

O happy thought that saints shall meet
Around the throne at Jesus' feet,
To join in one loud, long refrain—
The sinner man was born again.

Born from beneath, born from above,
Born once in sin, again in love,
Born from the dead, with Christ to reign,
All born of God, yes born again.

P. G. L.

COMMUNICATED.

PREDESTINATION

DEAR BROTHER GOLD:—Allow me to say some things about predestination wherein I would correct a mistake, and define my position. For judging from the writings of those who contend for God's "Absolute predestination of all things," it seems they conclude that all who differ with them in any point, must necessarily believe in a "chance system."

I know that most people do believe in a chance system of universal government, as of salvation too: but if any Primitive Baptists do, I do not wish to be condemned with them. For with all my heart and mind, I do believe in God's eternal power and god-head, his fore-knowledge, sovereignty, and royal prerogative to decree and control all things and events; and no language is too strong for me in declaring and defending the truth that he works all things after the counsel of his own will; and that his counsel shall stand, and he

will do all his pleasure.

As to the fact that God predestinated and works all things after the counsel of his will, I agree with those referred to; while as to the nature and design, and hence, manner and means of fulfilling that counsel and will, in time, I suppose we differ.

Yet my dear brethren, with whom I thus differ, as in the flesh, we are subject to error and to differences on some points. And how can we better search and serve truth and one another, than by an exchange of ideas? It is not this I so much deplore and object to, but a *striving, partisan spirit of controversy*. And feeling to realize that I write with fear and trembling toward God, and in a lowly, loving spirit toward you with whom I may differ, I venture to write freely, without the fear of offending, for the meek and lowly spirit of Christ pervading, is discerned and as much respected in an honest difference, as in a full agreement.

Then dear brethren, you that to-day contend for God's absolute predestination of all things, I differ with you, nor yet believe in a chance system in whole or in part. Not therefore in the fact that God predestinated all things in a sense; but in declaring that God *immediately* works all things in fulfillment thereof; and that as embracing all things that exist or transpire, and just as they exist or transpire in time, whether good or bad—right or wrong, as regarded by us, is wherein we differ.

To illustrate: you would, if I correctly understand you, make the world a vast, complicated machine; the machinist (God) has not only made the whole, as such, but also each one of the ten thousand wheels, whether big or little, to honor or dishonor, he has formed as it pleased him, and set in its own appointed place to perform its own particular part, which it *must* do, nor *can* do else, and so with every other part of the whole. Then the machinist, as alone having the right and control, sets the whole in motion; and so continues to hold and exercise the entire control, working as he pleases in all things.

As thus operated by the *direct, un-*

mediated, unaided, unhindered hand of the Maker and Machinist, you would exemplify the immediate hand of God in fulfilling in time his decrees predestinated in eternity.

To which I object; first, in that the whole must *necessarily* move in the one certain way as acted upon by a foreign, superior, and compelling power, as much as to say man fell as acted upon by the ruling and over-mastering hand of God, and this principle of motion, as referring all motive power and action back to the causing, moving hand, carries all moral responsibility with it, leaving the machine in all its parts passive and irresponsible.

Another objection in this point, God as thus immediately working the pleasure of his will, insures that will in the sense of personal desire, or as independent of other things and attributes. And the deduction is, that since God thus works all things according to his own will, and that will is infinitely good and since he does all his pleasure, and that pleasure is to satisfy the counsel of his own desire; and since, according to your theory, all things that exist, and all events that transpire in time, are thus worked out by his direct, unerring, unhindered hand; then I say, there is no defect, no wrong, and all results, whether termed sinful or otherwise, are all good and proper, and all alike good and proper.

According to which, how can God find any fault with any man or thing? How can you complain at any existing fact, or deplore any event? Nor should you, among other things, deplore this difference of opinion—since, as alike passive, we alike, and irresistibly, receive different impressions as acted upon by forces beyond our control? Indeed it seems to me that you should regard all things, all wheels and vessels whether to honor or dishonor; all events whether fortunate or unfortunate, all deeds and actions of men, whether sinful or otherwise as considered by us; as all good and right, "because precisely what God intended or predestinated them to be." For had you, or I or any event, been otherwise, had the serpent

been straight, or the dove crooked, or *anything* different from what *it is*, there would have been a defect in the workmanship.

Then my objections are simply to the mode and manner in which you say God works his decrees in time; and whereby you ascribe without distinction, *all things*, whether good, bad or indifferent, that exist or transpire in time to the *direct, immediate* hand of God as thoroughly fulfilling his own predestinated will, and that will in the sense in which it is done in heaven.

But dear brethren, this does not affect my love and fellowship for you; nor do I thus write to condemn you; but to show you *wherein* and *why* I differ with you, in that I would have error eradicated, whether in you or myself. Nor would I be condemned for believing in a chance system, as I will try to show you. For though differing as shown, I repeat, I believe God has the sovereign prerogative to, and does control all things, and that his counsel shall stand, and he will do all his pleasure.

But now as to the nature of that will and the design of that counsel? and to come to the point at once—as to the existence of a sinner, and as to sin and death daily transpiring? You have said that whatever exists, and whatever transpires in time, all are in fulfillment of God's predestination in eternity, and all harmonize with his will and desire, as in the sense of pleasing satisfaction and acceptance; that is, I infer this last from the first.

I say, in a sense, God predestinated all things whether good or evil. And that his word, law and works of hand direct, or indirect, as at the beginning, prove in what sense the one, and in what manner the other.

We will say a sinner exists. Do you say therefore God immediately predestinated a sinner should exist? Why not have made one? For I say the *immediate hand of God as directly performing any work, insures his immediate predestination thereof in eternity, and otherwise precludes that idea of predestination.* As an instance, the Lord, fore-seeing he

must directly do all the work in the salvation of his church, predestinated all things accordingly in connection.

But God made, not a sinner, but a man good and upright, without sin; and thereby proved that he had predestinated man thus made. God directly gave him a law; proving he had predestinated that man should be a legal subject and morally accountable. And God annexed a penalty, and directly named a certain violation sin; and the result death; thereby proving he had predestinated in eternity, that a violation of law should be counted sin; and the disobedience involved should constitute a sinner; and the result should be death. God gave the man choice between good and evil, and thus proved that he had predestinated that man should have free volition of will. And when man sinned, God directly condemned him and named his forfeiture and punishment; and thereby proved that he had predestinated to establish and leave intact the moral responsibility and legal accountability of man.

And thus, I understand that not immediately did God predestinate a sinner; but that a violation of law should make one. Not immediately did God predestinate evil, but that disobedience should establish it. *Not immediately did God predestinate sin, but that transgression should cause it.* Not immediately did God predestinate death, but that transgression should cause it. Hence an Apostle said, not whereas by God's predestination, but "whereas by one man sin entered into the world, and death by sin; so that death hath passed upon all, for that all have sinned."

And thus mediately, or in a secondary sense, God predestinated sin and death, and all evil existing or transpiring. Thus he predestinated or made the wicked for the day of evil; sent Joseph in bonds to Egypt; hardened Pharaoh's heart, and all such things as are ascribed to him in the scriptures. And thus he decrees or creates darkness and disaster to the disobedient and rebellious; as also creates light, love, joy and a peaceful and quiet life to the obedient.

But does not this free volition of will to man let a chance plank or principle into the system of universal government? And may not this outlet to evil and rebellion frustrate the designs of God at times? No indeed! These forces, as straws before the wind storm, to the almighty, eternal, sovereign, omnipotent, omniscient, omnipresent God only and true, like Pharaoh's evil and rebellious designs, do but open and clear the way, as nothing else could, wherein he may, manifestly to all earth, display the surpassing strength and glorious beauty of his out-stretched arm in overruling these wicked designs to the accomplishment of some great good to his elect, always involved, and then in prescribing their limit with a "thus far, and no farther shalt thou go." And his children involved, may thus measure the deeper well of his saving, providing grace, and avenging love, calling forth higher and sweeter strains of praise to his name. And thus making their wrath to praise him, while the remainder he restrains, his great name and power are glorified in the earth.

Indeed, this is the only opening I can see in all the system, whereby God can fulfill his word to restrict the bounds of wicked men and deeds, and thus overrule and restrain evil without, to say the least, the appearance of overruling and restraining his own predestinating hand.

But to return, and illustrate—a wise and just father in his fatherly right and prerogative to rule his own, decrees a code of laws for the mutual good, honor, order and regulation of his household: one clause of which says, if one brother shall stone another, he shall be banished." And now we will say, one son does stone his brother. And now I ask did that father's law necessitate a stoning or a banishment to any? Did that father predestinate that son to stone that brother? No indeed. To say yes to this is to say the father's will shall not be done? Far from it, for while he willed not stoning or banishment, nor evil to any, he still does will as predestinated, that his authority, as ruler and law giver of his house, should be sus-

tained, and his counsel stand as honored by a just and full execution of his laws, no item of which said "stone your brother." Then that son stoned his brother, not because his father predestinated he should, but because of evil in his heart. He is guilty, not because of predestination, but because of violation of law. Else how could his father punish him, or rather, how could his law banish him?

And his banishment that now transpires? is it because his father had predestinated it prior and personally? Is it because precisely what the father intended? Would there be a defect in the system of government without the stoning or banishment? No item in that law said banish that particular son, or made any personal provisions, or reference. But the very same clause that banished him as guilty; would have retained and honored him, as innocent. Then the father's law is not responsible as not predestinating particular and personal evil. And that son, not by predestination, but by disobedience is brought under the power of a general law. Predestination must be personal, to become responsible for personal deeds. That law condemned a supposed violator and not a person.

And the father's will involved and that is thus fulfilled in the banishment of that son, is not in the will personal desire toward him; for whom we may say he grieved; but was that higher paramount will as of a ruler, to which personal will is subject, and which is synonymous with his counsel as embracing all his attributes; and which to honor is to uphold the word of his power, as it were his throne by a just execution of his laws. In the phrase, "God's counsel shall stand," the word counsel, as embracing implies all of God's attributes and which to stand as honored is to do all his pleasure.

According with which will and principle of predestination that son was banished. And that banishment declared the son's volition of will and moral accountability. And, yet there is a sense—a secondary sense—in which that father predestinated that stoning and

banishment, as that where there is no law there is no sin. Had the father made no law; or making it, had named no violation or penalty banishment; there could have been none. But in his sovereign right to rule his own, it was his pleasure and unquestionable prerogative to make a law, and annex such penalties as seemed good. And as naming banishment the penalty of stoning, he did thereby indirectly or mediately predestinate the sin, and its evil results. Not, however to any particular person, but to the transgressor. And thus sin and guilt are imputed, not because of immediate, or special—personal—predestination to that intent; and which it must be to become responsible, but because of disobedience that brought under the power of a general law.

And thus we see how God predestinated evil; and how he condemns and punishes the violator of law, and also how he accepts the expiatory work of Jesus in appeasing his wrath or justice in man's behalf.

And when we see his consuming wrath poured out upon the personally innocent head of his beloved son, we may see, not only the nature of that will being thus fulfilled, but also by its measure, to some extent, the lack, the defect of man as pertaining to his law. Nor would I dare ascribe that defect or lack to the predestination of God; which it seems to me, you, according to your views, must do. But yet you have said there is no defect in his workmanship. You see I cannot reconcile your ideas. Yet Jesus said, "I come to do thy will O God. I came not to do mine own will, but the will of him that sent me."

You that contend so strenuously for God's absolute, immediate predestination of all things that exist, or transpire, in time, whether according to, or contrary to his law, whether cause or effect, and that so absolutely and unhindered, so fully and entirely, so directly and irresistibly, as not to allow the word permit to any thing existing or transpiring, how can you allow me to call the work of Christ a remedy?—a remedy for a defect,

without ascribing that defect to God's predestinating hand? I ask simply because I want to know. I want to reconcile these things.

Then my view of God's predestination there can be none more honoring, or ascribing more power and glory and sovereign right to decree and control all things according to his good pleasure, and according to which his counsel shall stand and he will do all his pleasure. And yet after all, how unsearchable are his judgments and his ways past finding out? For of him, and through him, and to him, are all things, to whom be glory forever. Your unworthy sister.

R. ANNA, PHILLIPS.

EXPERIENCE.

DEAR BROTHER GOLD,.—It is with a feeling of much unworthiness that I attempt to so address you, and for this cause my mind has been impressed to try to write something about my little experience and hope in Christ.

In my younger days I would think many times that I would turn from my sinful ways and try to do better, but soon I would find myself doing as bad as ever or perhaps a little worse, then I would think it was no use for me to try to do better for I could not. I thought the Lord would save me when it pleased him to do so. At times my husband would rebuke me for my sinful ways. I told him it was no use for me to try to do any better for if I was to be saved I would be saved anyhow, and if not I could not do anything to save myself. He would tell me that I would never be saved anyhow, if I was saved it would be through the mercies of God. I thought that that was just what I believed so that it didn't give me anything to do. I would read the LANDMARK and other religious papers, and find many experiences in them, and I liked very much to read them, but they would all seem to say about the same thing. They would say they thought they were going to die or were

going to lose their minds or something of that kind.

Then I would think if this was ever my case I would surely know what was the trouble with me; but oh what a mistake did I find it to be.

One day I was sitting in my house all alone thinking over some of my good times, as I called them, thinking how good it was to enjoy the follies of this world; when all at once a feeling of sadness came over me, my heart seemed to sink in me with shame and fear. I began to think how hard it was for one to die in his sins. I thought I did wish with all my heart that the Lord would send some punishment upon me in this world for my sins. I felt that I was willing to bear any punishment that it pleased him to put on me for the sake of a happy home after death. I went on in this way for sometime thinking it would pass off after awhile, but no, it didn't pass off, it would come worse upon me. Sometimes I would think it was for the wish I had made upon myself, but didn't think it was for any good to me. One day I wished that I didn't have any soul, but the Lord had made me that way and I didn't dare say it was wrong. I thought if I should go into the wilderness the Lord would see me and it would be all the same with him for I could not hide from his presence, so I did not know what to do or where to go. I thought I was going to lose my mind, and should have to die in this way, but thought I would keep it all to myself for I did not want anyone to know how bad I did feel. One night I was sitting by my fireside trying to work, but my burden was so heavy I could not work, so I laid it all aside and said, I know the work ought to be done, but I cannot work until I feel better than I do now. My husband asked me what was the matter with me? I told him I did not know, but I guessed that I was going to lose my mind or something I didn't know what; but he said I would soon get better he thought, but, I thought, oh dear, you do not know anything about my case. if you did you would not say there was anything better for me. I

was afraid to retire to my bed for fear that I should go to sleep and die before morning. I dreaded night so bad that I did almost wish that the sun would not go down. I didn't know why I dreaded night so bad, for I knew that I could die while on my feet as easily as when I was on my bed.

It was late that night when I went to sleep. I awoke in the morning with my burden on me. I looked around me and said, how can I sleep under such a burden? But the most of all was to think that I had told my husband of it. I went on for a few days in this way trying to find any relief from my burden but could find none at all, so I thought there was nothing for me but to perish. My husband would tell me that I must put my faith in God. I would tell him that I had no faith and therefore I could not put faith in him for I could not so much as say Lord be merciful to me a sinner, for I thought that it would do no good to ask the Lord to do a thing that He didn't intend to do. I could not pray unto him for I thought it would be an abomination for one so sinful as I to attempt to pray unto the Lord.

So I go mourning all the day,
No peace and comfort find;
Desiring the Lord to guide my way,
And calm my troubled mind.

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.

None but the Lord can lead me out,
Or move this dismal hill;
His power and strength I cannot doubt
But now I doubt his will.

So I went on in this way for two or three days desiring to find some words of comfort but seemed to find none until one day these words came into my mind.

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?" &c

These words seemed to give me so much consolation that I began to try to pray to the Lord to relieve me of my burden and show me what my duty

was. After this I was sitting down trying to think in my mind what such things could be; for I did not think the Lord would bring one about in this way, when all at once the burden left me. I felt so light, I could look around me and say behold all things have become new, for the things I once loved I now hate and the things I once hated I now love. But I soon began to fear that I was mistaken, for I thought if it was the Lord's work in me I ought to feel good, but I did not, for I felt so bad and so unworthy that I did not feel that I was fit to be among those whom I looked upon to be the Lord's people, yet my mind would lead me to them, for I felt that they were my people. I loved them and desired to be among them. About two weeks after this I went to meeting one day, after preaching the door of the church was opened for the reception of members. I went forward, I could tell them but very little that day, but I was received and the next day I was baptized by brother L. H. Hardy. This was the 3rd Sunday in December 1879.

So I have been following along ever since. I have only written a sketch of my experience for I feel that it will take up too much space and will be in the way of better matter. If I should try to tell every way in which I hope the Lord has brought me along I should fail in the attempt. So do with this as you think best, if you do not think it worth a place in your paper throw it aside and you will not offend me. I desire an interest in your prayers. Your unworthy sister, if one at all, in hope of a better life.

MARY J. OGLESBY.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST.—If I say any thing with a spiritual understanding the brethren will know the sound, if we are one. For we are witnesses of the truth. We are not Baptists from free will, but by the power of God, not of our own works nor according to them, but by the power of God. For Christ said to the Jews, ye are of your father, the devil, and the teaching of the devil is that

the Primitive Baptists are the most hard-hearted people ever known, and they abuse all other denominations; but almost every body makes sport of them, and they say Baptists preach infants to hell. But the servants of God must serve him. We are not surprised that they say such things of us.

Why am I a Baptist? They preach the same doctrine that John the Baptist preached, who baptized Jesus who thus endorsed what John preached, and fully vouched for the truth of what John preached. Furthermore Jesus himself preached the same doctrine.

But this holy doctrine is too good for me. I am vile, sold under sin. But Jesus is my hope. It appears to me that I get worse and worse.

Sometimes I feel that I cannot say anything; then again I feel a desire to speak in his name.

Dear Brother Gold, if I ever heard the gospel preached it was the 19th, of May 1887. I did not know that any one was near me. I know of no one in sight. This verse was spoken to me, "For as in Adam all die, so in Christ shall all be made alive," and I think if ever I was made alive to the gospel it was on that day.

JAS. C. HILL.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Having seen in the LAND-MARK two letters written by Eld. Vickers claiming to be a Primitive Baptist, lest some of your readers should think that his Arminian doctrine is troubling the Baptists in this portion of Ga. I send you a minute of his church, Hebron, by which you will see that he and his church are not recognized by any other, nor do they recognize any other, claiming themselves to be the only true church, and Elder John Vickers the only gospel preacher. Thus as *he* cannot *alone* ordain another, nor constitute an other church when he dies the gospel ministry ends. About fifteen years ago his church was dropped from its Association for his Arminian doctrine. Hebron numbers 72 members and *some* good brethren who have been blinded

by him. He claims the doctrine of predestination and election to deceive them and ignores every principle of election. But the minute I send you will explain them, and I think in justice to Baptists in Georgia these things should be published in order that it may be seen that Vickerism is confined to Hebron church, and I see 13 withdrawals by letter in one year. He claims to see visions, and have direct revelations. He denies that persons are elected; but *characters or a character*. "All men are called alike to repentance which is a voluntary work and when a man repents, then he is quickened into life and becomes the character elected; and God fore-seeing who would voluntarily do this chose them unto salvation from the beginning. I am personally acquainted with him and have my hat full of letters from him, trying to convince me that he stands on original Primitive Baptist ground. He is not hunting *information*, but seeking to convince others. On the cover leaf of the pamphlet is his name and address written with his own hand carrying the Rev. pre-fix: did you ever see a Primitive Baptist do that? Nothing you may say or any explanation you can make will weigh a feather, he will still shoot from the same standpoint. All the Baptists in this country believe the doctrine as you explained to him. Yours affectionately,

M. SIKES

UNITY.

They wandered in the wilderness, in a solitary way. They found no city to dwell in. Hungry and thirsty their soul fainted in them. God's people must be a poor despised people. I have seen many evidences of this which causes me to say so. Christ our redeemer I understand was poor also, "The foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head." And we, if we have a change from nature to grace, feel poor and are the poorest on earth in our feelings. What is a brother, or what does the word brethren mean in the bible? I earnestly do believe that

it means the same as to say brethren in the Lord, all as one, one in Christ wherever they be, whether Jew or Gentile, bond or free, they are one in the spirit, one in opinion, one in the truth, one in love, one in care and sympathy, one in mercy. They love one another for Jesus' sake who suffered for them, having one faith, one Lord, and one baptism, one God and one father of us all, full of grace and truth. Christ is not divided, He seeketh such to worship him as worship him in spirit and in truth. We cannot serve two masters. We cannot do to suit the world in their Adamic nature, and serve God. "The first Adam was of the earth earthy; and the second man is the Lord from heaven, a quickening spirit." A little leaven leaveneth the whole lump. So it is if the tree is made good the fruit will be good, it is with us, if Christ has begun a good work in us, he will perform it until the day of Jesus Christ. So if we are a part of that number, our fruit will be unto holiness, and the end everlasting life. We know that there is nothing good that we can do: for it does not lie in man to direct his steps; but salvation is by grace, and grace produces good works, which it was before ordained that we should walk in. Good works is to believe the word of God to obey Jesus, read the scriptures and see what it says, and be guided by it. Do not let the Bible lie in your houses and pass it unnoticed, for I tell you all, God's word will surely stand, when we have all passed away, all the glory of man is as a fading flower.

Come out of Babylon, my people, and be ye not partakers of her sins. Come away from the city of confusion and love of pride. That great city Babylon is the substance of the first Adam, that part that is after the course of this world. Put on the new man which is to be renewed day by day. The new principle is to love, love one another, and the brotherhood, to love and serve the Lord, to love and care for everyone that is poor and needy and humble. The old Adamic nature has no power nor lot in the matter. The people in nature's darkness are bribed together by

a spirit of false love and deceit, and when the time of trouble comes, one will not be able to help the other. So then we being as sheep scattered, we should comfort one another. Comfort ye, comfort ye my people, saith your God. O how kind we should be to each other, how pure and truthful we should be, and honest toward all men.

It is not God's will that any should perish, but that all should come to the knowledge of the truth.

I consider that we perish from the enjoyment of obedient christians by disobeying the command of the Lord, very often.

The soul that sins shall die. Die how! Die to the enjoyments of christian obedience.

A POINT IN PAUL'S CONVERSION.

A dear brother in Georgia writes me for information in regard to the original Greek of Acts 9:7 and 22:9, where there is an apparent contradiction in the English translation of the King James Version.

The first passage reads, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." The second passage reads, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

In the Church History, page 197, I have said, "The whole company saw the light, and were prostrated to the ground; and all heard an awful sound, but Saul alone understood the words, because they were especially intended for him." I have to-day carefully re-investigated the subject, and I am satisfied that this is the correct explanation.

The Greek word translated "heard," in both Acts 9:7 and 22:9 is "akouo"; and the Greek word translated "voice" in both these passages is "phone." The only difference between the two expressions in the Greek is that "phone" in Acts 9:7 is in the *Genitive case*, while in Acts

22:9 it is in the *Accusative case*. The "Speaker's Commentary", a very critical and scholarly and unusually accurate work says, "The word voice here [in Acts 9:7] is in the genitive case, implying that they did not understand what was spoken, which was intelligible to Saul, in reference to whom the accusative is used [in Acts 22:9], as previously in verse 4 [chapter 9] indicating understanding as well as hearing." But in Acts 22:7 Paul uses the genitive of phone to express what he himself heard; therefore the distinction made by the Speaker's Commentary between the Genitive and the Accusative cases of phone used with akouo is incorrect—a fact further shown by the article on akouo in the seventh Edition of Liddell and Scott's Greek-English Lexicon.

The verb akouo occurs about 200 times in the New Testament, and, though generally translated hear, is in 1 Cor. 14:2 translated understand; and that this translation is correct is, manifest from the meaning of the verse, and also from first Cor. 14:16, where the verb "oida" (to know) is also translated "understand". The verb "akouo" also evidently means understand in Mark 4:33, and John 6:60.

The noun phone occurs about 130 times in the New Testament, and, though generally translated "voice" is translated "sound" seven times, in Matt. 24:31; John 3:8; 1 Cor. 14:7, 8; Rev. 1:15; 9:9; and 18:22. In the various renderings of Eyre and Spottiswood's "Variorum Bible for Bible Teachers," and also in the margin of the revised New Testament, sound is given as the meaning of phone in Acts 9:7. In adding "of him that spake to me," in Acts 22:9, Paul seems to imply that he meant the *sense*, and not the mere sound.

The harmony of Acts 9:7 and 22:9 appears to me to be shown by the use of phone and akouo in John 12:28, 29. "Then came there a voice [phone] from heaven, saying, I have both glorified it, and will glorified it again. The people therefore that stood by, and heard, akouo, it said that it thundered; others said, an

angel spake to him." All who were present with Jesus heard the sound; of these, *some did not understand the words, and said that it thundered; others, understanding the words, said that an angel spake to Christ.*

While in Paul's conversion there was an outward, literal miracle both of sight and of sound, open to the natural perception of all who were present; there was a corresponding inward, spiritual miracle, wrought in the soul of none but Paul, who alone saw the Lord Jesus in glory, and understood His words that were addressed to none but him.

And the word that went forth out of the mouth of the Lord, as of old (Psalm 33:9; Isa. 55:2), and as ever accomplished His holy pleasure, and made Paul not disobedient to the heavenly vision, and changed, at once and forever, "the haughty, self-righteous, intolerant raging Pharisee into a humble, penitent, grateful loving servant of Jesus. Throwing away self-righteousness, learning, influence, power and prospects, Paul cast in his lot with a small, despised sect at the risk of his life. If there ever was an honest, unselfish, radical and effective change of conviction and conduct, it was that of Saul of Tarsus. He became, by a creative act of the Holy Spirit, a new creature in Christ Jesus. 1 Cor. 15: 8-10; 2 Cor. 4:6; 5: 17, 18; Gal. 1: 15, 16; Philip 1: 6; 2, 12-13; Ephes. 2: 1-10; Rom. 11:6.

SYLVESTER HASSELL.

Williamston, N. C.

WHAT IS SAVED

DEAR BROTHER GOLD:—I have been reflecting of late over the faith that distinguishes us, as Old School or Primitive Baptists, from all other professed religionists, and to-day I feel like writing down a few of my thoughts for the LANDMARK. There are some points of faith in which some one of other denominations may agree with us. All alike claim to take the Bible as a transcript of the will of God both as regards what we are to believe and to practice. It is well when we say we take the Bible as our only guide, or that our faith

is founded upon its teachings. This is well, but it is not sufficient to distinguish us as a people, for there is not a denomination anywhere about us but what will claim the same.

Because of this fact there has arisen a necessity for what are called "Articles of Faith," wherein a church defines what she understands the Bible to teach and enjoin. This necessity has been recognized in all ages, and in a more or less formal and solemn manner have the churches of Christ in all times and lands defined their faith in this way. And it is a mark of the sure and constant and all pervading guidance of the Holy Spirit that we find substantial unanimity in all these various professions of faith that the people of God have put forward.

Some of these "Articles of Faith," other professed churches have also held, as all counterfeits must be mingled with some true metal in order to give consistency and seeming merit to the base metal. It is also true that the very people of God have, and no doubt do now hold to some things that are unscriptural and contrary to things of the truth to which they really hold allegiance. The keynote of difference between the false and the true faith is the praise of God and the praise of men. One saying, "salvation is all of God;" the other "it is either in whole or in part of man, self or others, of means, or for the salvation of others."

Whatever is consistent with the truth—salvation is of the Lord, is true of itself also. And whatever is not consistent with this first great truth is not true of itself. Judged by this rule the doctrine of human merit, either original or acquired, of human effort either for ones own self or others, of means and instrumentalities in saving man, of conditional salvation offered to all men, is all false from beginning to end. While on the other hand the doctrine of the predestination of all things that come to pass, of personal unconditional election of fallen sinners to life, of the effectual work of the Holy Ghost in calling men and women to life who were dead, of the final preservation of the saints to

glory, is in perfect harmony with this primal and foundation truth.

Among the many questions that of late years have been debated by the people of God who hold this one truth fast, "salvation is of the Lord," perhaps there are none that need have been in question for a moment if the full force that belongs to it had been given to the one truth "SINNERS ARE saved by the LORD." By the grace of God the church has been kept free for fifty years past from any direct denial that "salvation is of the Lord." But on the other hand the enemy has crept in bringing the damnable heresy that it is NOT THE SINNER that the Lord saves. By some there has been a complete denial that sinners of Adam's fallen race are the subjects of salvation either here or hereafter. While some have not gone quite so far, but while admitting that the fallen sinner will be saved after the resurrection, yet deny that he is the subject of the work of salvation here and now. Arminians deny that salvation is of the Lord, while the above named theory denies that salvation is for sinners. Campbellism, one form of Arminianism, denies that the Holy Spirit works upon and in sinners, while the theory just named denies that sinners are wrought upon by the Holy Spirit. Starting from two opposite points these two theories thus meet and agree in denying that GOD SAVES SINNERS.

One vital principle of doctrine held by Old School or Primitive Baptists has been the doctrine of election. So vital has this truth been that if any man denied it he could not be considered an Old School Baptist. We could defend this truth from all outward assault of the enemy as coming from an enemy, but we could not admit the doctrine to be a subject of question among ourselves at all. If any one arose among us, and assailed or even doubted this doctrine, by so doing he cut himself off from the fellowship of the church. By so doing he declared himself an opponent of the truth and of those who held it. This doctrine has been considered one of the matters settled among us and not a subject for discussion as to its

truth or falsity any more. He who denies this doctrine is not and cannot be an Old School Baptist. Arminians have always hurled their bitterest darts against this doctrine and against its divine "Author and Revealer" that God did before time began, before any man or angel, or world was created, choose in his infinite mind and according to his eternal purpose a portion of the sons and daughters of a fallen Adam to be the subjects of redemption and salvation; at the same time ordaining to pass by the rest of the same fallen race is clearly revealed in the Bible. It would seem to be the place of ignorance and guilt to be silent and not question the Almighty; but in nothing has the depravity of the human heart revealed itself more clearly than in this that man finds fault with God and presumes to arraign him at the bar of finite reason and to accuse him of injustice if the doctrine of election be true. Such bolts of human anger and malice against the truth, the people of God have met in all ages. From such attacks we need fear nothing.

Of late years this glorious truth of personal election of sinners has been covertly assailed from another quarter. But though the assault has come from another quarter, the plea has been the same, "The justice of God." It has been contended that, NOT MEN AND WOMEN, SINNERS OF ADAM'S RACE, are the subjects of election. But that a family of spiritual children, who always existed even as their head always existed, in heaven, who were and are distinct from the order of beings called men, were the subjects of God's choice in distinction from all other beings heavenly or earthly. Those who have held this doctrine profess to be the very strongest opponents of Arminianism, and yet stand here upon one side of a platform of which Arminianism is the other. Both say that God did not choose sinners, for the Arminian denies that God chose anybody. In neither case can there be any salvation for a sinner. And the one is no more an Old School Baptist than is the other.

But I wish now to write to my brethren

ren who lovingly believe that God from all eternity did choose here and there sinners from among sinners, and purpose to make them his own sheep by the renewing power of his Spirit. And I do this not because that I suppose that in any way you question or deny this truth, but because it is both pleasant and profitable to review the reasons of the faith that is in us. And to this end I want simply to call up what the scriptures testify in regard to this matter.

And first the scriptures declare that this election is not an act of the will of God which is now going on, but an act of choice which took place once, and which like every work of the Almighty is done forever.

God does not choose men to day, but he chose men before the world was. This is sustained by such scriptures as the following, "Who hath from the beginning chosen us to salvation" Of which I will remark that the time is past who hath, and that past time is in the beginning, and the character chosen is us, you and me, if we believe indeed, and the end is to salvation. And where shall we find the beginning. The expression puts the election of God's people away back before anything else, at the very beginning. If any thing was before this choice then that thing would have been the beginning and not the choice. "Elect according to the foreknowledge of God." Of this text, I will remark that as knowledge of a past or present event exists, simply upon the existence of that event now brought to our knowledge, so foreknowledge of any event or thing rests upon the entire certainty of that thing. There can be no foreknowledge of anything except that thing is under necessity to take place arising from some purpose of some being. If God foreknew anything, then either he or some other power has surely fore-ordained that thing. And so in harmony with this evident truth we read "that whom he did foreknow he also did predestinate to be conformed to the image of his son." He foreknew them as his in the sense of choosing them and in that choice was included the purpose of conforming them to the

image of Christ. It seems to me better of itself to believe, as a necessity exists that all foreseen things must take place, that God has predestinated them to be than that there is another being who has thus fore-ordained them. Some have gone so far in their opposition to predestination as to deny his foreknowledge also.

"According as he hath chosen us in him (Christ) before the foundation of the world." Here again, election is spoken of as a past thing "hath chosen," and the place of the choice before the laying of the foundation of the earth itself. Again the doctrine of election was taught in the type and shadow by the sovereign choice of Israel out from all other nations, by the choice of families and men for special places in Israel and in the world. There was no reason for this except the sovereign will of God. Even these national or family elections were in the eternal purpose of God. But were there no direct scriptures like the above bearing upon and teaching election, still when we learn from the scriptures of the foreknowledge of God, of his unchangeability, which takes in his knowledge, his purpose, and his every attribute, of his omniscience and omnipresence, of his eternal purpose, we, from a proper consideration of these things, I say, should be driven to conclude that election must be true. Because to deny his election would be to deny all these truths concerning Jehovah. And to deny all these things is to deny God himself. Thus it is clear from scripture teaching both direct and indirect that the choice was before the world was.

And second, the election is one of persons, not of nations, tribes, races, families, but of men, women and children, and not of spirits or pre-existent beings of any sort or kind. And when I say men and women I mean just the same men and women that I call brother or sister and grasp by the hand while I do so. I do not say my "new man" or my "old man," or my spirit is brother to the new man, or the old man, or the spirit of Elder Gold, but he himself, is brother to me myself. And so my brethren,

"you and I" were chosen individually to be saved. Now the scriptures teach this personal election to life and salvation in all three of the texts already quoted and commented upon. Let us recur to them again. "According as he hath chosen us in him," etc., Eph. 1st, chapter. Turning to the first and second verses of this chapter, we learn that by the pronoun 'us' the Apostle means 'himself,' 'the saints at Ephesus,' and the faithful in Christ Jesus.' Surely this is personal. "Whom he did foreknow he also did predestinate to be conformed to the image of his son. Rom. 8. Surely this is personal if language ever is. And it embraces not holy spirits, but beings needy of being conformed to the image of his son. So when we read "elect according to the foreknowledge of God, who hath from the beginning chosen us unto salvation." This is not indefinite language at all, but as personal as any thing can be. In Psalm. 65th, we read "Blessed is the man whom thou chooseth," etc. Here is personal election even of a man. Again, Jesus said to his disciples as men "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, &c., John 15th and 16th. Here again is personal choice.

Surely the truth that this election is personal is proved by these scriptures if language can prove any thing. One or two reflections follows from this truth. It humbles all the pride of man. It abolishes all distinctions in the kingdom of heaven. One cannot say God has taken more notice of me than of my brother. He has just as personally chosen the beggar who believes, as the king who once was called the sweet singer in Israel. He has singled out by personal choice and favor the infant or the unlearned man or woman as much as he did apostles and prophets in former days, or his ministers in this day. God sees one as much as another. All are equal in his sight.

Another reflection is that as God before the world has chose for instance the Pharisee, Paul, to be saved in heaven and to be his minister to the Gentiles

here on earth, it follows that every event necessary to and leading up to Paul's natural birth was predestinated of God. And so of every other believer as well as of Paul. If God has predestinated any man to eternal life, he must of necessity predestinate that man to natural life. Some of his elect ones are the children of non-elect persons, and some of his elect ones are born as the result of the sin of their parents or of sin of their ancestry somewhere. And so the life of these wicked parents must also have been predestinated of God. If God knew who should be his, he also just as surely knew who were not his. And a predestination as broad as this is a predestination broad enough for me. If any event or person can be shown to be needless or purposeless in the world, and to have no connection with other events or persons, then I will not argue that that person or event is included in God's predestination. Personal election involves the broadest predestination.

Lastly, this election is not because of foreseen good works. But even if it were in order for any good works to be foreseen, they must have been fore-ordained. And if God fore-ordained good works in one and did not in another, that would be election itself. If God fore-saw good works in me it was because he fore-ordained those good works to be in me. And if he fore-saw no good works in my neighbor it was because he did not fore-ordain such good works in him. So that the doctrine of choice would still remain, for if God fore-ordained good works in one and not in another it was because he chose so to do. This is election. But the scriptures which teach election without exception also teach that men are elected, not because of good in them or done by them, but in order that they may be holy and also perform good works. Let us refer to some of the scriptures already quoted again. But first God said of his typical people, natural Israel, that he had *not* chosen THEM because they were *better* than other people, but on the contrary, more stiff-necked and rebellious than all peo-

ple. In Psalm 65th, verse 4th., it is not said that God has chosen man because man has first approached unto him, but that man thus chosen may approach unto him.

Jesus does not say "ye have chosest me and therefore I have chosen you, but "I have chosen you and ye have not chosen me." Again in Eph. 1st, it does not say "he has chosen us in Christ because we were holy, &c, but that we should be holy." In Peter, it is not said that we are elect because of obedience, but "elect unto obedience." God has chosen the disobedient to make them obedient. Again Paul in 2nd, Thess. 2nd, chapter, does not say we are chosen because we are sanctified and believe the truth, but that we are chosen to salvation through these things. Not only does he say we are chosen to this end, but chosen to all the means that lead to that end. How complete is the wisdom of God! How unsearchable are his judgments and his ways past finding out! But not, thank God, past his power to reveal. His judgments that we cannot search into, (for no man by searching can find him out) and his ways that we cannot find out, he has been graciously pleased to reveal to us. We know by revelation only any truth that is hidden in the wisdom of God. And all truth is thus hidden. It is true that we know but little, but yet we do know a little since God has revealed it. And one of the things revealed is this precious doctrine of election. This doctrine is "also unsearchable and past finding out," and no man could know it by any means but revelation.

In conclusion, I feel like saying, as I once heard a brother express himself "If God had not chosen me before the world was, I am sure he never would never have chosen me afterward."

What was there in me that could merit esteem
Or give to the Creator delight.

'Twas even so Father, we ever must say,
Because it seemed good in thy sight.

In fellowship and love I remain, your
Brother,

F. A. CHICK.

Reisterstown, Baltimore Co., Md.

ZION'S LANDMARK

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

P. D. GOLD,

Editor.

P. G. LESTER,

Associate Editor.

VOLUME XXI

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Editorial.

DEAR MR. GOLD:—I attended a church in our town several Sundays since, and heard its pastor preach upon the subject of transfiguration. He dwelt especially upon his belief, that there is recognition in heaven—we would know our fathers, mothers, brothers, friends and &c. He believed that there is not only recognition, but cognition,—knowing those whom we never knew before. I am not particularly sectarian, but having been raised by Primitive Baptist parents, I naturally love these people and incline to them. I could not accept as true this recognition in heaven. I take it that heaven is a place of perfect happiness, no sorrow, no trouble there. Would I be happy, however, if after I had entered this celestial abode I did not find there my father, mother, and friends who had preceded me?

I wish you would give your opinion of this recognition in heaven through the columns of the LANDMARK, thereby favoring one who loves you and all the good *old Baptists*. Yours truly,

A. L. H.

Remarks.

John says, It doth not yet appear what we shall be: 1 John 3:2. This he says of the sons of God. He tells us that now are we the sons of God, but what we shall be doth not yet appear. To look on a son of God now, as he ap-

pears in the flesh, gives no hint even or shadow of what he shall be. He now bears the image of the earthly Adam.

But flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

The body of death and of corruption gives no presage of what the child of God will be in the resurrection. For John says, though we now are the sons of God, it doth not yet appear what we shall be. Then if we do not know—if the apostle John did not know what he would be, or what other sons of God would be, how is it possible that they could tell whether they will know each other there. It is never even once stated or hinted that God's children will, or will not know each other in the resurrection.

That question is never asked by anyone of them, nor ever answered by anyone of them. If the prophets and apostles have not told us whether this is so or not, how shall we decide it! Why do preachers preach that which is not revealed.

Just here I will state what I have felt should be stated.

We read in many obituaries, statements made by friends of the deceased that they will know each other in heaven, and it is to them, and to our own flesh, a pleasing thought to contemplate. But shall God's people in the resurrection be possessed of the same fleshly feelings that they have here on earth? If so, of course they will be there as they are here, and will want there what they desire here, and mourn there as they mourn here.

Is that to be the state of the children of the resurrection? Shall they desire to marry and have husbands and wives &c! That is an exceedingly carnal and

low, Sadduceic notion which Jesus utterly condemned by saying to such, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God.

The resurrection is so much beyond any conception of man that we know nothing about it, except by revelation. Because it doth not yet appear what we shall be. Those who spend their time in describing heaven are beating the air. It is so glorious that we cannot have one true conception of it.

God's people know it will be glorious. Their trouble is not that heaven is not all right, or that those found like Jesus will not be happy and blest forever; but their trouble and fear is that they themselves will not be counted worthy of the resurrection. They desire to give diligence to make their calling and election sure, that so an entrance may be ministered to them abundantly into the everlasting kingdom of God. P. D. G.

Will you explain through the LANDMARK, Matt. 16: 26, 27? I do not believe an elect one can be lost, nor that they are justified by works.

S. M. CALHOUN.

"For what is a man profited, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

"For the Son of man shall come in the glory of his Father with his angels: and then shall he reward every man according to his works."

Jesus must be crucified and rise from the dead to enter into his kingdom. Of course his people then must die before they can enter into life, or follow and be with Jesus.

When Jesus told Peter he must be killed and raised again the third day then Peter took him and began to rebuke him, saying, this be far from thee

Lord: this shall not be unto thee. I refer called Jesus Lord then. But could one feel that Jesus is the Lord, and yet attempt to rebuke him, or tell him what to do, or what should not be done? Ah, how much of that spirit of Satan is in men. That spirit that dictates what the Lord ought to do, and if such things are true, the Lord is unjust—a spirit that demands things to be as men want them, and to be right in the sight of men. Let it forever be remembered that he that savors of man, or holds things according to man's view of them, or that judges according to the spirit of man, is an enemy of God and a servant of Satan. If Satan does not operate through men how does he operate? The natural, carnal or fleshy notions of men are Satan's views, notions and plans.

Jesus said to Peter, "Get thee behind me, Satan." Why? because Peter loved or savored of the things that be of men, and not those that be of God.

The doctrine of men is to establish human righteousness, or to exalt self. Men hold that by their good works they can be saved, and that this is left in the hands of men to determine themselves. Jesus says, a man must deny himself, which is just the opposite of what men aim to do, and what they hold and love.

To deny self is to be crucified—dead to the world. If there is no good thing in me I must be dead to self, or deny self. Why was Jesus crucified, if righteousness come by the law, or works? why does the bible say, not by works of righteousness which we have done?

If a man will save his life, that is depend on his works for life and righteousness, he will lose it. Yet that is the way that seems right unto a man. For there is a way that seemeth right unto a man, but the end thereof are the ways of death. All the labor and strivings of those that

have the spirit of man or savor of men thus work.

Well, what should it profit one to gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?

The labor of men, or those controlled by the things and spirit of men, is to save self, to please self, to establish self-righteousness, to walk according to man's reason. What it gains is of the world. Now suppose it could gain the whole world, what would it profit, if one should lose his own soul, or what can he give in exchange for his soul?

Those that follow Jesus—must deny self, or this spirit, and in that sense lose their life, and lay it down by denying self. Hence such do not please themselves, nor seek to please men. They are hated of all men for the sake of Jesus. The doctrine they hold is hated by the world, for it is not of this world.

The world ridicules this doctrine. Al, so the fleshly nature of a christian hates it, and cries out against it. Something says to him often, how can you be a christian? You are not doing what you ought. You are a sinner. How dare you to claim such a thing? Do you not know that christian people are a good people, without sin? But you are a vile sinner.

The christian dies daily. He has many afflictions. In this world he has tribulation. He has his evil things here, and no good things. He has the sentence of death within himself. If in this life only he has hope he is of all men most miserable. This is not his home. He lays down his life, or denies self, and follows Jesus, or loses his life. He is crucified with Christ.

Where will he receive his reward and

when? It is when Jesus comes in the glory of his Father with the angels.—For then shall Jesus reward every man according to his work. It is not in this world that the followers of Jesus receive their reward. Jesus himself is the exceeding great reward of his people. He will reward them when he comes.—They will then, who have followed him through death, receive a kingdom and glory with Jesus, and receive according to their works. For the Lord will ordain peace for his people, because he has wrought all their works in them.

P. D. G.

DEAR BROTHER GOLD:—By the goodness and mercy of God I am spared and permitted to let you hear from me again. Doubtless you have been needing the money I am due you. I have been thinking for sometime of sending it to you, and am glad I can now send it. I wish to continue taking the LANDMARK as long as I can pay for it. I do not wish you to lose anything by me. Your paper is worth the money that I pay for it, and I would not be without it for twice the amount. It is good preaching, nearly all of it—I seldom hear any other preaching.

I must tell you about the Union Meeting at Wetherford, in Jan. I attended it two days. The weather was very cold indeed. There were very few out the first day, but a large congregation was out Saturday.

I went prepared to carry you home with us, but was sadly disappointed. There was only one preacher and that was brother Hadley, but I do not think that he was alone, for I think that God was with him, and that to bless. I do believe that he preached the gospel in its purity, and that is what I delight to hear, though I often fear and doubt whether I know anything of the gospel or not. I am so vile, so prone to do evil that I cannot think at all times, that I know anything about true religion. I am almost in despair, and if the

Lord does not relieve and save me by his grace I know that I am lost.

I know that God is able to save the worst of sinners, of whom I am chief,

I have a great desire to see you and converse with you face to face, so I could tell you some of my doubts and fears, and if you think that one that was once changed from nature to grace could have such trials and troubles as I have had for some time. I know that God is able, if he is only willing, that is my trouble. Do tell me is it thus with you? I hear some people say that they never had a doubt, but that they are christians. I know I cannot say that in truth. I feel so unworthy that I am not worthy to take the name of the Lord in my sinful lips. I sincerely ask your prayer, for it is said that the prayer of the righteous availeth much, and I assuredly look upon you as one of God's righteous ones. I know that God has said that he would be with us in the sixth trouble, and would not forsake us in the seventh.

Again he said that we should not be tempted above what we are able to bear. Again Jesus said fear not little flock; for it is your Father's good pleasure to give you the kingdom. I would as soon believe that a sinful man could make a world as I would believe he could change one sinner's heart, and put the love of Christ Jesus in his heart. When God sees cause in his wise arrangements to quicken or change a lost and ruined sinner and give him grace in his heart, I do not believe that all the world could change what God had done.

Brother Gold, I wish you would explain a portion of scripture that you can find in the chapter where Jesus was speaking of the signs of the end of time. It reads as follows, but woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon the people. I wrote you before this to explain this to me.

I remain a true believer in the power and goodness of God. I know I have no power, salvation is of the Lord and him alone. SUSAN C MITCHELL.

Remarks.

The literal, historical fulfillment of the above scripture (Matt. 24:16) was on the flight of the Lord's people out of Jerusalem, at the time of its destruction by the Roman army. Jesus tells his disciples not to take anything out of their houses at that time, because they must flee for their lives, and hence should not be cumbered or burdened with a load of baggage or plunder. He also tells them to pray, that their flight be not in winter, nor on the Sabbath day. Of course it would be more difficult to travel in winter, and they would then be more exposed. It was not lawful for a Jew to travel many miles on a Sabbath day. Hence that would be an unreasonable time to travel and flee.

Of course too there would be much pain and trouble attending the flight of women that were with child, as such are in no condition for long, heavy marches. The woe here means the difficulty, danger, pain and labor necessary for one to endure that must flee for his life in such a condition.

Jesus has pity, love and care for his people in all conditions of life, temporally as well as spiritually, hence his teachings are good for them in every sense.

In a deeper spiritual sense or meaning of this scripture one hampered with worldly cares, money, property, lusts, carnal affections, or anything else of the earth earthy, would be burdened, and could not so well fly to the city of refuge, or escape the corruption that is in the world through lust.

Happy is that servant found watching when his Lord cometh; or that as one of the wise virgins has his vessel filled with oil, and enters with joy into the Kingdom, or escapes the pollution

of earth. How different was it from Lot's wife who lingered in the plain and looked back.

Those embarrassed with notions of self-righteousness, and depending on their own works, however righteous they may appear to others, would be as those fleeing on the Sabbath day wherein they could not make progress.

Those burdened with child would be as those guilty of fornication or identity with false worship which is as fornication, and which defiles all thus joined in such unscriptural alliance.

We should serve the Lord alone, having our fruit unto holiness, and the end everlasting life. Such have an abundant entrance into the everlasting kingdom of God, by being fully delivered from this present evil world, the Jerusalem below which is in bondage with her children.

P. D. G.

Obituary.

DR. ALONZO HASSELL.

After indisposition for a year, and serious illness for three months, my half-brother, Dr. Alonzo Hassell, died of capillary bronchitis, A. A. M., Sunday April, the 8th, 1888, at his residence in Williamston, N. C. He was the son of Elder C. B. and Mrs. Martha M. Hassell, and was born Sept. 23rd, 1851. He graduated, with the degree of Doctor of Medicine, from the college of physicians and surgeons, Baltimore, Md., Feb. 23rd, 1872. On Feb. 5th, 1873, he married Miss Ida, the daughter of Mr. John R. and Mrs. Mary Lanier; and she and five children, the three eldest being boys, Theodore, Alonzo, and John, and the two youngest girls, Della and Ida, all less than 14 years of age, survive him. An infant daughter, named Mary, aged 53 days, died Dec. 25th, 1885.

Brother Alonzo has been divinely enabled to lead an honorable and useful life. He was a plain, straight-forward, honest, truthful, candid, temperate, quiet, resolute, industrious, kind-hearted, and forgiving man. For sixteen years he practised medicine in his native town and county with the most indefatigable zeal, and with increasing skill and reputation, meeting for many years with great opposition, but, instead of fighting it openly or secretly, living it down. No matter how hot or cold or stormy the weather, how dark the night, how distant the journey, how lonely or bad or wild the road, how poor and unable to pay him was the patient, and how unwell he himself was, if he could only get up into his buggy and ride, he delighted to hasten to alleviate the pains of suffering humanity; if the patient had been a bitter enemy, he would go so much the more eagerly, and minister to him the more tenderly. Two-thirds of his practice was probably of a charitable nature. Multitudes of the poor feel, like his family, to be irreparably bereaved, and anxiously ask, "What shall we poor people do now for a doctor?" He spared his family, his servants and his horses, but he would not spare himself, and, like his father, he literally worked himself to death. He had rheumatism occasionally for fourteen years, and the attacks increased in duration and severity. After suffering with the cramp every night about eight months, and then dreadfully with the rheumatism about two months, he went out too soon, in inclement weather, to visit a patient, and contracted the bronchial trouble that ended his life.

For many years he has shown uncommon interest in spiritual and eternal things, and has been a frequent attendant on preaching. He admitted to his mother years ago that his deepest concern—that which met him first in the morning and remained with him last at night—was the matter of his sins and his salvation. Others, as well as myself, have been satisfied for years that he had a hope in Christ; and this he plainly confessed to me the last day of his life, and said that he wished to live in

order to perform his long-neglected duty, and unite with the church. I told him that the one thing needful was eternal salvation, not the baptism of water, but that of the Holy Ghost.

His remains were buried about 4 P. M. Monday, April, the 9th, in the town cemetery at Williamston. All the places of business in town were closed; all the large bells were tolled; and the most numerous attended funeral procession that ever passed through the streets of Williamston, solemnly and tenderly accompanied the body of "the beloved physician" to its last resting-place. I believe that no person in Martin County will be more sadly missed than he. A large number of families feel to be deeply and personally bereaved.

SYLVESTER HASSELL.

Williamston, N. C.

[He was the beloved physician that so tenderly first served me when my elbow was disjointed. P. D. G.]

JESSE L. BENNETT

Jesse L. Bennett was born April 27 1801, and died of Paralysis, March 21, 1887.

He was married to Nancy G. Lyon in November 1827. They raised fourteen children, ten of whom survive them. There are also forty four grand children, and seventeen great grand children.

Bro. Bennett had been a professor for about 30 years, and was firm in the doctrine of salvation by grace, and loved to hear it preached, and often gave free expression of his belief in it.

His house was, and is yet, a home for Primitive Baptists. In fact none could go from his door without entertaining the most kindly feelings for the entire household. Genuine old Virginia hospitality gladdened the hearts of all who were privileged to know, and be entertained by this good man.

He was afflicted but seven days with that disease that ended his mortal career, during which time he was, with a few exceptional moments, deprived of his right mind. His last words touching his faith were, "What a sure foundation for the followers of the Lord." No doubt he rests in peace. P. G. L.

NANCY G. BENNETT.

Nancy G. Bennett, wife of Jesse L. Bennett, was born Dec. 12, 1810, and died June 12th, 1887, only surviving her husband two months and 21 days. She too had a stroke of paralysis some two years before, but her death was not altogether from that, but seemed to be simply the dissolving of the earthly house of this tabernacle, as of old age.

She joined the church at Cane Creek, Pittsylvania County, Va., and remained there until the church at Malmaison near her, in the same county, was constituted, when she removed her membership to that church where she remained 'til her death. She joined the church in her 16th, year, which was before the division of the Baptists, and held with the Old School. She lived an exemplary life, and was a mother both in the church and in her family.

I have spent many pleasant hours with these dear old people, in conversation upon the great work of salvation in which I trust we were alike interested.

P. G. L.

SALLIE LEWIS.

Sallie Lewis was born Dec. 26, 1798, and died Nov. 22, 1887.

She joined the Baptist church in her 17th, year, also before the division, and held her membership at Malmaison when she died, having removed it from Cane Creek. She was conscious of the approach of death and was willing to go when the Master called.

Elder J. M. Harris, the pastor, was present and attended the funerals of each with appropriate remarks, and proclaiming the gospel of a risen Saviour.

"Precious in the sight of the Lord is the death of his saints." P. G. L.

SISTER MARY ANN MAY.

This beloved sister was born on the 2nd day of February 1822, her parents' names Robert Williams and Phrenettie Williams.

She was married to Benjamin May on the 13th day of September 1838 and this union was blessed of the Lord. She was the mother of eleven living children, five

of whom survive her. She first united with the church called Disciples, but after receiving instructions as she hoped, from the Lord, through the operations of his Spirit in her heart, she left them, and on Saturday before the fourth Sunday in January 1855 she united with the Primitive Baptist Church at Meadow and was baptized the next day by Eld. J. H. Daniel. She remained a consistent member of that church until her death which occurred on the 28th of Dec. 1887.

She was faithful in filling her seat in her own church and also in visiting the neighboring churches and delighted much in the company of the brethren and in singing praise to the Lord.

She had several severe mental shocks during her life which caused a partial loss of her mind in her last days, yet her faith remained firm and did not seem to undergo the least change. We do not mourn as those who have no hope. Write blessed are the dead for they die in the Lord, they rest from their labor and their works do follow them.

D. A. MEADOWS.

MATTIE H. MILES.

Died in Caswell Co. N. C. April 12th 1887, Mattie H. Miles, the youngest daughter of William and Hasseltine Miles, being three years and seven months old. She was taken away by that dread disease called Diphtheria, by which the parents have lost several others. Mattie was a very bright and sprightly child, which was often remarked by all that saw her. She was much loved by her friends and the idol of the family.

After she was taken sick she asked her mother if somebody could make her well. Her mother told her God could make her well, and she seemed perfectly satisfied.

The evening she died she asked those present to sing a couple of songs that she much loved to sing, which was done by her sister. The writer called in to see her a few hours before death had done its dreadful work. She seemed to be composed and in her right mind, though lying as it were in the jaws of death. After praying with the family and friends present, I went to her and said, will the little child tell me good bye. She reached out her little hand quickly. I bade her good bye saying, God bless the child, and I believe she is blest.

Just before the silver cord was loosed she reached out her little hand and told her sister good bye.

She leaves a grief-stricken father and weeping mother; two devoted sisters and a little brother, to mourn their loss which is her eternal gain.

May the Lord bless the bereaved family, and be better and more precious unto them than sons and daughters. Her funeral was preached by Eld. A. N. Hall and the unworthy writer.

Cease, fond mother, cease repining,
For your little one so bright.
Think that she is now in heaven,
Basking in that glorious light.

There is where the angels gather,
Giving praises to her God,
Would you have her back here mother,
Treading paths that we have trod.

She was too pure to wander,
In the paths that meet us here,
So God has taken her to his bosom,
He will shield her from each snare.

He has clothed your little darling,
In long robes of purest white,
She will join to make sweet music,
She is now a star so bright.

Y. I. CHANDLER.

MRS. MARY E. PAGE.

The subject of this notice was the daughter of Joseph and Lucy Penson, of Caswell Co., N. C. She was always a very dutiful child.

She was married to Zachariah Page October 10th, 1867, with whom she lived happily until her death. She was the subject of serious impressions for many years, and cherished a secret hope of a blessed immortality beyond the grave but through fear and feeling of unworthiness she never united with the church. She remarked to her husband on returning from meeting on one occasion, that she would like to join the church, but did not feel like she had enough to tell. She possessed the ornament of a meek and quiet spirit, and was noted for her kindness to the poor and needy, being always ready to administer to their necessities.

For several years she suffered with dyspepsia and other ailments, but bore her sufferings with a good degree of patience and fortitude. Her death was somewhat

sudden and unexpected. The day before she died she seemed to be more hearty than usual, and after retiring soon aroused her husband saying, she was taken to die: and after they were up threw her arms around his neck and said, all I mind is leaving you, I want you to meet me in heaven. After suffering severely for a few hours she became unconscious and died the next day soon after one o'clock, Jan. 20th 1888, being about 51 years of age. It was supposed to be a stroke of apoplexy. She leaves a kind and afflicted husband, mother and four sisters, with many friends to mourn their loss, but we sorrow not as those who have no hope.

May God bless and sustain our bereaved friends and prepare them all to meet their loved ones in heaven.

Y. I. CHANDLER.

A REQUEST.

Brother James H. Boroughs requests travelling preachers to visit Richmond Co., NC He has three children there. One is near Gibson's Mills. He says there are people in that county that desire to hear the truth, but that the true gospel is not preached there. Please note this.

P. D. G.

[From the Gospel Messenger]

DEAR READERS:—Our faithful and beloved brother, Elder Sylvester Hassell, gave the Primitive Baptists near ten years of his time in writing the Church History. And more than that, he involved himself, to say nothing of his arduous labors, in a debt of \$2,000, upon which he pays an interest of 8 per cent. This labor and expense was all to give us and our children the benefits of his great and valuable church history. He has to teach school for his support. Now, beloved brethren and sisters, what I want to say is this: should we not, as many of us as feel to do so, come to brother Hassell's rescue and see that he does not suffer loss in his labor for us and our children? I for one am not willing that he should suffer loss in serving me, and therefore I make this proposition to the readers

and friends of the *Messenger* and of the brotherhood everywhere: that I will be one of 2,000 to give him, gratis, \$1; or one of 1,000 to give him \$2.00. I feel almost confident that there are two thousand readers of the *Messenger*, who could and would cheerfully make this small donation to brother Hassell: and 1,000 who would cheerfully give him \$2. Then dear friends, send me that sum, more or less, as you may feel able to do, and I will faithfully report the sum and name of the sender to brother Hassell, who will no doubt publish the list of names in due time. Please friends, do not let this matter pass out of your minds. In conclusion, I will say that Elder Hassell made no suggestion of this to me, but it is on my sole responsibility that I make it.

As indicated on the 813th and 814th pages of the Church History, the Kehukee Association desired to furnish the book to subscribers at the mere cost of publication, and to have the expenses of the author paid by voluntary contributions, the last column on each subscription being intended to contain the amounts of such contributions. Less than one-twentieth of even the junior author's expenses have been paid in this way, and he has received nothing from the sale of the book.

When it was expected that the work would contain only 600 pages in long primer type, the Association thought that the price should be \$2 (see page 814); and, though the book contains 1,034 pages in brevier and nonpareil type—about three times as much matter as originally anticipated—the price has been but \$2 for the cloth binding; the additional charge for the better binding goes to the binder. It would be hard to find anywhere a cheaper book.

J. R. RESTESS.

APPOINTMENTS

The following Elders will preach, the Lord willing:

ISAAC JONES.

Brother Mc. Craw will arrange appointment at his church Monday night May 14

Lanesburg	.....	14
Dover	.....	16
Eno, I. Stones (funeral)	.....	17
Thence to M. J. Association	.....
Funeral near Stoneville	.....	22
Goodwill	.....	23
Dan River	.....	24
Lick Fork	.....	25
Wolf Island	.....	26
Pleasant Grove	.....	27
Arbor	.....	28
Deep Creek	.....	29
Harmony	.....	30
Lynch's Creek	.....	31
Prospect Hill	.....	June 1
Wheeler's	.....
Mt. Lebanon	.....
He will need conveyance.	.....

JOHN A. WILLIAMS.

Sandy Bottom	.....	2nd Sat. and Sun. in May
LaGrange	.....	Monday
Pleasant Plains	.....	Tuesday
Friendship	.....	Wednesday
Nahunta	.....	Thursday
Memorial	.....	Friday
Upper Black Creek	.....	Saturday
Beulah	.....	3rd Sunday
Creech's	.....	Monday
Salem	.....	Tuesday
Milburnie	.....	Tuesday night
Raleigh	.....	Wednesday
J. R. Young's	.....	Wednesday night
Durham	.....	Thursday night
Eno	.....	Friday
Mt. Lebanon	.....	Saturday
Harmony	.....	4th Sunday
Deep Creek	.....	Monday
Gilliam's	.....	Tuesday
Pleasant Grove	.....	Wednesday
Wolf Island	.....	Thursday
Lick Fork	.....	Sat. and 1st Sun. in June
Arbor	.....	Monday
Lynch's Creek	.....	Tuesday
Prospect Hill	.....	Wednesday
Wheeler's	.....	Thursday
Dutchville	.....	Sat. and 2nd Sunday
Cedar Grove	.....	Monday
He will need conveyance.	.....

J. E. ADAMS.

Meadow Creek	.....	Tuesday after 1st Sunday in May
Bear Creek	.....	Wednesday
Freedom	.....	Thursday
Mountain Creek	.....	Friday
Big Creek	.....	Saturday
Tom's Creek	.....	2nd Sunday
New Shepperd	.....	Monday
Rock Hill	.....	Tuesday
Sugg's Creek	.....	Wednesday
White Oak Springs	.....	Thursday
Pleasant Hill	.....	Friday
Mt. Tabor	.....	Saturday and 3d Sunday
Sandy Creek	.....	Monday
Mr. Norwood	.....	Tuesday
Big Meadow	.....	Wednesday
Oak Grove	.....	Saturday and 4th Sunday
Willow Spring	.....	Monday
Sandy Grove	.....	Tuesday
He will need conveyance.	.....

L. J. TAYLOR

Durham.....Wed. night before 2nd, Sun. in May
 Eno.....Thursday
 Mt Lebanon.....Friday
 Casp Creek.....Sat. and 2nd Sunday
 Dutchville.....Monday
 Tar River.....Tuesday
 Surl.....Wednesday
 Flat River.....Thursday
 Shiloh.....Friday
 Store's Creek.....3rd Saturday and Sunday
 Ebenezer.....Monday
 Wheelers.....Tuesday
 Prospect Hill.....Wednesday
 Lynch's Creek.....Thursday
 Harmony.....Friday
 Deep Creek.....4th Saturday and Sunday
 Gilliams.....Monday
 Arbor.....Tuesday
 Country Line.....Wednesday
 Mooms Creek.....Thursday
 Pleasant Grove.....Friday
 Lick Fork.....1st Saturday and Sunday in June
 Dan River.....Monday
 Wolf Island.....Tuesday
 Reidsville.....Tuesday night.
 He will need conveyance.

D. N. GORE.

Durham.....Wednesday night May 9th
 Eno.....10th
 Dutchville.....11th
 Cedar Grove.....12th
 Neuse.....2nd Sun. 13th
 Raleigh.....Sunday night 13th
 Oak Grove.....15th
 Willow Spring.....16th
 Middle Creek.....17th
 Sandy Creek.....18th
 New Hope.....19th
 Bethsaida.....3rd Sunday 20th
 Hannah's Creek.....21st
 Hickory Grove.....22nd
 Reedy Prong.....23rd
 Dudley.....24th
 He will need conveyance.

RECEIPTS.

CAN.—John A Leith 1 75
 COL.—W C Perdue 1 50
 FLA.—M I, Gilbert 1 50 Elder J W
 Futch 2 50
 GA.—C H Sikes 2 By J Coleman 1 50
 LA.—By L L Thomas 1 50
 MISS.—R P Wright 1 50 J M Mead-
 or 2
 Mo.—W H Dickerson 3
 N. C.—J W Walington 2 J T Lewis
 2 Elder Wm Woodard 2 Mrs E P Morris
 2 Mrs E Faircloth 2 Putney Parish 1
 50 J F Field 1 50 G J Yelverton 2 Jeth-
 ro Howell 2 M D Twiford 2 Mary A

Prichett 2 R H Whitaker 2 J A Barnes
 1 50 G N Melton 1 50 WE Green 2 An-
 na Harper 6 Mrs Eliza Rowland 2 J M
 Yarboro 1 50 S G Fields 4 By Elder Aa-
 ron Davis 3 Elder D R Moore 1 50 J D
 Robbins 1 Mrs Linsey Braswell 1 Mrs
 Maggie Bozeman 1 25 Elder J R Rowe
 3 Elder F L Oakley 1 50 Elder J A
 Burch 2 25 G W Johnson 6 Mrs B A
 Mayo 2 By H Brantly 3 F L Oakley 6
 J L Little 3 G C Farthing 7 50 Elder
 J T Edgerton 5 50 Elder J W Gardner 1
 50 Elder John A Williams 1 50 Elder
 B Greenwood 5 50 J A Adams 1 50 J
 H Boroughs 75

TEXAS.—By WS Harris 3
 VA.—H B Fuller 5 L J Pelter 2 By
 Elder J. C. Hall 6

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKERS, N. C.
 The nineteenth Session of this School will open,
 the Lord willing, on the second Monday in Janu-
 ary 1888. Board can be obtained from eight to
 ten dollars per month. Tuition from ten to twenty
 dollars to be paid in advance.

No deduction to be made except in cases of pro-
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 badly swollen and where, is bowels constive, have
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TRAINS GOING SOUTH.

Dated Jan. 5, '88.	No. 26, Daily.	No. 27, Post Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	2:05 p. m.	5:45 p. m.	9:00 a. m.
Arrive Rocky	3:37 "	.....	7:45 "
Arrive Tarboro	4:50 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:55 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:19 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:15 p. m.	7:00 p. m.	5:20 p. m.
Leave Warsaw	5:59 "	8:30 "	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:55 "
Arrive Winton	7:49 "	9:55 "	11:15 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	3:45 p. m.
Leave Magnolia	12:13 a. m.	10:05 "	5:50 "
Arrive Warsaw	.....	10:30 "	.....
Arrive Goldsboro	2:21 "	11:50 "	6:42 "
Leave Fayetteville	.....	4:30 p. m.	.....
Arrive Selma	.....	5:59 "	.....
Arrive Wilson	.....	7:45 "	.....
Leave Wilson	1:02 a. m.	12:43 p. m.	7:25 p. m.
Arrive Rocky Mt.	.....	1:18 "	8:41 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	1:20 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
 Train to Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
 Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:10 p. m., 6:20 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 5:20 a. m., arrive Tarboro, N. C., 9:45 a. m., 1:30 a. m.
 Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Southfield, N. C., 10:00 a. m., returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.
 Train on Nashville Branch leaves Rocky Mount at 8:00 p. m., arrives Nashville 4:30 p. m., Spring Hope 5:45 p. m. Returning, leaves Spring Hope 10:45 a. m., Nashville 12:15 a. m., Rocky Mount 11:30 a. m., daily except Sunday.
 Train on Clinton branch leaves Weldon for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 5:45 a. m., connecting at Warsaw with Nos. 15 and 66.
 Southbound Train on Wilson & Fayetteville Branch is No. 5. Northbound is No. 49. *Daily except Sunday.
 Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.
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p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 13	5 30	Raleigh	2 15	7 30	
1 31	5 56	Cary	1 51	5 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brassfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 35	
3 09	7 05	University	12 21	3 09	
3 32	7 20	Hillsboro	12 07	2 54	
3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mcbane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 50	9 10	McLean's	10 15	11 30	
7 40	9 30	Greensboro	9 50	10	

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P. G. LESTER, Associate Editor.

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

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

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

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

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

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EXPERIENCE.

ELDER P. D. GOLD, DEAR SIR:—
For some time I have had a strong desire to write you something of what I claim as a hope of a blissful immortality beyond these narrow scenes of earth," but fearing you might deem me intruding on your time, which I know must be almost completely taken up with your high calling and noble work of teaching, comforting and establishing in the truth the trembling saints through-out the circulation of your much appreciated paper, I have delayed. But as I am alone to-night, my wife and little Joe being with relations in Edgecombe, I thought to relieve myself of loneliness and the desire by writing to you.

The first time I felt my dependence upon a stronger arm than that of mine, was when a mere boy in my 'teens.' The Lord then laid his afflicting rod upon me, in the removal from earth to eternity first my dear mother, and then my father, leaving six children all minors to battle in life without the assistance of any one. True there were two older brothers than myself, but they were educated for the professions of a doctor and a lawyer. I had been to school but very little, consequently I was qualified for nothing but manual labor, and being so young knew little how to manage. Life's trials were gathering thick and fast, and I had to begin at something. I could not remain on the farm, my age would not admit of that, so I obtained a position as clerk in a dry good's store, saved a little money and went to school to professor Gil-

lespie who was then teaching in Williamston. Soon my money was gone and I of course felt that my education would never be completed, so gloomy were the prospects. How miserable and wretched I felt, without a mortal to advise me what steps to take toward making a living. My mother had often told me "that God would help those that tried to help themselves," which thought gave me a little encouragement.

Finally my oldest brother and myself concluded to try our fortunes in another state, and took our departure not knowing where we should find a home, traveling most of the time on foot, lodging frequently in the woods, encountering the perils of wild beasts and savage Indians, until we finally reached the state of Texas where my brother was recognized by a mason, who took us to his comfortable home, and cared for us until we could find employment.

My brother obtained the situation of school-teacher there, while I did manual labor of various kinds. I soon became disgusted and determined to come back to my old home, which I did as soon as I had saved a little money. My brother put me on a wagon with an old man who took me as far as Fayetteville, Arkansas; while traveling so many miles camping out at night in a strange and perilous country, I felt the need of a protector, and tried to ask the Lord to shield me from all harm and lead me safely home, which I believe he did, and how thankful I felt when my eyes beheld the scene of my childhood! I then sat down to farming in good earnest, building wonderful prosperity in my imagination, and as I was now twenty-one thought I must get married and

be a man.

So in 1876 I was married to Miss Ida Mosely who was a very weakly constituted woman and was sick a greater portion of the time, which made life harder for me than I had imagined; and as domestic trials and the responsibility of a family grew upon me more than ever did I feel my dependence upon the Lord, and tried to acknowledge him in all my ways, while utterly blind of my own sinful heart.

My wife and her mother who lived with us were both strong Methodists, and often laid their afflictions to my not being a church member, saying it was my duty to join the church if I wished God's blessing upon me: though my feelings were that I was unfit to join any church: but as I had always been a sober, moral boy, I finally thought perhaps I was as good as a great many that were church members, and consented to be baptized, thinking in doing that God would bless me more than ever.

When the appointed time for me to join arrived the minister was sick, so that the ordinance could not be performed, and I must confess that I was sadly disappointed. The minister got well, came to see me, expressed regrets that he was sick, and said that I must go the next time and he would baptize me. When that day came my wife was seriously ill so that I could not leave her, and oh! how it grieved her to think of being disappointed again, but I told her that I was not fit to join the church, and God had thus restrained me. No, she said, do not look at it in that light. You must try another time, don't give it up.

I believe she was a christian, but could not think it my duty to be baptized. And Mr. Gold, up to that time I had never felt myself a lost and ruined sinner, though I believe there was a God who would judge all men. I read the scriptures, repeated a form of prayer night and morning, relying alone upon good works to carry me to heaven, though when I heard the Primitive Baptists preach they denied such, and preached salvation by grace.

I must confess that I thought them

the most selfish people in the world, and hated everyone of them. I have often said the last one ought to be carried to a lunatic asylum. In 1882 my wife was taken from me, leaving two little boys for me to care for, which perplexed me much. Finally I agreed to bind them with my mother's relations who were then living in Virginia.

After I was left alone in my melancholy condition, the Lord I hope was pleased to open my eyes to see the corruption of my heart. What a vile helpless sinner I was, and how utterly incapable of doing one good deed.

It is needless to say that my prayer was changed, for God be merciful to me a sinner was irresistible. Day and night did I cry unto the Lord for salvation, seeking often my lonely chamber to read the sacred word, hoping to obtain some comfort, yet God's time to deliver me from this horrible pit had not yet come, and my head was to go bowed down and heart enduring the bitterness of God's wrath until his appointed time had come; for he "worketh all things after the counsel of his own will," and no man can stay his hand.

After experiencing the awful pangs of conviction's arrow (as I hope it was) and giving up all hope of receiving forgiveness of my many sins, one evening as I entered my lonely home, suddenly this scripture came forcibly to my mind, "The wind bloweth where it listeth, thou hearest the sound thereof, but can'st not tell from whence it comes, nor whither it goeth: so is every one that is born of the Spirit." I could not understand what this meant, and looked out of the window to see if any one was near. I could see no one, I began to feel light and good, and sweet scriptures flowed through my mind, such as these, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." The Lord is made unto me wisdom, righteousness, sanctification and redemption, then I was filled with praise to Israel's God, and my soul was exceedingly happy.

"T'was a heaven below, the Redem-

er to know." All nature seemed to be changed from gloom to brightness, and everything looked happy, seeming to join me in praise to the giver of every good and perfect gift. Though I was alone at night, yet not alone, for the Lord was with me, and Jesus was exceedingly precious. This was in December 1883. On the fourth Sunday of that month I went to hear Elder Roberson preach at Spring Green, his text was, "It is a faithful saying and worthy of all acceptance that Christ Jesus came to save sinners of whom I am chief." I must say that that was the first sermon that I ever heard with the understanding, and at once I saw that he had been lead in the same way I had, and I was made to love these dear old Baptists that I had once hated so much, and to this day love them, though there are some whose light seems to be hid and are so much conformed to the amusement of this world that I cannot love them as well as those who seem to be adorned with a meek and quiet spirit. I have written a great deal more than I intended, but hope you will forgive me, and bear with me until I relate one dream that I had three years ago.

It was on Saturday night before the fourth Sunday in Jan. 1884. I dreamed of being in a large crowd where preaching was going on, after which bread was carried to certain ones, soon after they had finished eating a young lady came and handed me a white napkin with a roll of bread. It so astonished me I asked her what must I do with it, she said, "My Father told me to bring it to you, and you must eat it," then turned away. I bit it, so sweet was the taste that I ate the entire roll, and awoke chewing. How strange I felt. I could not comprehend the dream, but the next day I went to church; soon a strange young lady came in, at once I recognized her as the one that appeared to me in my dream. After she had spoken to some of the members she raised a song and sang it through almost by herself. The hymn was, "Convinced as a sinner to Jesus I come." How sweet the music of her

voice, and how my soul was filled with praise. I obtained an introduction to the young lady whose name was Miss Ruth Cobb, and in December we were married.

Mr Gold, I have lived to realize my dream, for often does my wife feed me with spiritual food such as the Father gives her, and in my seasons of gloom and hours of trial, how much do her smiles and kind words lighten my feelings. But she has never asked me to join the church. I suppose she wants me to be fully persuaded in my own mind. Knowing that I was once so strong in the Methodist faith, she often tells me to go and hear them preach, and she will go with me: but I have no love for a doctrine that robs Christ of his power as a Savior.

If I could feel worthy to join any church it would certainly be that which ascribes all honor and power to God, which is the Primitive Baptist, but so fearful I am that I might be a reproach to the cause, I fear to ask admittance, though I love the brethren, if I know anything of my own heart's affection, and feel that my wife and self would be more united, in a sense, if I was only worthy of becoming a member with her. Our joy would be full. Satan so often tempts me to sin, and so often am I engulfed in doubts and fears, that it may be, no spiritual life dwells within, and I am just where I belong.

I hope you will see my wife in Tarboro. She is very thin in flesh though she has improved very much. For five weeks I thought the Lord would take her from me. Day and night did I eagerly watch by her side, expecting at any time the Angel of death, but thank the Lord he has withheld his afflicting rod so far, and I hope that she will soon be well again. We hope to be at Tarboro February meeting, if the Lord will. Your well wisher,

FRANKLIN TAYLOR.

[His obituary will appear in this issue of the LANDMARK.] P. D. G.

The Lord is far from the wicked: but he heareth the prayer of the righteous.

ELD. F. D. GOLD, DEAR BROTHER—Some months ago I requested the views of Elder Wm. R. Welborn upon the language of Zech. 14 : 8, which have been given through the LANDMARK ; and have noted in the meantime an exegesis upon the same scripture from the pen of F. A. Chick.

I seem to be as one drawing the pen at a venture, when I take thought that the brethren from whom these views have been elicited are far superior to me in knowledge and understanding of the Holy Scriptures. But there is an aching void in my heart that their writings have not filled, and a yearning desire I have, to give my understanding of the same text.

"And it shall be in that day." What day does the prophet behold? Most certainly he is looking forward through prophetic wisdom and sees the kingdom of heaven at hand, the setting up of the gospel church in which none shall enter by the spirits that are unclean ; but they which are written in the Lamb's book of life ; in fine, the gospel day with all its blessings.

"That living waters shall go out from Jerusalem." What are these waters? The blood of Jesus? Not so ; for it is said that when the spear was thrust into his side, forthwith there came out blood and water, but neither one of which could be the living water. To my understanding, these 'living waters' are the blessings or graces of the gospel which will be preached in all the world according to the command of him who was given all power both in heaven and in earth." "And that repentance and the remission of sins should be preached in his name among all the nations, *beginning at Jerusalem*, and "lo I am with you always, even unto the end of the world." Here at Jerusalem, was when "these waters" were first to go out, and thence to all nations ; but only the thirsting among the nations receive the preaching of the gospel with a joy sweeter than honey and the honeycomb.

"Half of them toward the former sea, and half of them toward the hinder sea. I cannot understand that either half of

these waters flowed back or in the past, as some view, but that both halves went forward, onward, yet to objects which had names prior to the going out of these waters. The words "former and hinder," mean that which is past or gone over ; but neither one as used in the text refers to the redeemed of the Lord who had passed away before the gospel dispensation, else the blessings are not ours to know. But the definitive 'hinder and former' point to the names of the two distinct nations of today, of which all nations are a counterpart without reference to the individuals composing said nations. Thus 'former sea,' I view as the Jewish nation, and the 'hinder sea,' as the Gentile nation. Peter was shown in a vision that God is no respecter of persons, nations, in this gospel day.

John said that he saw a new heaven and a new earth (gospel dispensation) for the first heaven (law covenant as delivered unto the Jews) and the first earth (without covenant or so much as a kid to make merry as applied to Gentiles) were past away ; and there was no more sea." Jew or Gentile as the peculiarly honored of God, "the middle wall of partition having been broken down, both have through Christ access by one Spirit unto the Father. Now, Christ is preached unto one, a stumbling-block, unto the other, foolishness ; but to them who are called, of both nations, Christ the power of God and the wisdom of God. Thus I view "the former sea" as indicative of the Jews who were nationally the people of God, possessors of Canaan, and receivers of the promises of the conditional covenant, while the 'hinder sea,' Gentiles which is the older nation, as there were no Jews until Abraham's day, were to all human appearances, castaways. So the law covenant has been removed, and the gospel covenant, ordered and sure to all the heirs of God and equal heirs with Christ is established upon the foundation of God (Christ) by the which, as the fruit of the spirit, these living waters shall go wherever the gospel is preached.

"In summer and in winter shall it be." From this expression it is clear

that "these waters" shall continue thro' the gospel era as a witness unto all nations; and then shall come the end. Thus the glad tidings of salvation must be heralded to all nations, "in summer and in winter," literally and spiritually according to the command, not of boards and the conventions of men, but of him who hath said, "Go ye into all the world and preach the gospel to every creature. Neither does the Lord wait for these institutions to qualify his servants to preach, for flesh and blood cannot reveal these "living waters" so that they might proclaim them to the thirsting ones. The Lord giveth the increase of every spiritual blessing. But none need expect for the "in summer" with all its warmth, growth and fruit, spiritually considered any more than literally, to abide continually with him as he did when first raised to the mount of God's love and glorying in that living faith and hope in a crucified and risen Redeemer, as long as he is tabernacling here in the clay; for the christian's life may well be compared to a land of valleys and hills, yea summer and winter. And in winter the old man has been the one with which the new man has long had to contend. How truly does the figure describe that cold, barren, despondent life one feels, when sore and deep chastenings of the Lord have brought him to the very ends of the earth, a guilty distance from God, and when he has cried as he sorely will "lead me to the rock that is higher than I," the Sun of righteousness will arise with healing in his wings, and he drinks the living waters, so to speak, as beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

As all things work together for good to them that love the Lord it surely is a great mercy that the bride has to pass through the chilling blasts of winter when love is cold, faith weak, and hope has well-nigh lost its anchorage; for such is the Spirit's work that she may the more grow in grace and in the knowledge of the truth. Thus the elect of God are refined as silver and tried as gold and, as the church, the combined efforts of men and devils can never,

can never utterly destroy them, neither can they keep the glad tidings, as living waters, from being preached to the sheep of the Lord's pasture. Yours in hope of eternal life.

MOZELLE L. GILBERT.

THE EXPERIENCE OF SISTER LOUISA E. COOKE.

BELOVED BRETHERN:—I have a hope of being called of God through his dear Son, unto the fellowship of those whom I dearly love and hope to meet in Christ's kingdom, where we will part no more.

I will now try to tell you something of that calling which is from God. About three years ago I became oppressed with a heavy burden, and thought I should die and be forever lost. I thought I had no friends to look to for consolation and being a deaf mute I could not converse with christians. I tried to pray to the Lord to open my ears so that I could hear preaching, but the more I tried to pray the worse I got and the more I thought I was forever lost within this dreadful pit.

Satan appeared to me holding a great banquet of music and dancing, and a table spread with choice dainties, and tried to entice me to sit down at his table and partake of his feast and join in his music and dancing, although he appeared to me as a little child, he could not deceive me, for I knew that he was a deceiver, and all his banquet appeared hateful to me, and after trying many ways to deceive me and could not, he vanished away and I saw Satan no more. After that my dear mother appeared to me dressed in a beautiful white robe, and she looked lovelier than anything I had ever seen; she held a beautiful cup of red wine in her hand, which I begged her to let me drink, but she would not let me drink, telling me that I must not touch that wine until I was baptized, telling me that I must be baptized in Sherrod's mill pond; and after conversing with me sometime she left me, and I saw her going up to heaven in a beautiful robe. Oh, how anxious I then was to go with her, and how willingly I

would have left all in this world to follow her, but I could not go.

I still continued oppressed with a he'vy burden almost beyond my stren'th. Sometimes I had a hope of being saved but soon my troubles would return, and I thought there was no chance for me, and I would be forever lost. While in this dreadful state of trouble Christ appeared to me, and oh how beautiful he was; he had a beautiful cross in his hands, and showed me three different churches, the Methodist, the Roman Catholic, and others I did not know their names, all of them I rejected, telling him I did not love any of those churches. He then showed me the the mother church, that was the Baptist church. I told him that was the church I loved. He then told me that was the true church, and left me. Oh, how happy I did feel, I felt that I could almost fly in the air, I felt so light, and that my burden had left me and my troubles were ended. I felt as if I loved all my enemies and every person in this world, my husband and little children better than I ever loved them before, and how anxious I was to converse with christians and tell them how well I loved them.

I was then living in Northampton Co. and since have removed to Martin Co., near Conoho church, and being a deaf mute, I was at a loss what to do, as I knew they could not understand me, nor could converse with any of the members, which gave me much trouble, and when I saw them together, how anxious I was to be with them. Thus I passed several months, after my removal to Martin County, until Saturday before the third Sunday in April last I offered to the church at Conoho by the aid of an interpreter, was received and baptized the Sunday following by Eld-John W. Purvis, and how happy I felt when I came up out of the water. And now my beloved brethren I must bid you farewell, and those that I never meet in this world I hope I may meet in a world far better, where pleasure never ends; and trouble comes no more.

LOUISA E. COOKE.

Conoho, Martin Co., N. C.

[Remarks from John W. Purvis]

DEAR BROTHER BODENHAMMER :— I have been exercised in mind a long time in regard to Sister Louisa E. Cooke a mute, whom I baptized on the seventh day of last April. She has been induced to write out her experience which I send you for publication. This experience of a poor sinner is evidence that sinners are saved by grace, and that God does reveal himself unto them by his spirit, without the aid of any human that is moving him there to. I too had a dream, and I thought I baptized a woman who never spoke to me, and when I raised her out of the water her countenance was more beautiful than any I ever beheld. I was troubled exceedingly, and I thought I had done a great wrong. I thought I had done that, for which I would never obtain forgiveness from God. The next day Mrs. Louisa E. Cooke came forward in conference at Conoho, and through her interpreter related her experience and was received: of course she said nothing audibly in conference or at the water, but when I lifted her out of the water, I beheld that beautiful countenance that I saw in my dream which shows a soul truly reconciled to God.

Yours in love, JOHN W. PURVIS.

EDITORIAL REMARKS ON SISTER LOUISA E. COOKE'S EXPERIENCE

How rich and wonderful is the doctrine of election of grace, unconditional on the sinner's part, set forth in the foregoing experience, of this vessel of mercy unto whom God through his dear Son, communicated by the riches of his grace, that she should be a living monument, reared by divine power above every hill and mountain of human reason and self dependence, to testify of the power of God's grace to a deaf mute, that naturally present themselves to our minds and contrasting doctrines, with doctrines up-rooted and overturned, as with the whirlwind of God's spirit, every system of free or moral agency, and at once consigns to oblivion, the legions of home and foreign trumpet brothers from the corner of

every street in cities of destruction to earth's remotest bounds. Yes she established the doctrine of unconditional election. We will now ask some questions of the advocates of the conditional system of salvation so called. First, can any one of you read the experience of Sister Cooke and then say that all, or any part of knowledge of sin and of the source of pardon was communicated to her by man: if it was not by man by whom was it? Could all the singing, preaching, praying, shouting, telling of tales, disfiguring of face, dry or wet eyed, crying and stamping in pulpits, threatening her with the judgment day, with the sound of the last trumpet of Gabriel, with the flight of the Holy Spirit, with the separation of husbands and wives, and parents and children: with depicting in her ears the winding sheet, the gnawing grave worm, the second coming of Christ, the raining of fire and brimstone, with the entire force of the remainder of your explosive zeal, to produce repentance and give knowledge of salvation? Again, if all the world of mankind were such subjects as Sister Cooke, who then would be agents or means? But say you they are not so, but why are they not so? who maketh thee to differ from another, what hast thou that thou did'st not receive? Your natural advantages of hearing and talking that Sister Cooke never had, from whence did you receive them, of merit or mercy; if of merit what did you do for the Lord that enlightened you to hearing and talking? If of mercy why boast and abuse? If your natural abilities give a spiritual advantage over Sister Cooke, and merited that advantage by free or moral agency, pray tell her what you did so that she may do like-wise, and be your equal in the scale of chance, of the difference in your condition, and her owing to distinguishing mercy in creation, and that mercy gives you an external advantage over her: why, how do you object to the doctrine of discrimination? Do you condemn God for doing more for you and less for her? If you do either is it not saying to him that formed you, why

hast thou made me thus? If you complain, or think hard of God for discriminating either in creation, providence or grace, would it not be *Prima facie* evidence of your being of yourself, but not to God? Then you have hope. It is built upon, and consists in your universal charity to men, and your universal opposition and hatred to God instead of "So Father, for so it seems good in thy sight," hence there is little difference between your hope, and the hope of hypocrites, whose hope is to perish.

Sister Cooke in her distress prayed to the Lord to open her ears so she could hear preaching. How did she know what preaching was for? Is not her prayer Missionism backwards. Missionism is to preach to the deaf mute heathen, until you make him want to hear preaching, or to prepare himself to hear it. Is not such a course inconsistent? How long would it have taken a Missionary or any one else, preaching to Sister Cooke, to set her to praying to the Lord, that she might hear preaching? If Missionary preaching were to open the ears of the deaf, so they could hear the thunder of Mt. Sinai and feel their lost condition, would they not pray to the Missionaries for everything they need instead of praying to God as Sister Cooke did? Surely if their preaching opens the ears and eyes of the deaf and blind, to them would be the first and strongest confidence, and if they to them acknowledge sin, they would naturally look to them to deliver them from the power and dominion of sin; and the power and grace of God would be considered, as is the case by them, as effect instead of cause, hence it is that there is so much hue and cry in the land about men, money and means, these three are regarded as the cause or principle of salvation, and the Father, the Son, and the Holy Ghost are regarded as mere effects or accessories to salvation in interest, just according to the means and efforts used by the free-will and universal charity of the mock worshippers who rejoice in human glory, and it is as easy to find witnesses now to condemn the gospel of the grace of God, as it was to find witnesses to condemn Christ be-

fore Pontius Pilate, and they are the identical men to a hair's breadth.

The banquet of Satan and his beautiful table spoken of by Sister Cooke is none other than that which Solomon calls the Banquet of fools—that is their profession who make a nice show of worldly wisdom, popularity and wealth to entice the way-faring man to turn in to drink of the wine of the fornication of her golden cup, that sits a queen boasting that she is no widow and shall not mourn the loss of her children &c. Satan appearing as a child is his religious manner of traveling. But God revealed to sister Cooke three denominations all of which she refused, then the Lord, as is his way, caused David last to pass before her and she loved that people—the Primitive Baptists—thus

The Lord works in a mysterious way his wonders to perform;

He plants his footsteps in the sea, and rides upon the storm.

Then may this display of God's grace with a poor deaf mute, be as cool water to the thirsty soul of all who read and feel their guilt. May you ever go to hear of God in time of trouble and the hour of temptation. May we all shelter in his side; lean upon his bosom; eat at his table; sit down under his shadow; to lean of him to be meek and lowly of heart; trust in his finished salvation; rejoice in his righteousness; contend for his doctrine; walk in his statutes; long for his coming; and oh! that all poor heavy laden, sin burdened, life weary, cross bearing pilgrims with our self, may have a safe and speedy dismissal from this world of strife, sin and pain, to glory and to God.—amen.

[Elder L. I. Bodenhamer was Editor of the LANDMARK when the above was first published in 1870.]

COMMENDATORY.

We are so well pleased with the two Epistles written by David Bartley and J. D. McElroy, and found in LANDMARK of Jan. 15th, that we want to esteem

and give thanks for the coming forth of these special and clearly defined doctrinal points, and that God has blessed us with spiritual gleaners able to gather and combine the sweets of the gospel to please, nourish and comfort our souls in the way; and we feel to join the brother in prayer to God that he would raise up a princely spirit to demolish our idols, dig down our vain altars, give us time and space to repent, and draw us to him with a single, humble and true heart, Truly,

B. W. JENKINS.

CHURCH CONSTITUTED.

The following Elders; to-wit L. I. Bodenhamer, F. J. Stone and A. L. Moore met at Axton, Va., at 11 o'clock in compliance with the request of certain Brethren and sisters of the Predestinarian Baptist faith who live in this section, for the purpose of constituting themselves into a regular Predestinarian Baptist Church, if found sound in faith and in gospel order.

Elder F. J. Stone delivered a discourse to an attentive congregation, after which the Presbytery was organized by choosing Eld. L. I. Bodenhamer Moderator, and F. J. Stone, Clerk.

The church letters as held by the following brethren and sisters were then handed in and read by the clerk, and enrolled as follows; Brethren A. R. Beck, C. D. Bray and Martin Clayton, and Sisters Martha Eanes, Lucy S. Davis, Rilda Hawarton, Tabitha Lewis, S. E. Hodges, Elizabeth O. Jones, Mary J. Chatten. The "Articles of Faith," as adopted by the above named members, are the same that are held by the Baptists of the Mayo Association were found entirely satisfactory to the counsel being in accord with the doctrine of our Lord Jesus Christ.

The moderator proceeded to give the hand of fellowship and in behalf of the counsel pronounced them a church in gospel order. The work of the counsel now being done after prayer by the Moderator adjourned in order.

The church proceeded at once to organize by choosing Elder A. L. Moore as their pastor and A. R. Beck church clerk, and selecting Brother C. D. Bray for deacon. The counsel proceeded at once to ordain him to that office by laying on of

hands ; prayer by Elder L. I. Bodenhamer and charge by Elder A. L. Moore.

The church fixed the days of church meetings on Saturday before the third Sunday in each month. Adopted the name of Antion Predestinarian Baptist Church.

L. I. BODENHAMER, Mod.
F. J. Stone, Clerk.

ELD. P. D. GOLD.—DEAR BROTHER, When you write or see Mr. G. C. Farthing, of Durham, please thank him in my behalf for the \$5. that he handed you for me. The entire amount thus far sent you and Elder Respass and Elder Beebe and myself, up to date, to help me pay the \$2,000 Church History debt is \$58 (fifty eight dollars) of which \$32.50 has been sent Elder Respass. He has not yet sent me the amount in money. I deposite immediately, all that I receive, with Brother Wm. Slade and when I get as much as \$100, I expect to send it to Alvin Clark to pay on the note that I owe Brother Wm. Barnes.

The debt of \$2,000 was incurred, not for my own special benefit, but for the general benefit of the Primitive Baptist cause : and I feel that it is nothing but right for my brethren help me bear the burden. It is exceedingly *heavy* for me to have to bear it alone : but with one or two thousand to help me, it would be *exceedingly light* for us all—both for myself and for those that help me.

I sold myself and family out of house and home, mainly to pay this debt, and yet have not been thus far able even to pay all the interest ; and I have no respect of ever getting a home, while this debt hangs over me. All the land that I inherited from both my mother's and father's estates is mortgaged to secure the payment of this debt ; and a part of this land I expected to use this year to get me a home, but I cannot do so now. If the History had been only as large as promised in the prospectus, the brethren Beebe were to have paid me \$1,000, out of the first edition of 3,000 copies, but the additional matter absorbed this entire amount and so I received nothing. With this amount I could have paid half the debt.

SYLVESTER HASSELL.

ZION'S LANDMARK

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

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

VOLUME XXI No. 13

WILSON, N. C., MAY. 15. 1888

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Editorial.

MARRIAGE FOR HIS SON.

Friend J. A. Jackson requests my view of Math, 22 : 1—15

"And Jesus answered, and spake unto them again by parables, and said,

"The kingdom of heaven is like unto a certain king, which made a marriage for his son. &c.,

In all the teachings of Jesus the kingdom of heaven is presented, whether it be in parables or precepts, and in all that Jesus did his Father's will is accomplished ; for none on earth spake the truth as fully as Jesus did, and none on earth ever served a father as Jesus served his Father.

He is the heir of all things. Abraham has a son given him who inherits all his estates. Abraham seeks a wife for Isaac, a type of Jesus.

"The kingdom of heaven is like unto a certain king which made a marriage for his son." This is no uncertain king, Marriage is honorable in all, and the bed undefiled. Did you ever think what a type of Christ and the church true marriage is ? In the beginning God made them male and female. The man should forsake father and mother and should cleave unto his wife, and they two are one flesh. Husbands, love your wives, even as Christ loved the

church, and gave himself for it. How careful Baptists should be to guard the marriage vow and bed, and live as becometh the gospel. We cannot be too careful in opposition to divorcees and the marriage of parties who are divorced. It always brings trouble because it is a reflection, a b'urring of the type, a marring of the figure of Christ and the church.

God himself chooses the bride for his son. Does he not then love her? Why should not a father, who chooses a bride for his son, the son loving the very one the father chooses, love that bride as he loves his own son? Why should not Abraham love Rebecca as he loved Isaac? No one but a father could answer that question. God does love the church of Jesus as he loves Jesus, John 17; 23-26.

Is every body the bride of Christ? Does every one wish to be? How is the teaching of Jesus in the parable? He sent forth servants to all them that were bidden to the marriage. But they would not come. This is the doctrine we preach. We tell the people that natural men will not come to Jesus, he himself says, ye will not come to me because your deeds are evil. The world says man could come if he would. But Jesus said, "ye will not come." He said, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." Now if a man will not do a thing he is bidden to do that shows he has no mind to do that thing, but he has a mind to do the opposite. If one is bidden to do good, but will not do it, because his mind is to do evil, or because he loves darkness rather than light, does it not show en-

mity against the one bidding him? What avails the bidding so long as those bidden have no mind to do this? One says I have bought a yoke of oxen and must go and see them, I pray thee have me excused. Another had bought a piece of land and must needs prove that. He therefore wishes to be excused.

Another has married a wife and therefore he cannot come. So none have a mind to come. *They would not come.* Where does your free will lead you? You call it free will. What is it? A will not to come, a will to go your own way. If one does what he wants to do, that is as much freedom of will as he desires, and it is right in his own eyes.

He will say he ought to do so and so, he ought to seek heaven, and he expects to do so, but not now. He wants to do something the opposite. Jesus says no man can come to me, except my Father which sent me draw him. That is true. No man can do a thing which he will not do. He will not do good because he is accustomed to do evil.

But says one, could he not seek the Lord if he would. But *he will not. They would not come.*

Again, the king sends other servants, saying to them which are bidden, "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went one to his farm, and another to his merchandise. They ridiculed it or made light of it. How could people with that spirit go to the marriage? What was there in them to draw them to it? Just the opposite of this pleased them.

Others or the remnant did even worse,

for they entreated his servants despitefully, and slew them.

This referred especially to the Jews, who thus hated the prophets the Lord sent unto them. Last of all he sends Jesus, the heir. They say this is the heir, come, let us slay him, and the inheritance will be ours. It is man's nature to want a religion that he can merit or earn and pay for. He wants the inheritance. He wants to enter in his his own name.

But when the king heard of this he was wroth, and sent forth his servants and burned up their city. This represents the Jews and Jerusalem. The Jewish nation is this class of people God sent prophets to them and even Jesus himself. They shamefully entreated them, and slew him, and he destroyed them as a nation. Jerusalem was burned, and the nation wasted. The gospel was first preached to the Jews. They rejected it, then God sent his servants to the Gentiles. They preach that all things are ready. The fatlings are killed, the wine is mingled, Jesus is crucified and risen, all things are now ready. Jesus finished the work that God gave him to do. The gospel is preached that all things are ready. Come ye to the marriage supper of the lamb.

The apostles and others sent went forth and preached Jesus and the resurrection. They went to the highways: the highways represent Gentiles, or such as are not Jews by nature. In another place it says *unto the hedges, streets etc.*, representing such as are needy and destitute, or Gentiles that are not by nature provided for as the Jews were. Especially such as are poor, needy, halt, lame, maimed and blind are represented. When they went they gathered all sorts — both good and bad. How often in

the preaching of the gospel this is done. Many united with the church in its early days, but some were not true believers in the Lord. Like it is when the fisherman casts in the net and drags to shore, he finds good and bad. But there is a division. The good are gathered, the bad are cast away. While the preacher may not judge the heart, and may be imposed upon, yet God makes manifest. He searches his people, Jerusalem, as with candle's. He makes manifest the thoughts of the heart.

He furnishes the wedding garment. In olden times the father of the bridegroom furnished a wedding garment for each invited guest. If any therefore had not on a wedding garment they were cast out as unbidden. The Father of our Lord Jesus himself supplies and grants the righteousness, the wedding garment, of all the guests of the marriage supper of the Lamb. He chooses them and bids them come, sending his servants to bring them in. Does not then each one thus bidden appear well in the eye of the Father? The king will not object, yea has himself bid the guest and clothed him with a wedding garment. His poverty disappears here. His filth is hid and gone. One is equal to another. God searches them. How important it is to me that I be found with the wedding garment on. Jesus is the righteousness of his people. They are complete in him. How good it is for the poor, halt, lame, vile, and prodigal to be thus clothed by the Father and seated at the king's table; and appear in needle work of wrought gold.

How awful though to be found there not having on a wedding garment. When such is asked about it he is speechless. God searches, he knows his own. Many are called in the general preaching, but few are chosen. See how it at last de-

pends on the choice of God. Ye have not chosen me, but I have chosen you and ordained you.

To be cast into outer darkness is to be cast out where there is everything vile and unclean.

Outer darkness is in the world. The church has the light of Zion. There is peace, there is the marriage of the Lamb. God walks among his people and is the light of the holy city. But none except those with the wedding garment are welcome and at home there. How important to every one, to appear in the wedding garment.

By nature we are fond of going to feasts, and especially are we fond of attending marriages. Even old people appear almost young on such occasions. But how different is man's treatment of this wedding. How poor we must become to hunger for this bread and wine—how naked must one feel before he is clothed with this robe of righteousness. It shows the vanity of our mind—that we put bitter for sweet, and choose death rather than life because our ways are evil.

There is a peculiar sense in which the last is first, and the first last. He that is first in his own cause, or righteous in his own eyes, is first in his own opinion, and thinks he is preferred; but he is rejected at last. While the one who considers himself last or farthest off, and most unfit, to him mercy is first shown, and thus the last is first. So many are called, but few chosen. Here is one appearing at the wedding feast in his own garment. He is not in harmony with the king, nor his son, nor the bride, nor the true guests. He does not love this marriage or honor it. He does not love this house or this company. But he is there in his own interest, in his own name, in his own merit. He is not

a chosen one. This is not his place. God chose such as he loves, and puts his spirit in, and they come in the king's name and strength. They love Jesus, the bridegroom, and hate themselves, and therefore they appear in the garment of the king. They are in harmony with the king. They love his ways and come to the solemn feast.

P. D. G.

READ.

The following appeared in a paper published in Raleigh, by some leaders among the New School or Missionary Baptists, giving their *authority* for state and foreign missions. Compare the scriptures well, or you may fail to see what they *claim*. It will do no harm to compare this with the Bible. If you fail to see any resemblance at all between this and the bible it will be at the risk of being called very dull and stupid by them.

Let them speak for themselves, tho' they are hardly old enough to speak for themselves, yet like many other youths they think they are.

(Read as follows.)

"Paul.—To the Jew first (State Missions) and also to the Greek.—Foreign Missions.—Rom. 1:16."

"Paul.—When they saw that the gospel of the uncircumcision (Foreign Missions) was committed unto me (Paul as the traveling missionary Corresponding Secretary of the Foreign Mission Board then located in the city of Antioch) as the gospel of the circumcision, (State Missions) was unto Peter (as the Corresponding Missionary Secretary of the State Mission Board, then located in Jerusalem.)"

"For he that wrought effectually in Peter to the apostleship (Corresponding Secretary) of the circumcision (State Mission) the same was mighty in me towards the Gentiles (Foreign Missions.) And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me (the call to be a foreign Missionary) they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, (become Foreign Missionaries) and they unto the circumcision (State Missions)." Gal. 2:7-9.

"The author of State and Foreign Missions.

allike is God. He makes the division, and in men. The work is one, and allike important, and the workers are allike acceptable and honorable in God's sight. Foreign Missions grow out of, and are sustained and enlarged by the successful prosecution of State missions. "The hope of the heathen world is in well organized and well trained churches at home." M. T. YATES.

"Jesus—Ye shall be witnesses unto me both in Jerusalem, (Raleigh) and all Judea (all North Carolina—State Missions) and in Samaria, (the States around, Home missions) and unto the uttermost part of the earth (Foreign missions.)" Acts 1:8.

"The scriptures might be extended, but it is not necessary. Please study them, call the attention of others to them, talk of what you ought to do for missions, when you ought to do it, and then do whatever you can do. Life is short. Whatever we do must be done soon. Now is the accepted time."

What think you of their authority? You know that they have much of it from the cases produced. It is their best. Men can institute resemblances where they want them.

Let me tell you reader, that money is what they want. Give them that, as much as they want, and they will convert all, save the elect of God, to their notions.

P. D. G.

BEST LAST.

DEAR BROTHER GOLD:—I have for a long time been thinking of writing to you, to try to get information about the Scriptural meaning of the water being turned to wine. What does the wine that man puts forth mean?

Man puts forth (it seems) the best wine he has at first, but the wine the Savior puts forth is decided to be the best.

Now I believe that the miracle of the water being turned to wine is not only a natural miracle that could be seen by men; but it was emblematical of spiritual things. How does man know when, or how does it make itself manifested in an individual, when he has tasted the good wine the Lord has put before him to partake of.

What causes me to write is because I fear I never have tasted it. Yours in hope.

W. J. WESTBROOK.

P. S. Please come down to the Old Seven Mile to see us. We are poor people, and we feel low, and we desire to be thankful when the Lord's servants come to visit us.

Come to our June meeting, the third Saturday and Sunday. If you will and can, we will meet you at Dunn, N. C. May God bless you. W. J. W.

Remarks

[John 2:1-11.]

And the third day there was a marriage in Cana of Galilee.

Jesus said I do cures to-day, and to-morrow, and the third day I am perfected.

This third day represents the death and resurrection of Jesus, or the turning of water into wine.

I will notice specially the question that brother Westbrook presents.

"What does the wine that man puts forth mean?"

Water here represents the law, six water pots after the manner of the purifying of the Jews. Six water pots represent the six days work or labor that the law required before one could rest on the seventh day. The water is not wine naturally. At the marriage they have no wine.

It is customary to have wine at marriages. Man too bring his best wine first. That represents the law. The law never gives anyone any righteousness. It has none to give. It requires righteousness. It discovers or shows where there is no righteousness. By the law is the knowledge of sin, and where there is no law there is no transgression. There is always sin where there is law. The strength of sin is the law. Sin then would be dead or have no strength where there is no law.

Now man's first work under the law is his best work. That is, the longer a

man works under the law the worse he is manifested to be, as he waxes worse and worse. Man puts forth the best appearance first. When he is an infant he appears more innocent than he does when he is developed.

He started well in the garden of Eden, but how soon he is corrupted.

He promises better than he performs. His outside appearance is better than his heart. Without he makes a good appearance, while within is abominable idolatry. While he appears outwardly to men to be good, he walks in a vain show. He puts forth the best wine first.

When man begins to make a profession of false religion, which is his wine, or such wine as he makes, it is his best first; but when a man is drunken, or properly under the influence of false religion, then that which is worse is brought forth, and men wax worse and worse. For wine is a figure of religion, true or false.

We know that when men are well drunken, they are poor judges of good wine, and their thirst for it increases so that they will take almost any sort. A successful way to deceive a man is to bring wine that is nice in appearance, or the best to him at first. But after he is inflamed with it, and well drunken, then he can be imposed upon by poor stuff and will drink almost anything. Satan has a sugar coated pill at first, or wine of false doctrines, that sparkles in the cup; but in the end it biteth like a serpent, and stingeth like an adder, whose bite or sting is fatal bringing death. The wages of sin is death.

What a good thing at that marriage that they had no wine. What a good thing it is for a man to know he has no righteousness of his own. At this marriage the mother of Jesus is present,

and her advice is, do what Jesus tells you to do. Is not this always the advice of the true mother, the Jerusalem above?

This marriage represents the marriage of the bride, the lamb's wife, to the true bridegroom.

Jesus himself supplies the wine at the marriage. This is the wine of the grace of God that maketh glad the heart of God and man.

Jesus turns the water into wine. He fulfills the law. He obeyed the law and magnified it. Paul says to Timothy, Drink no longer water, but take a little wine for thy stomach's sake, and thine oft infirmities. Timothy was a Jew, and inclined as we are to rely on the law. This was no cure for his oft infirmity. But wine is for him that hath a heavy heart. The Gospel is for those that are poor and frail. We are not to look to the law for righteousness nor comfort, but grace is to cheer us. Jesus shows in this first miracle the mystery of his life, death and resurrection, or he manifested forth his glory, and his disciples believed on him. This miracle was a prophecy of what he would do.

The law is first, and by it is the knowledge of sin. But the gospel or best wine is last. Convictions come first. There is no cheer, nor comfort in them, no joy, no enriching, but misery, woe and death. But when Jesus sends the wine of the kingdom of grace into the heart then the best wine is brought forth, and men drink and forget their poverty, and remember their misery no more.

How wretched and miserable the effect of sin in the heart of a quickened sinner. The first or beginning work is to show his vileness, but when Jesus sends the servant with the good wine

how refreshing and sweet the going down of this wine of the best beloved, causing the lips of them that are asleep to speak, or that as the governor of the feast have toiled not, to make the wine, nor know as such where it comes from. For surely they that drink wine when they are asleep do not labor or toil in that drinking, nor drink it by human strength or wisdom.

It is always a matter of surprise and joy to a child of God to find things better than he expected. When he was brought down to death, to be lifted up to the throne of glory is a wonderful surprise. It is reserving the good wine until now. The end of a thing is better than the beginning thereof.

Brother Westbrook desires to know how it is made manifest in an individual when he drinks this wine of the kingdom new and old. For it is both new and old. It is old wine, the best, but new to him, or a new thing in the earth.

One way it is known is that the man becomes poor and needy, and feels he is ready to perish, or has a heavy heart, and is poor and needy. He is not among those who are well drunken, and have need of nothing.

They had no wine here at this marriage. We have none of this wine. It is those that have plenty of their own that are not choice what they drink. Almost any sort of false doctrine will suit those that are rich or drunken. But the poorer one is in this kingdom the more choice and particular he is as to what he drinks. The viler any one is the better the remedy he needs.

Brother Westbrook feels poor and needy. That shows he is not drunk with false religion, for that makes one think he is good and righteous. But does not one get better and better him-

self as he grows in grace. No, he gets worse himself in the sense that he sees and feels more of his own vileness and therefore he needs the best wine.

When one has a taste of this best wine he cannot drink any other sort, and he is always hungering for that. And this comes last, therefore we must wait for it.

Those that are drunk with their own works know that they are christians. Like a drunken man they are the richest men, the strongest, know more than any one else, their tongues are in everything, while those who have tasted that the Lord is gracious are humble and poor and needy in their own sight, and fear much of the time.

But they believe that Jesus is the Son of God. They believe he has all the power. They believe he is at this marriage, and that there is no putting away in this marriage.

Brother Westbrook, I am endeavoring to serve four churches and that takes up every Sunday in the month except the fifth Sunday. So that I cannot be with you at the time you name. I hope some of our brethren will visit you. P. D. G.

RAHAB.

Brother Lee Hancks wishes to know what Rahab the harlot represents.

This incident like many others is rather obscure to my mind, as to whether there is any thing more designed than the immediate result. It is very evident that this woman, though she was a harlot, was a vessel of mercy, one of those who were chosen in Christ Jesus unto salvation.

And again, she was not an Israelite according to the flesh, but was an alien from the commonwealth of Israel, and

a stranger to the covenant of promise, and yet was exercised by faith to do that which was right in the eyes of the hosts of Israel, and their God.

As she was a Gentile, she might be used to illustrate the existence of, and bringing in of those other sheep which are not of the Jewish fold. Or in a still greater sense the entire church might be prefigured by her, as it was and is in a state of alienation, bondage and death, as men and women here in the flesh, who are led by the spirit, walk by faith and not by sight.

The same spirit that turned the spies into this house also moved Rahab to receive them, and taught her of the character of the men, and of the God who had delivered them, of which deliverance she had heard, and of the necessity of salvation for herself.

And there was found in the same place, and the same thing salvation for both them and her. The very same scarlet thread or cord by which they were let down, she was told to bind in the window through which they were let down. Sinners are saved by the power and the virtue of the life and blood of Jesus through the promise of God, and the gift of God by grace, thro' faith.

It seems the same idea is represented in and by the scarlet cord in the window that is in and by the blood upon the door posts in Egypt. Or at least the result is the same. The Jews partook of the passover, discerning the blood upon the door post. While we the Gentiles partake of the bread and wine discerning the Lord's body—the breaking of his body—the shedding of his blood, and the salvation of the church, which is his body—the fullness of him that filleth all in all.

Again, she might be used to illustrate the church and the reception of those of like precious faith into the visible church. In the land of Canaan a type of the church or the dwelling place in our experience in the church is seen.

The spies as two witnesses go before and behind and spy out and make room for the reception of the coming one. It is by faith that the church here, composed of men and women, receive the evidences of salvation; and the ones thus hearing the evidence produced by the witnesses, in which every word is established.

In this incident is seen the wonder workings of our God, which are however no more wonderful than the salvation of a sinner to-day, and the direction of that sinner, by faith, to his friend and a place of safety.

I may be merely guessing at what this woman might represent, and if so, Brother Hancks better do his own guessing; so if he feels to write on the subject we hope to hear from him.

P. G. L.

WHY IS IT.

I have often questioned in my own mind why it is that some so soon take up their cross and follow Jesus, while others whose evidences of a hope are equally as good linger a long time, and others again never do it.

It cannot be that they are only half alive as a result of the quickening that is by the Spirit, for they that hear the voice of the Son of God shall and most certainly live in the eternal life which he gives, and by the faith which is born of God and overcome the world. While the body is dead because of sin, yet the spirit is life because of righteousness. He that was dead is alive again, and he says, behold I am alive forevermore. And the life which we now live in the flesh we live by the faith of the Son of God.

There can therefore be nothing wrong or deficient about the life of those who have been quickened, or given life to see themselves as poor lost sinners, and Christ as the Savior of such. In the Spirit, by faith, they are thoroughly alive, and day by day are more or less made sensible of their own vileness and the purity of Jesus, and their depravity, and his power.

Could it be said that they are unbe-

lievers? Surely not. They will remember when their greatest desire was to believe that Jesus was their Savior. But their fate seemed to be sealed. They could not believe that which they had no evidence to even presume was so. What would they then have given to be a believer in Jesus? What would they not have given to be able thus to believe. They could not say, "I can, I will, I do believe." But—

O Lord I would I could believe
That thou did'st die for me,
Then would my soul have sweet relief
And rest in peace in thee.

Has the Lord ever given them an answer to this prayer? Yes. They have been made to believe with such power as was never before felt in their hearts, when they could sing with power in the spirit and with understanding in the way of the salvation of sinners—

My Lord, my Master and my God,
Thy side and hands I see,
And from them flowed that precious blood,
That thou did'st shed for me.

They were ushered then into rest, having ceased from their labors, and with unbounded love flowing out to God, and to his people. They felt the drawings of love toward the assembly of the saints, with a longing desire to be among them, but on approaching the threshold of the sanctuary of holiness to the Lord, there arose within them a great conflict in which there was clearly manifested a desire to press forward attended with a sense of fear and trembling, and a knowledge of unfitness in the flesh, and from this flesh came the suggestion, wait awhile, perhaps you are deceived, and no doubt are, for saints are good people, whereas you are full of evil, and the resolution was, I had better wait. I am not worthy or fit to be with God's people, still I love them above any other people upon earth. And so they are to this day wanting to do right, but feel they cannot do good because when they would evil is present, and strange to say, these people thus more or less exercised, have worked up the matter, and so shaped it that they are ready to claim

in substance that it is as much because of the love they have for the church, and desire for its prosperity that they do not offer to join in with the saints in the service of God, as anything else. They feel to be so sinful that for them to be with God's people would mar the peace and tarnish the beauty of Zion.

How strange it is that one should prefer his own conclusions to those of Christ and his apostles. There is no scripture admonishing those who wish to follow Jesus to wait 'till they feel fit, or worthy to come, or can not possibly stay away any longer. I know many stay from the church as long as they think they can, but I find no precept nor example in the scriptures that would warrant the giving of such disobedient ones credit for serving the devil as long as they could.

It is the devil that prompts God's people to disobey him, and as long as one heeds a sense of unfitness rather than what Jesus has said, he is giving preference to the devil.

Jesus says, if any man would come after me let him deny himself, and take up his cross and follow me.

There is no precept in the book of disobedience, as from the master nor his apostles. Paul tells of his conflicts, but he is at the same time a member of the church and a preacher of the gospel. Then we cannot take similar difficulties to those of his and assign them as a reason for our disobedience.

If one loves the brethren and desires to follow Christ, these are evidences that he should follow him, and he is left without an excuse for not doing it. "If ye love me keep my commandments." One cannot consistently say he loves the Lord, when he does not keep his word.

We may not escape all trials and persecutions by keeping the commandments of Jesus, but this is no reason why we should not keep them. Because we cannot live a perfect life, free from troubles and tribulations in this world, is no reason why we should be derailed in those things we can do. And we certainly can do what Jesus says

do. If we think we want to come after Jesus, and yet can not do it, even after denying ourselves we may be certain we do not in sincerity want to follow him. His commandments are not grievous, and his yoke is easy and his burden is light.

May each of us examine ourselves whether we be in the faith, and whether there is any reality in our anxieties about the salvation of our souls.

May we love one another with a pure heart fervently, considering one another to provoke unto love and good works.

P. G. L.

WE DO NOT.

Primitive Baptists do not join any sort of secret societies, it matters not what they are.

The reasons are that Jesus taught nothing in secret, that no Apostle ever joined a secret society, and that we are to put our light on a bushel and not under it, for it is to shine before men.

We are to be separate from the world, and therefore we are to keep out of all worldly societies.

P. D. G.

NOT TRUE.

It has been reported that my life is insured in a life insurance company. There is no truth in that statement. I never have been insured, and never expect or want to be.

If the Lord is my portion that is enough for me.

P. D. G.

Brother John W. Willis of Lebanon, Arkansas requests the views of brother Lee Hanks on Hab. 2: 11.

Obituary.

SISTER DOROTHY TRENT.

Sister Dorothy Trent, aged 69 years, became a victim of typhoid pneumonia, the seventh day of March, and was clasped in the arms of Death, the 10th of

the same month.

Though her illness was brief, her sufferings were great, and she often expressed a desire to go to the land of rest. She seemed perfectly resigned to the will of her merciful Creator, and said "Though my body is weak my soul is bright." She spoke of a brilliant light o'er her, and said: she was only waiting to pass through the gate-way of Death, to be healed by the Great Physician. From her expression and language I think she saw through the mist of Death, the bright face of her Holy Savior. And his kind and loving hands, soothed all her pains and she fell asleep in His gentle arms saying: "I am going home to die no more."

Her remains were quietly laid in the family graveyard, near Ridgeway Va., on the 12th of March. The burial services being conducted by our beloved and faithful Elder A. L. Moore.

Thus passed away a true christian and kind neighbor. She was the wife of James W. Trent and the mother of 13 children—seven of whom, with their father survive her.

Though the household is saddened,
By a mother's voice being stilled,
Yet I hope the bereaved ones will be comforted,

And enabled to say, Lord thy will be done.

BETTIE WALKER.

Little Bettie, the infant daughter of John H. and Dora Walker, of Reidsville N. C., was born January 25th 1886, and died, of membrane croup, December 9th 1887.

She was the second child born unto them, and was, no doubt, a bright star in the firmament overreaching the little world composing this happy family. But he who gave her to merely bud in this world, took her to blossom in the Paradise of God.

No doubt it is a great trial to the fond parents, when the darling infant, which was yesterday delighting the household with its joyous prattlings is today still and cold in death. But thus it must be even with the infant of days, as well as a man of an hundred years, ere its mortal body can receive that glo-

rious change and fashion like unto that of the body of Jesus.

These are the Lord's doings and are marvelous in our eyes. While it was a sweet star in the crown of the parents joy, it was to the Lord a pearl of great price hence he took it unto himself, to be with its little cousin who, though younger, was made in the hour of death to proclaim, in strains of heavenly eloquence, praise to God for salvation in Jesus. Weep not for the babe, for it is now by the power of omnipotency, vying with Paul and John in eternal anthems of everlasting praise to the Savior of sinners.

Your infant dear is far away
Amidst the saints in light array,
By grace divine has joined the throng
To sing of love—the Savior's song

P. G. LESTER.

GARRY PITTMAN AND HIS WIFE MARTHA
PITTMAN.

The aged brother Garry Pittman was born November 2nd, 1790, and died December 18th, 1871, making his age 81 years, 11 months and 16 days.

Sister Martha Pittman his wife was born September 10th 1800, and died March 30th 1887, age 87 years, 2 months, and 20 days.

They leave behind them a goodly number of children, grand children, and great grand children, living and dead 123.

We do not mourn as those that have no hope, for they exchanged this world of sorrow, trouble and death for a state of joy and peace.

They were received in the church at Beulah N. C. Sept 5th 1832. As far as the writer knows they lived godly lives, and from my first recollection of them they enjoyed the love and esteem of the brethren.

It was my pleasure to visit and try to preach for sister Pittman awhile before her death, and she appeared to be strong in the faith of salvation by grace. I was also called on to preach her funeral which I attempted in the presence of a goodly number of relatives and

friends, from Isa. 40: 7.

Then her body was committed to earth to await the blessed resurrection of the dead.

Brother pray for me that I may be counted worthy to attain unto that blessed resurrection.

JOSEPH EDWARDS.

FRANKLIN TAYLOR.

"Man that is born of a woman is of few days and full of trouble," and fleeting time is ever bearing us on from one trial to another cross of woe, and from one cross to another scene of misery; so that after all, our brief pleasure like a dazzling meteor vanishes ere we are conscious of its going. But I know there is no continuing city here in this vale of tears, and vain are the efforts of man to frustrate the Lord's plans, for in wisdom does he afflict, and in amazing love lay the chastening rod whenever and wherever he sees the necessity of it. And all the afflictions and trials I've endured for the last ten months, none were so severe as the great blow that fell upon me on the 20th, of Jan. 1888, when my dear, devoted husband, Franklin Taylor, was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory. With joy did he hail the messenger as the dispatcher of all his sufferings, when he should stand in the presence of his God "as one having come up out of great tribulation," and triumphantly did he pass through the cold waters of death with the goodly land in view, relying alone upon the blood of Christ to procure for him a crown of glory. Oh that I could be reconciled to this heavy dispensation of providence, and meekly bow in submission to his will; saying, "Thy will, O Lord, be done." But I must admit that my nature is too weak, and enough of the spirit has not yet been given me to utter these words from the depths of my heart, for so strong is the battle of life, without his strong arm to lean upon, and noble heart to comfort and sympathize, that were it not for the precious little boy entrusted to my guardianship, I feel that I should

faint under the prospect of the rod, for apparently life would court my stay no longer. God's ways are indeed mysterious. Like the wells of Lychor they are deep, and we have nothing to draw with. So that after all attempts to pry into and comprehend them we must admit God's justice in all things. His gifts are not man's gifts. "He gave and he hath taken away, though he slay me yet will I trust him." For he is a present help in time of need, and to him alone do I look for life, joy and happiness beyond these rough billows of time.

On the night of the 17th, of January, after a cheerful conversation with myself on christian exercises, Mr. Taylor was taken with a violent pain in his left ear. I applied external remedies which gave temporary relief, but could not get him to retire until after midnight. He said that he thought his life was nearing its close, and he wanted to tell me all about his business, and how to manage for the welfare of myself and little ones, which he did with perfect composure, and said he was not afraid to die, for Christ was his hope, and for me not to think of him as being dead; but to think of him as being happy in the Saviour's love, which he said was heaven where'er it be. After talking for some time he finally agreed to retire and slept some during the night, arose next morning feeling better, went out and fed his stock as usual, returned to the house and said he was growing worse rapidly. I insisted on having a physician, but he would not consent. He said his brain was the cause of his suffering, and it was beyond the reach of medical skill. I continued doing everything imagination would suggest to allay pain, but all in vain, and he grew worse until I finally prevailed on him to have a physician who he said would do him no good, but perhaps would relieve me of bitter regrets when he was no more. When the physician came he examined him, and pronounced it a case of Meningitis, but as we washed out the affected ear, to our surprise and my sorrow, we found a small black spider had by some means gotten into it and diffused its poison over the brain. Then for the first time

did I apprehend the result, and intensely did my bosom friend suffer, surrounded with every comfort, attention and care that could be given. On the night previous to his death he told me that he was feeling better, and thought that he could sleep some, if I would lie down by him and rest, which I did, and we both fell asleep and slept well for about two hours, when I was aroused by his groans, and asked him if he felt worse, "yes he said, never was I so sick before, O righteous Father it will not be long before I shall be out of it all." I asked him to be hopeful, for I could not bear to give him up, to which he said, "Yes I am, for soon I shall be in heaven and oh, so sweet will be my rest." I could not suppress my feelings, which he discovered, and drew me to his affectionate bosom, embraced me in his loving arms, and imprinted a kiss that spoke more than thousands of words and said, "Ruth, our brief time together has been happily spent, you have done all in your power to relieve life's burden, and God has blessed your noble efforts: your untiring attention during my illness proves your faithfulness, and 'tis sad to part, but soon it must come. God will provide for you, if you trust him, and 'tis far better for me to depart and be with Christ." He talked for some time about how graciously the Lord had blessed him, and said, tho' his sufferings were intense, yet no more so than he deserved, for amid all his trials and hardships, he never knew what sickness was, and now it would soon end in perfect freedom and happiness. Looking up into my face he said, "Isn't it a good hope through grace, instead of works? He grew worse rapidly, and soon I discovered his speech was growing imperfect, and asked him what he wanted. He replied 'water' and asked me not to leave him, but stay by and give it to him as long as he lived, which I tried to do, but O how hard to witness the suffering one when it was beyond my power to administer one comfort or soothe one pain. But God worketh all things after the counsel of his own will sent his reaper to gather the sufferer home, on the night of the 20th,

and with a smile beaming upon his countenance, my dear husband raised his eyes to heaven and breathed his spirit into the hands of his maker.

"Asleep in Jesus! oh how sweet!
To be for such a slumber meet!
A calm and undisturbed repose,
Unbroken by the last of foes."

Mr. Taylor was not a member of any church, but was a strong believer in salvation by grace alone, was free to admit his love for the Primitive Baptists, and attended their meetings regularly, when not providentially prevented; and many of them will sadly miss his presence when they assemble at old Spring Green to worship. Often have I heard him say that he would rather be a good Primitive Baptist than anything else, fearing he could not live as a bright light set upon a hill, he refused to seek admittance into the fold.

Being honest, industrious, ambitious to do well, and possessed of excellent moral character, he merited the goodwill of all with whom he dealt, and by his good walk and prudent conversation won the confidence and esteem of all who knew him, and his neighbors now mourn the loss of a good conscientious and kind neighbor, and the community the loss of a quiet peaceful citizen, and his children the loss of a devoted indulgent father, while my irreparable loss is that of an affectionate and devoted husband, whose noble heart was ever ready to comfort, forgive, and hand ever ready to administer to my wants and relieve me of whatever domestic trial came in my way. How tenderly and willingly he nursed me during my illness of three months, never seeming to tire of administering to my wants and comforts, always near when I called for him. What a comforter he was to me, not only in sickness but in health also, for he was a man that loved home and spent his leisure moments with me and the children. Even now as the sun gathers around him his mantle light of to lie down in his Western couch, and the noisy world is being hushed, I seem to listen for his gentle footsteps coming in from his work, but ah! how vain is imagination; Never more will his gen-

tle voice greet me again, nor his cheerful smile welcome me, and cheer my fireside. Surely a good husband is one of God's best gifts to woman, and how little do we know how to appreciate their kindness, devotion and sacrifices until we are bereft. Then we can look back and see many painful things to grieve us, but if we received their approbation and affection as a token of faithfulness, surely that is a comfort, to know "I pleased him who always tried to make me happy."

Mr. Taylor was born in Martin Co. N. C., June 21st 1853, and died at the same place Jan. 20th 1888, making his brief stay here 34 years, 6 months and 29 days.

He was twice married, first to Miss Ida Mosely of Virginia, who died in April 1882, leaving two little boys who are still living, and with their relatives in Virginia. In December 1884 he was married to the unworthy writer, for I never felt worthy of such a noble, generous companion. He was the father of six children, only three living, and only one brother and sister is left to mourn the loss of a dear good brother. May God sanctify this dispensation of his providence to the good of his bereaved ones, be a father to the fatherless, and enable me to bow in humble submission to his righteous will, and trust him alone for sustaining grace. Remember a poor afflicted worm of the dust, at a throne of grace.

RUTH TAYLOR.

Milled, N. C.

APPOINTMENTS

The following Elders will preach, the Lord willing:

ISAAC JONES.

Brother Mc. Craw will arrange appointment at his church Monday night	May 14
Landsburg	15
Daver	16
Eno, h. Stones (funeral)	17
Thence to M. yo Association	
Funeral near Stoneville	22
Goodwill	23
Dan River	24
Lick Fork	25
Wolf Island	26
Pleasant Grove	27

Arbor.....	28
Deep Creek.....	29
Harmony.....	29
Lynch's Creek.....	31
Prospect Hill.....	June 1
Wheeler's.....	2
Mt. Lebanon.....	3
He will need conveyance.	

JOHN A. WILLIAMS.

Sandy Bottom.....	2nd Sat. and Sun. in May
LaGrange.....	Monday
Pleasant Plains.....	Tuesday
Friendship.....	Wednesday
Nahant.....	Thursday
Memorial.....	Friday
Upper Black Creek.....	Saturday
Beulah.....	3rd Sunday
Creech's.....	Monday
Salcm.....	Tuesday
Milbourne.....	Tuesday night
Raleigh.....	Wednesday
J R Young's.....	Wednesday night
Durham.....	Thursday night
Eno.....	Friday
Mt. Lebanon.....	Saturday
Harmony.....	4th Sunday
Deep Creek.....	Monday
Gilliam's.....	Tuesday
Pleasant Grove.....	Wednesday
Wolf Island.....	Thursday
Lick Fork.....	Sat. and 1st Sun. in June
Arbor.....	Monday
Lynch's Creek.....	Tuesday
Prospect Hill.....	Wednesday
Wheeler's.....	Thursday
Dutchville.....	Sat. and 2nd Sunday
Cedar Grove.....	Monday

He will need conveyance.

J. E. ADAMS.

Meadow Creek.....	Tuesday after 1st Sunday in May
Bear Creek.....	Wednesday
Freedom.....	Thursday
Mountain Creek.....	Friday
Big Creek.....	Saturday
Ton's Creek.....	2nd Sunday
New Shepperd.....	Monday
Rock Hill.....	Tuesday
Sugg's Creek.....	Wednesday
White Oak Springs.....	Thursday
Pleasant Hill.....	Friday
Mt Tabor.....	Saturday and 3d Sunday
Sandy Creek.....	Monday
Mr. Norwood's.....	Tuesday
Big Meadow.....	Wednesday
Oak Grove.....	Saturday and 4th Sunday
Willow Spring.....	Monday
Sandy Grove.....	Tuesday

He will need conveyance.

D. N. GORE.

Durham.....	Wednesday night May 9th
Eno.....	10th
Dutchville.....	11th
Cedar Grove.....	12th
Neuse.....	2nd Sun. 13th
Raleigh.....	Sunday night 13th

Oak Grove.....	15th
Willow Spring.....	16th
Middle Creek.....	17th
Sandy Grove.....	18th
New Hope.....	19th
Bethsada.....	3rd Sunday 20th
Hannah's Creek.....	21st
Hickory Grove.....	22nd
Reedy Prong.....	23rd
Dudley.....	24th
He will need conveyance.	

I. J. TAYLOR

Durham.....	Wed. night before 2nd, Sun. in May
Eno.....	Thursday
Mt Lebanon.....	Friday
Camp Creek.....	Sat. and 2nd Sunday
Dutchville.....	Monday
Tar River.....	Tuesday
Surl.....	Wednesday
Flat River.....	Thursday
Shiloh.....	Friday
Storie's Creek.....	3rd Saturday and Sunday
Ebenezer.....	Monday
Wheeler's.....	Tuesday
Prospect Hill.....	Wednesday
Lynch's Creek.....	Thursday
Harmony.....	Friday
Deep Creek.....	4th Saturday and Sunday
Gilliam's.....	Monday
Arbor.....	Tuesday
Country Line.....	Wednesday
Moons Creek.....	Thursday
Pleasant Grove.....	Friday
Lick Fork.....	1st Saturday and Sunday in June
Dan River.....	Monday
Wolf Island.....	Tuesday
Reidsville.....	Tuesday night.

He will need conveyance.

A. N. HALL.

Camp Creek.....	Tuesday after the 2nd Sunday in May.
Tar River.....	Wednesday
Dutchville.....	Thursday
Peach Tree.....	Saturday and 3rd Sunday
Falls.....	Tuesday after
Old Town Creek.....	Thursday

J. D. DRAUGHN.

Union, Surry Co., N. C.....	May 19and 20
Hogan's Creek.....	21
Cars Creek.....	22
Riders, Forsythe Co.....	23 and 24
Saints Delight.....	25
Hillsdale.....	26
Sardis.....	27
Pleasantville.....	28
Carter's School House.....	29
Wolf Island.....	30
Dan River.....	31
He will need conveyance.	

D. N. GORE

Wilson, Thursday night.....	April 19
Scott's, Friday.....	" 20
Creech's Saturday.....	" 21
Memorial, fourth Sunday.....	" 22
Goldboro, Monday.....	" 23

Bethany, Monday }	"	23
night and Tuesday }	"	24
Smithfield, Tuesday night.....	"	24
Raleigh, Wednesday night.....	"	25
Stoneville, Friday.....	"	27
Matrimony, Saturday }	"	28
and Sunday, }	"	29
Ridgeway, Va., Monday.....	"	30
Martinsville, Monday night.....	"	30
Leatherwood, Tuesday.....	May	1
Camp Branch, Wednesday.....	"	2
Reed Creek, Thursday.....	"	3
Pig River Association, }	"	4
Friday, Saturday }	"	5
and Sunday, }	"	6

I expect to be with Elder Gore from Stoneville to the Pig River Association.
F. J. STONE.

RECEIPTS.

- ALA.—By S W Easter 6.
 ARK.—J W Willis 1 50
 GEO.—C E Bennett 5 By Solomon Palmour 3
 IND.—J P Zion 1
 N. C.—By I H Harriss 4 50 By B F Aycock 3 J W Harriss 1 50 W F Barron 2 Mrs K L Pender 2 T H Hardy 2 Mrs Lucinda Taylor 1 G B Brantley 1 50 J T Manning 4 By Elder Isaac Jones 9 25 By A F Honeycutt 12 By J C Pittman 6 50 By R W Atkinson 13 50 J C Hill 1 50 By J A Bennett 1 50 G T Snipes 2 H O Trickland 1 50 Elizabeth Farmer 1 75 Dr N Anderson 2 Molen Luper 50 cents By Seth Woodall 2 By Elder Y I Chandler 8 50 By Dr J R Hester 3 By Elder B Greenwood 8 50 By B Hooks 12 By Calvin Atkinson 3 By B T Aycock 5 James Harriss 2 Mrs A A Bilance 1 50 H F Velverton 5 Elder McLenon Wright 2 W A Hall 3 By Mrs E A Harvy 2 Josiah Cox 2 O A Craven 3 J R Bailey 1 50.
 S. C.—J H Jollie 1
 TENN.—W R Speer 1 J B Mattox 3 Mrs M S Trobaugh 1 50
 * TEXAS—Elder W S Harriss 1 50

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FOR BOTH SEXES, WHITAKERS, N. C.
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Zion's Landmark.

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P. G. LESTER, Associate Editor.

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

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ZION'S LANDMARK.

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WHAT THINK YE OF CHRIST.

BROTHER GOLD :—Having been led by one whom you know to esteem you very highly in love for the "manner of spirit you are of," I feel the greater freedom in offering you for publication some thoughts on

THE MANHOOD AND DIVINITY OF CHRIST.

which I submit with profound reverence, hoping to gladden the hearts of many brethren and sisters in the Beloved, with the views of Him that strengthens me.

The question, "What think ye of Christ?" has been transmitted to us by himself, that the thoughts of many hearts might be revealed. Forty eight generations of christians in the four quarters of the globe have revolved the glorious subject in their minds, some in their hearts, and their conclusions have been preached and talked over in conversation and meditated in silence age after age, and still the question agitates the nations, shapes their destinies and gives tone to history. For his words die not but abide forever. "What think ye of Christ?" equally interests the "innumerable company of angels" whose Lord he became after his ascension to the right hand of the throne of the Majesty in the heavens.

At the outset it occurs that the prophecy of Isaiah—his name shall be called Wonderful—is still true. It is too wonderful for me; I cannot attain unto the full knowledge of all that that Name covers. Paul himself, who had seen him and from him received direct the

gospel which he preached and the things which he handed to the churches as 'traditions' to be delivered to succeeding generations of christians for their observance, admitted that even to him beyond controversy, "great is the mystery of godliness" in each of its six elements, every one of them concerning Christ, 1 Tim. 3: 15, 16.

Nor does the wonder diminish, but rather grows upon us when we reflect on the startling truth that by him were all things created, and for him and for his pleasure. He has therefore been the principal factor in universal history, angelic and human. If this thought be too large for us, let us go back only to "the beginning of the creation," we shall learn that the earth itself was built for him, his kingdom and his people; a consummation to be reached when the King shall say to his chosen ones, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How far back soever in our imaginations we push the time of that foundation. So that it is true, as the author of 'experience' concluded, "God never thought of man but with reference to Christ." It is clear then, all things arise in proof, that the most important question that can occupy us is—"What think ye of Christ?" The Samaritans who believed on him after seeing and hearing him for themselves, thought of him in no speculative way, but only as "the Savior of the world." And Paul seems to me to have wearied himself upon the subject at large, and finally said to himself anyway "He loved me and gave himself for me." And we are happy in the proportion of faith, when each

can say with weak or strong assurance, "Christ loved me and gave himself for me." Any religion with that personal application left out, is "a tinkling cymbal or sounding brass." Life itself is an intolerable burden, a torture and a martyrdom, to every soul concerned about death, judgment and eternity, who cannot through streaming eyes and grateful heart look up to heaven and say, Christ loved me and gave himself for me," even me. It is this feeling that gives, or that grows out of, "the peace of God that passeth all understanding."

Of the Manhood of Christ both himself and his Apostles took great pains that there should be no doubt among his people. "The Lord was made flesh," made of the substance and born of a woman, made under the law, that he might die in order to redeem them that were under the law, the man Christ Jesus: born of the seed of David according to the flesh; who in the days of his flesh with strong crying and tears; son of David, son of Abraham; the son of man, and many similar expressions, which the reader will do well to collect and memorize, settle the fact as a part of the one faith, that Christ came in the flesh like unto the children but without sin. Probably this is enough for us to know; still the human appearance of our Lord, to this day an open question, has more or less interested every child of God, and doubtless the Apostles were often questioned by brethren and sisters in their social hours as to his height, his make, the color of his hair and eyes, the expression of his countenance, his manners, his tone of voice, and the like; and the early christian writers have transmitted the traditions that had reached them, especially with a view to the right understanding of Isaiah 53, where it is said He had "no comeliness" or dignity of form, his visage was so marred, "there is no beauty in him that we should desire him, and we hid, as it were our faces from him." Matt. 13: 54, has been quoted as the words of persons despising his appearance. The apocryphal book of Esdras on the contrary, represents him as a young man taller than other men by his

head and shoulders. In the 45th Psalm he is said to be above the sons of men." His own saying, "For I am meek and lowly in heart," might imply that he was not low in stature. That Zaccheus climbed into a tree to see him, only proves that he himself was low in stature, a crowd being about Jesus. That his countenance must have had a commanding dignity of expression, and his eyes a heavenly brightness and benignity, it seems evident from the readiness with which his apostles followed him when he first called them, and from the soldiers going backward and falling on the ground when he turned and looked upon them the night of his arrest. And to this opinion I strongly incline, for Isaiah's words are more properly interpreted of the effect of his sufferings as "a man of sorrows and acquainted with grief," which must necessarily mar his outward comeliness and beauty of presence. It pleased God to send his Son among men in lowliness of outward form which could have nothing attractive except for those whose eyes were purified to see the hidden Majesty. It is certain the Jews had not the eyes to which Christ would appear lovely. Some have thought, with apparent good reason, that the Lord appeared in a lowly form unattractive to the mere carnal eye lest the minds of those taught should be distracted from the things said. It became the head of the church to pass his life in the flesh in the humble form of a servant, in a body of humiliation, that men might thereby learn to look for excellency not to the outward but to the inward and invisible. He himself again and again taught his disciples and the Pharisees that the true comeliness and beauty of man was in the inward not in the outward dignity. There are not wanting brethren and sisters who insist that they have seen the Lord in dreams or visions of the night, as I myself have, and they all believe they shall know him when they see him and their unanimous testimony is that he appeared to them not small, abject and deformed; but of typical manly beauty and dignity as is rightly applied in the words, "The Son of man" with

which he uniformly spoke of himself. These visions, however accounted for, since that christians now think of him very properly as truly a representative man as perfect in man as was Adam, for the Apostle speaks of him as the second Adam of whom the first Adam was the figure.

But when the children of God recall to mind the sufferings of their Lord from his infancy to his horrid death on the cross, they are at no loss to account for the strong words of the prophet that "his visage was more marred than the sons of men." It is matter of wonder to me that preachers do not dwell more minutely and elaborately upon "the sufferings of Christ." His agony, his vigils, his shameful reception by his own, the injustice of his trial and condemnation, the publicity of his crucifixion, his sympathy with an unhappy world, his bearing the dreadful curse for his people. What mind can grasp, what tongue can tell, what heart can hear unmoved, the unparalleled sufferings of the Son of God? It is the one chief topic of thought and wonder among the whole family of God, both in heaven and earth, and vast eternity will be filled with the recital of them. What must have been Paul's emotion when in contemplating those sufferings which it behooved Christ to endure, by virtue of the terms of the everlasting covenant, he saw himself embraced within the scope of the plan of redemption and said, "He loved me and gave himself for me!"

"When I was sinking down
Beneath God's righteous frown,
Christ laid aside his crown
For my soul!"

There was a tradition down to late in the second century that there were not only two forms in Him, one according to which all saw him, another according to which he was transfigured in the Mount, when his countenance shone as the sun (doubtless to give the three disciples who saw it some idea of his true and proper divinity, but that he appeared to each according as he was worthy, and being the same he did not

appear the same to all, and it is not unlikely that such a tradition might have been framed from the many thoughts of the many men who saw him through eyes discolored by the intense excitement of the times, and the prejudices of their several stand points. There is nothing now outside the New Testament record on which we can certainly rely, and we must be content to wait 'til that day when "we shall see him as he is." There will be plenty there to satisfy us as to how he looked when they saw him as he was.

Meantime we easily admit that at times there must have shone through his human countenance the brightness and Majesty of the Divine Life veiled by his flesh, and hence that by a look and a word he could draw to himself whom he would. And this leads me to consider

THE DIVINITY OF CHRIST.

As human as his mother, he was as Divine as his Father. But of this hereafter.

WM. S. SPEER.

A BONE OF HIM SHALL NOT BE BROKEN.

(John 19 : 36.)

DEAR KINDRED IN CHRIST,—I feel to have a desire, as I shall never see all your faces in the flesh, to communicate some of my thoughts through the LAND-MARK concerning the mystical unity between Christ and his church, endeavoring, if not deceived, to give such poor views as I have for the comfort of the dear children of God, and for the praise of him. From the subject I have under consideration while writing, I gather the thoughts that the church of Christ are all of the same parentage, and very closely connected by the ties of grace and gratitude, and for the confirmation of their hope of eternal life, God in his divine wisdom has given them exceeding great and precious promises, that all the combined powers can never separate them from the love of God, which is in Christ Jesus their Lord. In the beginning when God created the world we see that he created man also,

and he created him from the dust of the earth, but said it was not good for man to be alone, and caused a deep sleep to fall upon him, and while he slept the Lord took out one of his ribs, and the rib which the Lord had taken from man made her a woman, and brought her unto the man, and Adam said, this is now bone of my bone and flesh of my flesh. Now my understanding is, that the woman is part of the body of man before God in his divine arrangement had taken her from his side, for she was created in man, but after she had been wrought upon by the finger of God, changed so much from the former appearance, his plastic hand had completed the work, and she was presented to Adam to my mind the most beautiful object his eyes ever beheld, and he was willing to take her for a helpmate, and say for this cause, yes because she is bone of my bone and flesh of my flesh, for this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh, then there is a unity, a oneness between a man and his wife that to my mind was never to be severed, notwithstanding under the law, Moses suffered a writing of divorcement to be given, but from the beginning it was not so, and Paul in speaking in regard to the union between a man and his wife, said, behold I show you a mystery, but I speak concerning Christ and his church, and to my mind the mystery is this, that the church, the bride of Christ, bears the same relationship to him, that Eve bore to Adam. Paul says, for we are members of his body, of his flesh and of his bones. And I verily believe that every child of God was chosen in Christ even before the foundation of the world, and they will all be wrought upon by the finger, or power of God, drawn or presented to Christ by the operation of the Holy Spirit, owned and accepted of him as his bride, acknowledged to be bone of his bone, and flesh of his flesh, and for this cause, for the love he had for his bride, he was willing to leave his Father, to leave the courts of glory, to leave the presence of angels, come down to a world of sin and sorrow, to

cleave to his wife or bride, that they might be one, then the oneness is the same, a bone of him shall not be broken, because there is no power able to do so.

The Roman soldier was not permitted to break a bone of the dear Savior while hanging on the tree, although it was their custom, and may have been their desire to do so.

But it was not so ordained of God, for he declares the end from the beginning, declaring his counsel should stand and that he would do all his pleasure. Then a bone of him shall not be broken. Oh dear kindred in Christ, how we feel to rejoice in Christ the great head of the church for our eternal salvation, feeling to have an humble hope that we are bone of his bones and members of his body, and having the word of truth, that if we are, that death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. The great captain of our salvation is Lord of lords and King of kings, has conquered all our enemies, has purchased our redemption upon the cross, has ascended up to glory to make intercession for us. Oh was ever love like this, what consoling words fell from his lips, as I live ye shall live also. Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory.

He prays for them, having loved his own he loved them to the end. Yes even your life is hid with Christ in God, so then a bone of him shall not be broken, afflictions, persecutions, trials and troubles may come, the adversary with all his legions shall assail you, yet your eternal life is in Christ, for he says, I in the Father and the Father in me, I in you and you in me, the unity is complete, no man, no power on earth, or under the earth can separate Christ and his church whom God hath joined together. But that is not all, oh no, if in this life only we have hope in Christ, we are of all men most miserable, but glory, hon-

or majesty and power to him who has given us a hope that reaches beyond this world of sin and death, to that bright world of peace and joy.

Oh dear kindred in Christ, when I think of the joy that awaits the dear children of God, which eye hath not seen, nor ear heard, I can sometimes look forward with bright anticipation to that great day, when all the blood washed through, when all the body of Christ, without the loss of one of the members will be admitted through the pearly gate, to walk the golden streets, to wear a crown of glory, to sing praises forever to him who has loved them and gave himself for them.

Oh dear brethren and sisters, may love and peace abound, and may we live as becometh the saints of God, may our walk be upright, our conversation Godly, may we be as the wise Virgins with oil in our vessels with our lamps, waiting for the coming of the Bridegroom, is the prayer of your unworthy brother, if one at all.

G. A. REID.

AID SOLICITED.

ELD. L. H. HARDY, DEAR BROTHER—We, the members of the Primitive Baptist Church, five in number, living in Morehead City, have agreed to solicit the aid of the brethren and friends of the Primitive Baptist cause to assist us in erecting a small meeting house in this place for the purpose of our ministering brethren to preach in. It is seldom that we hear any gospel preaching, owing mostly to our not having a house of our own in which we can with freedom invite our ministering brethren to preach.

We the Primitives of this place are old and feeble, (with one exception) we have not the health and strength sufficient to travel on foot ten miles to Newport, our nearest Primitive Baptist church, and the hand of misfortune is bearing so heavily upon us that we very seldom have means sufficient to pay our traveling expenses.

There are several in our section who have left the churches, to which they

previously belonged, who seem to be seeking after the truth as it is in the Lord Jesus Christ. We believe that if we had a Primitive Baptist church in this place and our brethren would visit and preach for us occasionally there would soon be some ingathering in the church. Should any of our brethren and friends feel willing, of a ready mind, to contribute to the above named cause, they will please place their donations in the hands of Eld. L. H. Hardy, of Newport N. C. and they will be joyfully received by us. We believe we can get a little help in this section if the house is once started. A small house say 24 by 36, sufficient to shield us from the sun and wind is what we desire.

If the little mole hill which we are attempting to erect should be accomplished, we feel to pray it may eventually rise to be as it were a spiritual mountain full of grace and truth where our rising generation may seek refuge from the raging blast of error which is now sweeping over our country. We are not a people to despise a day of small things. We desire the prayers of the household of faith for our temporal as well as spiritual welfare. Yours in christian ties. Signed, Hezakiah Wade, Martin R. Willis, Sidney Mason, Alice Wade, Sibil Piner.

To all who may read the above, I would say that I truly believe it to be a call of charity. Now we either have to preach in a private house, the rooms of which will not conveniently entertain the congregation, or we have to borrow the use of the Arminian houses, then have remarks made about us for preaching in them and not going to hear their preachers in return, and these things are unpleasant.

I believe that anybody donating to the above call will be heeding a call of charity. Affectionately.

L. H. HARDY.

A FEW THOUGHTS.

DEAR BROTHER GOLD:—If you will not consider that I am trespassing upon you, I will trouble you with a few

thoughts this dreary day. Another new year has rolled around, and I feel like I wanted to greet you and all the household of faith. Your many kind admonitions and instructions given in the LANDMARK to the believer in Christ, and the manner in which we should know them who are called from darkness into his marvelous light, has caused an impression I hope on me to drop you these scattering thoughts by way of remembrance to you and all the household of Faith.

Although we may feed and feast upon your wise and deliberate counsel, which is comforting and consoling to a wayfaring Pilgrim, while he is hobbling along through this dreary land, yet the thought arose, will all your good counsel relieve of the discharge of our duty towards God and our fellow man? I trow not. Should we not lay aside the things that do so easily beset us, and look to Jesus the author and finisher of our faith, to enlighten us and teach us in spiritual wisdom that we may grow and thrive thereby, and let our orderly walk and godly conversation show to the world that we are not of the world. This leads my mind back to early life when I hope the Lord opened my understanding to see myself a sinner of the deepest die, and unless something was done I should soon be banished into an awful eternity where the worm dieth not, and the fire is not quenched. O my soul, although it has been a good while ago, while memory lasts I shall not forget the many lonely nights and days, and the many tears and cries for mercy I passed in trying to search out wisdom, but with all my toil and striving I failed, and had to fall as a babe at the feet of Jesus, and there lay for a long time waiting for the troubling of the water. Finally a good Samaritan passed by I hope and said, wilt thou be made whole. Now there was no more sorrow for joy, all creation seemed to be in obedience and bespoke the praises of God. Jesus all the day long was my joy and my song. O that every body would praise him. The heavens declare the glory of God.

Brother Gold, do you not like to cul-

tivate these goneby days &c. My mind seems to be relieved, and I have written this hastily. I shall be much pleased to see you here.

A. REED.

Winston, N. C.

EXPERIENCE.

DEAR BROTHER GOLD, — I have concluded to write you a few lines in my old age.

I was 82 years old the third of this month. I have been a Baptist over 53 years. I want to write to you and the dear brethren and sisters, how I understand eternal life. Paul in writing to the Ephesian Brethren that you who were dead in trespasses and sins hath he quickened. I understand that we have eyes and see not, ears and hear not, hearts and understand not spiritual things. Eternal life was given us before the world was in Christ Jesus.

The children that the Father gave him are partakers of flesh and blood. The first Adam was of the earth earthly, and the second Adam is the Lord from Heaven, a quickening Spirit. Now I understand there are five graces treasured up in Jesus, the first is eternal life, by the quickening of the dead faculties of the soul, which gives eternal life. The second is eternal light, the third is true repentance, the fourth is true faith, the fifth is everlasting love. Now right here true repentance begins with true faith.

The poor creature sees that holy law staring him in the face, saying pay what thou owest. The poor child offers up all that he has, but God does not accept it: for all his works are mixed with sin. God cannot look upon sin with the least degree of allowance, and this cuts him off. He sees no chance for him. Here is true repentance toward God. He cries to God to be merciful to a poor sinner. Lord save, I perish, and he cannot get any further.

Like the Children of Israel when Moses was leading them out of the land of Egypt, when they came to the Red Sea they could not see how they could escape.

the Red Sea before them, the mountains on either side, and their enemy behind them.

Moses told them to stand still and see the salvation of the Lord, and Moses was told to stretch his rod over the sea and it became congealed. Here we see the power of God. Then they made their escape from their enemies, and the women with their timbrels and instruments played and danced for joy. Here is an earthly deliverance. The poor soul that is crying to the Lord for mercy cannot go forward, neither to the right nor the left, neither can he go back for his enemy is there: for he has to wait for the power of God to open the way. Here sin, darkness, and condemnation are banished.

Here light, love and liberty spring up. Now the poor soul comes in full possession of the true faith, and for the first time sees Jesus who is the end of the Law for righteousness to every one that believeth, and gives all the glory to God, and takes none to himself.

Brother Gold, there was never a child born without a father and mother.

God is our Father and new Jerusalem above which is free the mother of us all. I understand that all the children that the Father gave to the Son are born in the spiritual kingdom, for ye are a chosen generation, a royal priest-hood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called us out of darkness into his marvelous light.

GEORGE HUFFMAN.

Drifton, Tipton Co. Tenn.

MEDITATIONS

"The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Matt. 20: 28.

This text and many others of like import have lately impressed me with a deep sense of the great and unfathomable sacrifice made for sin. The child of God who contemplates the privations, sufferings, betrayal, death and triumphant resurrection of the lowly Nazarene, he who was a "Man of sor-

rows and acquainted with grief" is lost in profound wonder and admiration and is ready to exclaim

"Amazing grace, how sweet the sound,
That saved a wretch like me."

By your kind permission I will try to pen some meditations surrounding the last sorrowful days of the Saviour's mortal existence while a sojourner in this vale of tears. It is notable in his discourse how often he refers to himself as the Son of man. This is in harmony with the plan "Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Jesus had spoken of himself in this sense to his disciples. They were in Perea east of the Jordan, and his discourses began to take a deeper tinge of sorrow as they slowly journeyed towards the city of Jerusalem; where he knew was soon to be enacted a scene at which earth and heaven would be veiled in darkness. The hour of his betrayal, arrest, mock-trial and cruel crucifixion was approaching apace. The year was A. D. 30. The shadows of impenetrable gloom were gathering around this mysterious being whom these chosen men had been called to follow. Jesus, as if desirous to be alone with his own thoughts, walked apart, ahead of them. Uncertainty, a sense of dread and amazement took possession of these faithful and sincere followers, and yet all but one clung to him with a faith only inspired by the spirit of their devoted Master. Judas with sinister look and covetous heart, and conflicting thoughts has given up all hope of earthly preferment, wealth and exaltation through the Christ whom he now regards with sullen chagrin and ill-disguised disappointment and despondency. Sad and mysterious thoughts and forebodings come to all of them. Jesus was leading the way—they followed with trembling steps. At last he took the twelve aside to himself and explained to them more fully and plainly the prophecies concerning himself. His words were most pathetic and touching, and

yet to these simple and confiding men they were, in part at least, incomprehensible and mysterious. He said: "Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, scourge and to crucify him; and the third day he shall rise again." They must, though appalled bewildered, have understood the literal import of these sorrowful words. And yet they could not bring themselves to a full realization of the dreadful fact. But when the awful hour revealed the heart-rending scene they remembered his words and rightly applied them. We cannot contemplate Judas in this group without shuddering at the sight. He is numbered with the twelve disciples; yet treason, betrayal and murder lurk in his heart. But we remember these were in the plan, for he was raised up for this purpose. But can he not yet profit by his apostleship? Nay, verily, dark and ominous clouds hang over the company. One passively harbors the ungodly suggestion and passions of the father of lies. Even James and John, faithful and true, were for the time overcome by carnal desires and over-reaching ambition. Think of these sons of Zebedee and of Salome, from being fiery zealots, sons of thunder, come to be sycophants and plotters that they may reach a lofty niche in the temple of fame. Salome with the consent of James and John makes the selfish request for the promotion of her sons. She came humbly, "worshipping him" and made this strange request:—"Grant that these, my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom." O, the depths of a mother's love! Doubtless it was this with too great worldly ambition which prompted this otherwise prudent woman to seek this preferment for her sons. For be it remembered, that at that time the followers of the meek and lowly Nazarene believed his mission was to restore the kingdom to Israel over which he was to wield the sceptre; while he and they were to rule the Gen-

tiles with a rod of iron. But Jesus does not rebuke the mis-guided woman, but addresses her thus, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him we are able. And he saith unto them. 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine (as the Son of man) to give, but it shall be given to them for whom it is prepared of my Father. It had been an hour of temptation to all of his followers. Even Peter perhaps was beginning to be tempted with doubts. Jesus at this dark hour looks upon Salome and her two sons with a pitying tenderness and love that brings out his divine nature in all its transcendent glory and beauty. Inexpressible sadness, mingled with love and pity flow from the heart of the Son of man as these words are spoken. Jesus is overwhelmed with the burden upon him. He is weighed down with the sin of those for whom he is soon to be a ransom. Behold the Lamb of God bearing the sins of many. His heart is full of divine love, tenderness and pity, but the request of the mother at the suggestion of the sons only the more clearly serves to show the priceless sacrifice soon to be suspended between earth and heaven. The way he is going is towards the valley of the shadow of death. His agony is upon him. His baptism of blood hastens apace. Can James and John indeed drink the cup he must soon drink and be baptized with the baptism with which he is to be baptized? Oh, weak and self-confident human nature, thy name is indeed frailty. They shall indeed suffer and die, but it is not appointed unto them to sit, the one upon his right hand, the other upon his left, where he sits King of kings and Lord of lords, on the throne of his glory. It is hard to recount these sorrowful scenes and not weep over them. For Jesus wept, James and John asked without knowledge. In this they erred. But it was the weakness of the flesh, How often is the child of God made to

feel the application of Jesus' response to Salome, "Ye know not what ye ask." Do not his saints often pray for impossible things? things which God in mercy withhold from them for their good. These three, Salome, James and John, had gone to Jesus when he was communing alone. The other disciples soon learned the facts and were indignant at the two brethren. This was natural. Envy and jealousy are ever ready to enter when whetted up by the serpent. But Jesus turns away the anger of the others by the gentlest lesson of forbearance and love. The glory and consciousness of his great mission never forsook him in the shadows of the deepest gloom. He came to offer himself as a sacrifice for as many as the Father had given him in the covenant of grace entered into before the world was. For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. To these the acclaim is given, "Open ye the gates, that the righteous nation that keepeth the truth may enter in."

(To be continued.)

H. S. STIPP,

Watsonville, Cal.

ELDER P. D. GOLD — DEAR EDITOR — I feel a desire to tell you what the Lord has done for my soul, though it is with much fear of doing wrong that I make the attempt.

Serious impressions about my sinful condition began at an early age. When mother would speak of that awful day of judgment, where all the wicked people would be burned and the righteous people saved, I asked her if I would be burned. She answered those that died in their sins would be lost. I asked her what I had done to be punished for. She said, 'you were born in sin, and unless you are born again you can never enter the kingdom of heaven.' How could that be? Every time I would think of what she said, I would feel miserable, but such feelings would wear off, thinking that I would do better as years advanced.

In a few years a protracted Methodist meeting came off. It was my de-

sire to go, thinking then was my time to do better. My attention was given to what the preacher said. He invited all the sinners that wanted the prayers of the christian people to come forward and kneel down at the front seat. Thinking I needed the prayers worse than any one else, I went up and knelt down and tried to pray to God to forgive my sins. I went to the altar several days and nights, and was in great trouble and distress, my weeping was such I was told by the one that was talking to me that my sins were pardoned, and to go and tell my friends. So I got off my knees and sat on the bench, but did not feel like going to my friends. After I got through weeping I felt better. The meeting soon closed, the preacher called for all the converts to come forward and join the church. I hesitated awhile. The preacher said it was wrong to live out of the church. So I went up and joined, and was sprinkled. My mind soon became dissatisfied, but did not tell any one. I thought if all christian people felt like me they were miserable. My marriage was a short time afterward. There was no peace for me only when asleep. I kept thinking I would try to pray to God to relieve me, but kept putting it off feeling I was the greatest sinner there was. Oh such a miserable creature, feeling like if I died in that condition I would be lost. Nothing was any pleasure to me. I kept putting off praying until the fall of 1879 when I could not stand it any longer. My praying was to Jesus to relieve me of the heavy burden. My prayers were to him night and day. After my family would go to bed, I would go out and kneel down by the side of a tree, and raise my eyes to heaven begging Jesus to have mercy on me. It seemed like I was such a great sinner Jesus would not hear me. I would get up and go back in the house and go to bed with an aching heart. It would be so long before sleep would come. Thinking about my lost condition, my tongue cannot express my feelings. My burden was so heavy sometimes it would almost choke me. It appeared to me every one felt easy, while I was loaded

down under such a great heavy burden of sin. It seemed my heart could not stand it much longer. Oh, so miserable, it seemed my prayers did not reach the top of my head.

—One day while in the house with my little babe sitting on the floor my heart was calling on Jesus to have mercy on me. I dropped on my knees, and if ever I prayed in my life it was then, begging Jesus to relieve me of that heavy burden, and renew me with a new heart, willing to forsake everything for him. I said here, Lord, I give myself to thee, 'tis all that I can do. I was soon lifted up from my knees with my voice sounding to heaven in praise to my blessed Saviour. I walked the floor slapping my hands and praising him at the top of my voice, wishing every one felt as happy as I did, so they could help me praise him. It seemed I could not praise him enough by myself. When I got through praising Jesus, that heavy burden was gone, my heart felt so light it did not appear to beat. Dear Editor, I cannot express the pleasant feeling in my breast. My love went out to everybody.

The next morning I walked out in the yard rejoicing in my heart and felt that my desire was to get nearer to Jesus. I walked a distance from the house and sat down on the ground lifting my eyes to heaven and said, Oh blessed Jesus I never can praise thee enough for what thou hast done for me. I commenced laughing and could not stop. I told Jesus he was smiling on me. I said, oh, the angels are smiling on me too. I laughed and laughed, never enjoyed a laugh so much in my life. I felt like I was willing to give up everything right then and go to Jesus. It seemed I never could content myself away from him and did not want to live in this sinful world any longer. My way had been buried in sin and sorrow so long. As soon as relief from my heavy load of sin came my desire was above everything to see a Primitive Baptist preacher. I have never joined any church since I professed faith in Christ. It is my earnest desire to live with God's people. Can one like myself ever be

satisfied away from them?

My heart is full of love to all of God's people. I felt like I must write this letter, and I hope it will prove a blessing to me. If I am doing wrong, may the Lord forgive me; if deceived, may he undeceive me before it is too late.

SALLIE J. WHITE.

Parly, Caswell Co., N. C.

Remarks.

Our friend has been once beguiled to join a denomination when she was unprepared, and suffered much from that step. One of the troubles of this false zeal of denominations to get numbers sometimes does harm by entangling a vessel of mercy that afterwards suffers so much in being deceived in that way.

But our friend, I feel assured, would do well to live with the Primitive Baptists. She will find rest to her soul by taking the yoke of Jesus, and a home in uniting with the people she loves.

P. D. G.

IN THE FURNACE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I love to compare my faith with those who drink at the fountain head. One sentence in brother Lester's editorial (Sept. number) served as a hearty repast. It was this, surely to be a christian is a mysterious realization—a glorious vision. When I compare the troubles of earth to the hope for joys of heaven, my spirit grows weary for the realities. How sweet to have the witness within. My call was so sure, my deliverance so sweet, my many visitations from the comforter, make me hope I number with the favored few. Called by a voice low and sweet, perfectly audible, "Thou art consecrated to follow Christ," I tried to follow him by all the good works I could do more than a year, but found no relief for past offences. I prayed with all the earnestness of my heart for forgiveness. At last I lost all hope, I saw the earth open

beneath me, I saw the darkness below, the very entrance into torment, felt that I was hanging over the abyss, and nothing but the mercy of God to save me. In a moment I was carried on wings of love to regions of light. I was clothed in spotless white, surrounded by a light not like anything I ever beheld, though in the night, my burden gone I knew no sorrow then, I was just as happy as I wished to be. "Saved by grace alone." Never 'till that moment could I appreciate the sweetness of the song.

How lost was my condition,
Till Jesus made me whole;
There is but one physician,
Can cure the sin sick soul.

Next to follow him was in the watery Grave. After baptism I thought my troubles over, that my soul would be wafted on wings of love to my eternal home, but alas, how different. I found three enemies to oppose, the world, the flesh and Satan, the world to fear, the flesh to deny, Satan at every turn to tempt and decoy, sometimes tempting me to curse and swear, a thing I never did in my life. Ere long he had me in doubts as to my fitness for the church. I was in darkness and trouble several days, but a ray of light shone which dispersed the gloom, with words of comfort, "We know we have passed from death unto life because we love the brethren."

At one time on awakening from a quiet slumber, the tempter said, I had sinned against the Holy Ghost. The suggestion was so sudden, and with such power I believed it. I raised up on the bed to awake my friends, and tell them I should die soon. It really seemed I was smothering for breath, the thought was so terrible. At that moment something whispered, pray first.

When I found myself clothed in humility at the feet of Jesus my terror left me. I have always found him a help in the time of need. He does not at all times answer my petitions at my request, but if he gives me a will to be resigned to his will has he not heard me? On one occasion when struggling

almost, it seemed to me, between life and death to be resigned to his will, it was in giving up in death a devoted husband, the comforter appeared in a most striking and mysterious manner with words of comfort, "That this was the fiery trial through which my soul was to pass, to fit and qualify it for heaven," I felt *amen to his will*. Since he in such a trying moment had reassured me of his love, and strengthened my hopes, I could kiss the chastening rod, I could bear poverty, trials and afflictions with patience. When trials come and the clouds of adversity are in view, I remember the refiner is at work, and feel that it is consuming the dross of nature, out of which I hope to come forth as gold tried in the fire. If so I believe I shall wear the same spotless white I wore the night I was taken from the door of everlasting woe—to bask in the smiles of a Savior's love. He is my all, I feel the need of him every moment I live.

May the Lord bless you in scattering words of comfort to the depressed in spirit, the hungry and thirsty. To me the LANDMARK serves as a looking-glass to the soul. I see myself on various pages.

I have been a member of the Baptist church 28 years, and the mother of eight children, a widow of six years. Will you not feel under obligation to remember me at a throne of grace.

DEAR BROTHER GOLD,—I send you for publication a vision, which sister Susan A. Harrell had some time ago. She told it to me and others, and I asked her to write it out and send it to you for publication, thinking it would be comforting to the household of faith. Your Brother in hope.

M. T. LAWRENCE

Hamilton, N. C.

VISION.

There appeared before me a little narrow path with white sand in it, and the track of a man who had walked there barefooted. I said "his track I see, and I'll pursue this narrow way

'till him I view." On my left side was a walling, and on the other side of it was a broad path that looked dark and gloomy. A great many people were going up the path laughing and talking. I looked to see where they were going; and I saw an old tree all bent over with an old framed church full of people leaning against it. They were both trembling ready to fall, and over the door I saw these words written in black letters. "Here is the way of false religion." I felt sorry to see what their end would be. So I turned from the walling and said, Lord how glad I am I hav'nt got to go there, I will seek him whom my soul loveth, and looked for the track I had been following.

The sand had turned to a bright, shining gold, and on each side of me was a high stone wall, so high I could not see over it. Then I changed. As it seemed this old body of flesh and bones was taken away, but still it was I. Then I had on a long white robe with a crown on my head, and gold slippers on my feet. I said, this is the golden street, but his tracks like his ways are all paved in gold.

In front of me was a large rock, on my right hand planted in this rock was a large green tree with broad leaves on it, and there by it stood a white stone building, and this narrow pavement I was in led to the door which was open, and over it was written in letters of gold, Here is eternal life and you shall never die. I said, here is the tree of life, and here is heaven my happy home.

Then just above this building I saw some pure white doves flying round and round in a circle. I thought they were angels, for I said, come little angels and shelter me with your wings. One of them flew to me and lit on my right shoulder, then it raised its left wing so it sheltered one half of my head.

I wanted to talk to him and said, Brother Lawrence baptized me and I wish he could see what a happy home the Lord has prepared for me. I thought I will call him and said, "Bro-

ther Lawrence." The little dove said, here I am. I turned my eyes to the dove, and there on my shoulder was brother Lawrence, a pure white angel. I raised my hand and said to him, see what a happy home the Lord has prepared for me. He said who prepared it; I said, Jesus Christ the Son of the living God. He said, did'nt Christ say, that my life and your life were in him life everlasting. I said yes, and why can't we go in and enjoy it now. He said we must wait for the coming of Christ. When he comes he will carry us in.

I laid my head on the dove's breast and said, Lord, may I be ready when you come. Then he raised his right wing and I for one happy moment sheltered beneath his wings. I felt prepared to enter in that lovely place, but Christ had'nt come, and it all went away.

BROTHER LAWRENCE,;—I have tried to write the vision just as I saw it, with every word I said, and what was said to me. You are welcome to do as you please with it, for you were the only one I thought about while looking on this lovely scene, and you were the only one that came to me.

I am too poor or unworthy to have my name with yours at home or abroad. I thought the day I was baptized was the humblest day of my life, but it seems nothing compared with now.

SUSAN A. HARRELL.

ELDER P. D. GOLD,—DEAR BROTHER—You will find enclosed one dollar for Brother Hassell. I do not feel right to keep the History for the small sum I paid for it, and know he has lost so much to get the History up. I feel that if all the Baptists would throw in and pay the debt they would not do any more than pay their own debt, for it is nothing more than the debt of all Baptists that have the History.

Is not the Kehukee Association responsible in one sense for this debt? I do not mean they should pay the whole debt, but should be first to see that it is paid, and relieve Brother Hassell. I hope one will not wait for another in this work. Yours etc. L. WALSTON.

ZION'S LANDMARK

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

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

VOLUME XXI No. 14

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Editorial.

A PICTURE.

The following is copied from the *Biblical Recorder*, which that paper selected. When Editors select pieces it is because they please them well.

Yet when we state that the Missionaries depend on money to save souls with, and state that they claim that many heathen are perishing because the people will not give them money that they may send the gospel to the heathen, they reply that we misrepresent them, and lie on them, and do them great injustice.

The church of God is not redeemed with gold, or silver, or any such corruptible things, but with the precious blood of Christ.

The preachers whom the Lord sends out are supplied with needed blessings according to the power of God in Jesus. Freely ye have received freely give.

But the Missionaries have heaped to themselves many teachers or preachers by their schools, money &c. Now these preachers want a job, hence they are ready to go and save the heathen, and so anxious to go if they just had the money.

What a pity the Missionary Baptist

denomination, who say they believe these things, yet are so covetous that they have got hold of the Lord's money, and will not let him have it so that he then might be able to save the heathen. Truly a bad, covetous set of robbers they are. P. D. G.

THE LORD'S MONEY—WHERE IS IT ?

"The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of the doors into the heathen world. But all the doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field; this era is also about finished. Men and women are knocking at the doors of our Missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the gospel of love. Some go out at their own charges; some are waiting for opportunity to go out, and hundreds are preparing for the work.

Golden opportunities offer in Japan and China and Burmah and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? the Lord's people. It is they who withhold it. He has given them in a bundle. He has supplied their every want. He has bestowed so liberally that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld through ignorance or avarice: Wot ye not, O christian people that the Lord hath need of his money? Look around you! The harvests are ripe, the reapers are ready; all waits for you! The Lord of the harvest waits for the reapers, the reapers wait for you.

The world never lay beneath the Cross as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fullness of the time has come. To wait now is to trifle with God and with the great work he has opened before us. The conversion of the world will be sadly delayed unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our Missionary treasuries.

It is idle to pray for open doors, for the increase of the Missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.—SELECTED."

ELD. P. D. GOLD; DEAR BROTHER,—If it is not asking too much of you, and you have any light on the scripture in Revelation 20 chapter, 4, 5, 6, verses, you will please give your views in the LANDMARK. Your brother in Christ I

hope,

LEVI WALSTON.

"And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped 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." &c.—Rev. 20 : 4, 5, 6.

How much do we know of an unfulfilled prophecy? Nothing. We must wait until a prophecy is fulfilled in us before we can know its meaning. We know that satan still deceives the nations, and that therefore he is not bound, for during the time he is bound he will not deceive them. One consolation is that he does not deceive the church of Christ, or the believer in Jesus, but it is the world that he deceives.

We know also that the Lord God binds satan, when it so pleases him, and that satan has no power of resistance against the Lord. When Jesus was on earth he would not suffer unclean spirits to bear witness in his favor. He suffers satan to bear witness against him. This satan is allowed at all times to do. But when unclean spirits cried out in the days that Jesus was on earth saying, we know thee who thou art, for thou art the Son of the Most High God, Jesus rebuked them and bade them hold their peace. Jesus is not in need of the testimony of devils to strengthen his cause. Nor is it any good sign now to see or hear one advocating the cause of Jesus whose life is not a good one. I have known men to talk in favor of salvation by grace whose walk is bad, who are corrupt in their talk and walk. It would perhaps be better if such men would hold their peace.

The souls of those that suffered or had been beheaded for the word of Jesus, and those that were witnesses of

the truth of Jesus, and that had not worshipped the beast, nor his image, nor received his mark in their foreheads, or in their hands, occupied thrones, and lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection, and blessed and holy is he that hath part in the first resurrection.

The rest of the dead know nothing of this, nor do any know what this is, save as it is shown unto them. We know nothing of a resurrection life by nature. John saw this by revelation, and only in that way can it be known. There is now in the spirit or understanding of the child of God a reigning with Christ on his throne. For he that overcomes the world reigns with Jesus on his throne. Set your affection on things above, and not on things on the earth, 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 here is a special resurrection, or the first resurrection. John sees the souls of them that are beheaded. In the resurrection there will be no ignorance, no corruption, no darkness. Each one beheaded for the witness of Jesus had special pre-eminence, in the sense that they reigned with Christ a thousand years.

What time that thousand years means none of us know. With the Lord it is as one day.

After these shall reign a thousand years with Christ, satan shall be loosed a little season, and shall go out to deceive the nations that are in the four quarters of the earth. Satan cannot go out to deceive the nations, nor to distress a child of God, only as the Lord

offers it. He could not even enter into a herd of swine except as it was suffered him to do so. Satan cannot go beyond the word of the Lord, or beyond what God purposes. It is the nations of the earth he goes out to deceive.

This is his work. He is a deceiver, a liar, and the father of it. He gathers up the enemies of truth to fight against the God of heaven, and to oppress the people of God. For they gathered and encompassed the camp of the saints and the beloved city. The efforts of false religion are against the true religion.

Immense numbers of nations or Gog and Magog, which includes all the nations of the earth, even from the four quarters of the earth, are gathered together. For all the world shall wonder after the beast, and the image made unto the beast. For there is a worship among mankind everywhere that is of the earth and corrupt after its kind.

Satan gave his power to a form of religion, that is, he has his angels or ministers and his worship. His doctrines are the exaltation of the creature, and accusing God of injustice. He said to Eve, 'ye shall be as gods knowing good and evil, and saying, God doth know that in the day ye eat thereof ye shall not surely die. He still preaches such things. His preachers therefore preach the goodness and power of man, and hence they oppose, and make war upon the servants of God. The master piece of satan's work is to get up a form of religion or worship called the synagogue of satan, in which he has a grand display of wealth and worldly learning, and an image or a representative of power and glory which all the world wonders after and worships.

The false prophet is the spirit of lies

found in his worship. For he is an imitator, and hence a deceiver. He knows what will please and deceive mankind and thus decoys the whole world.

Fire comes down from God out of heaven and devoured them all. He that setteth on the circle of the heavens shall laugh when their fear cometh. Fire comes down from heaven. How fully God has all the power, for he is above all. Fire is the element to destroy and consume. In the olden time water destroyed the world that then existed. But in the gospel fire consumes all that are not of God. It burns up the chaff. It tries men's work, the wicked—satan, the beast and false prophet. The sea, or water, shall give up its dead, and all whose names are not found written in the book of life are cast into the lake of fire and brimstone. They are first judged out of the things written in the books concerning their works.

The judgment is just. Men will receive according to their works, whether good or evil. When the books are opened then they shall be judged according to their works. Men's works are bro't up and judged according to the things written in the books which cannot forget or wrongly record their deeds. All things are naked and open before him who sits upon the great white throne of judgment.

By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin. The works of men in the flesh is what is condemned in the books, and when these books, all the books, are opened, then the judgment shall be executed, and all false worshippers shall be cast into a lake of fire. This is the second death that hath no power over those whose names are written in the Lamb's book of life. The

book of life contains all the names of those saved in Christ Jesus, and by his blood. These satan could not deceive, for they overcome by the blood of the Lamb and by the word of his testimony.

P. D. G.

FORM AND SIZE.

There is not one word in all the New Testament descriptive of the shape, size, form, or appearance of Jesus, as a man, nor that of a single apostle, or of any other man.

P. D. G.

VIEWS REQUESTED.

ELDER P. D. GOLD:—You will greatly oblige a reader of the LANDMARK by giving your views of Heb. 6 : 4—6. Respectfully,

R. E. LONG.

Remarks.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the power of the world to come,

If they shall fall away to renew them unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6 : 4, 5, 6.

The Epistle to the Hebrews, or holy brethren, partakers of the heavenly calling, sets forth the sublime glories of the everlasting priesthood of Christ, who is the spiritual Melchisedec before giving the Old Testament and the glorious Son of God of the New Testament.

The Old Testament or law made nothing perfect, and was given to show that nothing man could do, nor what all men could do, could in no sense perfect man in the flesh, but Jesus coming by a new and better Testament and in a tabernacle not of this building, or a body not of the earth earthy, but of good things to come, nor by the blood of bulls and goats, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for

us.

But the writer to the Hebrews says they are dull of hearing, and have need of milk, and not of strong meat, for every one that useth milk is a babe and unskillful in the word of righteousness. But strong meat (Christ crucified and risen in his glorious true character,) belongeth to them who are grown, and of full age to discern both good and evil, because their senses are exercised thus. What is strong meat if it is not this, to know know Jesus Christ in his true character crucified and risen? There never can be any knowledge beyond this, or better than this. There is nothing, can be nothing, any better nor stronger than this, and no growth can ever put one beyond Jesus or above him. The tenderest babe is saved in him, the strongest giant never can go beyond him.

Perfection therefore is in Jesus, and nowhere else. The law made nothing perfect, but the bringing in of a better hope did, by the which hope we draw nigh unto God.

How foolish to turn away from Christ to the weak and beggarly elements of the world for perfection. The law is done away, ended, fulfilled in Christ, satisfied in him.

Until Jesus came in the flesh the law was our school-master. In the night we use lamps, candles, or such lights as men supply us with; but when the sun rises in the day all such lights are obscured and disappear.

The law reflected the coming of Jesus as the stars and the moon of the night, but when Jesus, the true sun, rises with healing in his wings, and God shines in our hearts in the face of Christ the true light, then the darkness is passed and the true light shines.

Leaving the first principles (types,

shadows, figures) of the law or first testament, which foreshadowed the coming of Jesus, (such as the doctrine of washings—baptisms—such as the Jews used in their sacrifices under the law; and of laying on of hands, as when the priest or worshipper laid his hands on the sacrifice offered under the law, and confessed his sins; and of resurrection of the dead, which was typified in the incense going up from the sacrifices towards God; and of eternal judgement, or that constant or eternal judgment symbolized under the worship of the law, wherein the children of Israel were continually being brought into judgement and a confession of their sins day by day, and year by year,) let us go on unto perfection which is alone in Christ Jesus the lamb of God that taketh away the sin of the world.

And this will we do if God permit. The word permit here means more than merely to suffer or allow one to do what he desires to do, but could not unless liberty were granted to him; but it means that God working this in us, or working in us that which is well pleasing through Jesus Christ, making us perfect in every good work to do his will.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

He means this, that if, after one has become a child of God in manifestation, he should fall away it is impossible to renew him again unto repentance. Because Jesus is crucified afresh to him

and put to an open shame. None but Jesus can save a soul; if therefore Jesus cannot save one who can do so?

He does not mean to say that such an one can fall away and be lost, but that if it were possible for such a thing to be done that it would then be impossible to renew him again unto repentance, seeing that it would crucify Jesus afresh and put him to an open shame. It would be saying and showing that the one sacrifice of Jesus was not enough, *that Jesus is a failure, that his blood does not cleanse from all sin nor is his obedience perfect.* It would put him to an open shame. What could be worse or farther from the truth.

Paul was persuaded better things of his brethren, and things that accompany salvation, (Heb 6: 9) though he thus wrote. What blessed consolation in the truth that Jesus is the eternal High Priest of God, able to save unto the uttermost them that come unto God by him. Ye are complete in Christ who is the head of all principality and power. *Perfection is alone in Jesus.*

P. D. G.

STRIVE NOT.

“The servant of the Lord must not strive.” 2 Tim. 2 : 24.

In the scriptures the people of God are thoroughly furnished both as to what they should do and what they should not do. In the text above quoted we have an injunction from Paul to Timothy, which I conclude was given for the benefit of all those who serve in the ministry of the true gospel in succeeding generations, as well as to Timothy himself. One of the most beautiful features of the scriptures, is that of oneness, or individual-

ty in addressing themselves to the subject embraced in the address. We only know the truth in all of its characteristics as it is presented to us, wherein we are taught personally or individually. The word comes first to the individual, and teaches him how he is situated in every way, and how he should live in this present world. In addition to this God calls and sends forth men to take the oversight of the flock, who are authorized to feed the flock, and to reprove, rebuke and exhort with all long-suffering and doctrine. I do not purpose here to say how others professing to be servants of the Lord should do particularly, but how I should do, and why I do as I do, in that wherein I feel to exercise myself freely.

In speaking of what we should do, or must do, I do not understand that those thus admonished always do as they should. I do not now remember an instance where a command or exhortation was ever given to the subjects of gospel address in a church capacity requiring obedience of them, but that the idea of a liability to go to the contrary was implied as being probable with the creature before and after the address or admonition. But while we are liable to and do, do that which we ought not to do, yet this does not lessen the obligation to do that which we are told we ought to do. To do just right is to do all that we are commanded to do, and do nothing else, and the nearest we come to that, not to do it, is the next best. Some one perhaps will say: "tell me how to do just right." That is something that one cannot tell another. Paul says, "to will is present with me, but how to perform that which is good I find not." He desired to do right, and he knew what was right, and he tells us what it is, but how to do it he does not

tell us. He says I can do all things by Christ who strengthens me; but the mystery of this doing was so great that he only knew it in the doing of it, in the spirit by grace. If there were no precepts nor examples given us we would not know from that source what is right, and if there were no restrictions made to our course of conduct, we would not thereby know what we ought not to do. God knew that the law added nothing, or did not make his people better, nor could they, because of the weakness of the flesh, comply with its demands perfectly, and yet they were required to keep it. This was to show them what they were, and to impress upon them the perfection and fulness of the work of Jesus, who only could and did fulfil the law. When we realize what Jesus has done for us, then we are made strong in him, and we do what he has done, as the righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit. Whatever we do that is right is walking after the spirit, and is the result of the law being fulfilled in us. That is the reason why one cannot tell another how to do this or that. Each one must follow the leadings of the spirit as wrought in his own mind, and when this is in harmony with what the scriptures declare should be done, then may he know that he is doing right.

We are admonished to endure hardness as good soldiers for Christ, so we may expect to meet with much that is called hardness, or trial, or conflict. None can entirely escape this, and he is required to endure it. They that will live Godly in Christ Jesus shall suffer persecution. But when these things come upon me, if I am worthy to claim to any degree to be a subject of persecution, I do not always remember that

word 'endure' and I find myself possessed of a spirit that would seek revenge, and is ready to strive or fight for the victory. So warlike is this spirit at times, that I have a few times been led to prepare for battle, feeling that I had been much abused, or that the master's cause was being reproached by some false teacher, and that his people were being imposed upon and led into error, and the doctrine or gospel needed defending, but in the midst of the battle I have each time been fighting the air with fleshly weapons. I barely escape with my life, as it were, and with shamefacedness was I made to confess my folly to him who has said "vengeance is mine, I will repay," and who has furnished and does furnish his servants with weapons of warfare that are not carnal, but mighty through him to the pulling down of strong-holds.

How justly did he chide me, and remind me that I must not strive, or fight in this way, but must fight the good fight of faith, with meekness and godly fear. I remember preaching once, and I believe I preached the truth, and a man who belonged to one of the recently established denominations of our day, remarked to a friend of mine that the preaching was good enough for him. Whereupon my friend came to me and said, "you must be a little more pointed and plain in your preaching, other denominations are claiming you." Well I thought I must do everything that I could reasonably to satisfy the brethren and friends of my soundness, so I readily resolved what I would do. I will take a few clubs with me next time, and if that fellow is there I will give him the benefit of them. He was there and so was I, and when I thought the time had come to club him a little I got ready, but somehow or other the club

became entangled in an old clumsy ill-fitting armor which I happened to have on, having neglected to leave it behind, and it came down with great power upon my own head, which happened to be at that time defenceless, I having left my helmet where I should have left the armor which I then had on, and for a few moments the confusion was so great that I thought the meeting would be broken up, but the Lord I believe came to my rescue, and so armored me, that to his praise I believe I again preached the truth. And ever since that time I have had a mind that if any one wanted any clubs thrown they must do it themselves, and if they want the truth preached more pointed they are at liberty so far as I am concerned to try their own skill in the matter. It is a matter of great concern with me as to how I preach as well as to what I preach. What I say may be true, and yet if it is said under fleshly influences in an ambitious spirit, it is of the flesh and of the devil, and there is striving or fighting for some end that is purely personal.

The most disastrous striving is when the servants of the Lord get to striving against each other, or one tries to gain superiority over another, and has to pull his fellow down to accomplish his designs. God's servants are admonished to each abide in his own calling, for he has placed the gifts in the building or church, as it hath pleased him, and they are all to profit withal. I cannot preach what God has bidden some one else here to preach. It is enough if each one preaches the truth as far as he goes. "What hast thou that thou didst not receive?" If each is what he is by the grace of God, why should there be striving among the servants? Let us not strive, but be gentle unto all men. P. G. I.

COMPLAINT.

Some complaint is made of late about the slackness of some Baptists in attending preaching. There are some members that are so engrossed in their business, so hard at work, so much tied up in their home affairs and money making, or the cares of the world, that they neglect the assembling of themselves together with God's people to worship God, and commune with each other. It appears to have been the manner of some in the olden time to do this way.

We would think it strange if one of the family was always too busy to eat, and never would stop his work and come to the table at meal time, nor show any love to the family; and also if we should learn that this member was not laboring for the peace and good of the family, but for some selfish matter not in harmony with the peace and prosperity of the family.

When a Baptist gets too busy at work at home to go to preaching, and habitually absents himself from preaching, he is not serving the Lord nor acting for the good of the church.

When it is time to labor, do your work with energy, and when time comes to go to preaching, leave your work and go to preaching.

When you do not go to your meetings, it says you do not care for your brethren, nor the church, nor your pastor, and it makes them feel that something is wrong. Besides, it is disobedience to God, and a failure to do what you have promised to do.

Churches need pastors who will attend their appointments properly, and be faithful. It is very important for churches to have pastors.

Those brethren that fail to serve churches, or neglect them and travel

much, while churches need their services and desire them, should remember their duty to churches.

Paul said to Timothy, whom he besought to abide at Ephesus, to do the work of an evangelist. What is that work? If it is to travel all over the country, going from place to place, and from church to church all the time, then all preachers should do this thing, for all gospel preachers should do the work of an evangelist.

Yet Timothy was to *abide still* at Ephesus. The work of an evangelist is therefore not to go from church to church preaching all over the country, and neglecting the pastoral care of churches.

If those preachers that travel so much would visit places and sections where there are no churches or pastors, and labor among the destitute, sick, poor and needy, then they would come nearer doing the work of an evangelist.

Pastors of churches should seek to preach in destitute places around about the churches they serve, and near their own homes, and should visit the sick, feeble, halt, maimed &c, or labor in word and doctrine among the destitute and rebuke the slack ones.

Such labor as this will encourage such to attend the preaching. Pastors should study to show themselves approved unto God, and should feed the flock. One way to encourage sheep to be at their feeding places is to feed them well. When sheep come several times and find nothing to eat they get scattered and neglect coming.

Feed them then by preaching the whole truth and by declaring the whole counsel of God.

Churches should also help their pastors by administering to them of their

carnal substance or worldly goods. A Pastor of a church is a man and needs food and raiment for himself and family. The church should remember this and minister to him also.

P. D. G.

Obituary.

SALLIE LOU HUBBARD.

On April 13th 1888, after an illness of about 11 days, Sallie Lou, the only daughter and youngest child of Mr. S. W. and Mrs. M. W. Hubbard, died at their home in Reidsville N. C.

She was born Sept. 11th 1883, which made her stay on earth four years seven months and two days. She was rational till the end, though her suffering for a week previous to her death was very severe. A while before she died she called her mother and in her wonted affectionate manner hugged and kissed her. As the parents of this child have heretofore lost three other children, the parting now with their darling and pet, seems to be a stroke peculiarly heavy. But I trust that, though they may feel like the "grave is cruel," they can look through their tears to Him whose loving hand will not afflict his people above that they are able to bear.

A. Friend.

MAHALAH ORRELL.

Mahalah Orrell was born July 22nd 1806. She was the daughter of Jesse and Polly Garrison, and on the 3rd day of September 1829, was married to Daniel B. Orrell. She was the mother of two children which survive her, and the grand-mother of 12 children, and the great-grandmother of 8 children.

She was a good mother and a quiet neighbor. In early life she professed a hope and united with the Methodist friends, and after a few years became dissatisfied with the church that she then belonged to, and changed to believe in the doctrine of salvation by grace and had no confidence in the flesh; and at an advanced age, in the year 1881 at the October meeting she was received into fellowship of the Primitive Baptists at Abbott's Creek, Davidson Co. N. C. and was baptized on the following Sunday.

She lived a consistent member until the 3rd of December 1887 when she was summoned from time.

She passed away without a struggle, and was consigned to the tomb on Monday the 5th, after services by Elder J. A. Burch and P. W. Williard, where she remains to await the second coming of her Savior.

The opening service, hymn used on the occasion, was the 653 No. of Benjamin Floyd's selections, closing hymn was No. 665 of the same book. Her age was 84 years, 4 months and 11 days.

SISTER WILLIAM A. ODOM.

By request I write for publication in the LANDMARK the obituary of sister W. A. Odom, who died of consumption on the 16th of April last about four o'clock in the morning at her home, age 65 years and 11 days.

Sister Odom was married to brother Wm A. Odom March 1st, 1849 with whom she lived 46 years and by whom she had nine children only two of whom survive her. She joined the church at the Falls of Tar River 2nd Saturday in June 1856 and was baptized by Elder Rodert D. Hart.

She was confined to the house and most of the time to the bed, and at times her sufferings were great for several months before she died, which she bore with christian resignation. She believed she saw in the beginning of her afflictions that the end would be death, though at times she expressed the wish if it was the Lord's will to be able to attend to her business, but if not his will, she was resigned to go, fearing only the sting of death. During her afflictions she thought several times she was dying, then she would feel better. Friday before she died she said there were two on the bed; when asked by her husband who it was, said she reckoned it was the wicked spirit trying to persuade her that her religion was like her thoughts about dying, said tell God she would never die.

This caused her to go over her experience and her answer was, I will trust God though he slay me, then he left having been with her about 18 days. An hour before dying (she was the first to discover it) she had the family called up but was too weak to speak or shake hands, merely offering to do so, and thus passed from life to eternity in the presence of an afflicted and sorrowing husband and chil-

dren and a few precious friends, to be and to remain with Jesus and all the departed saints in Paradise, 'till the last great resurrection day "when all who are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

To them who knew her it seems almost needless to say, she was an affectionate and obedient wife, a kind and an indulgent mother, and a good neighbor, careful to visit the sick and relieve their sufferings as much as she could, prompt to fill her seat at church, and admonished her husband to be prompt and faithful in all his church duties.

Her home was always open to traveling brethren, and it was a work of love to care for them while under her roof and bid them God speed. She was a model christian worthy our memory and imitation. The writer in compliance with her request, read after she was lain in her coffin, 425 hymn, Lloyd's selection, after which she was carried and gently deposited in the grave in presence of sorrowing friends.

Sincerely and fraternally yours in hope of eternal life.

N. W. BODDIE.

CHURCH HISTORY DEBT OF \$2,000

Contributions during March and April, 1888
for Relief of Brother S. Hassell

ALA.	
Mrs. C. A. E. Rebb.....	\$1.00
Sarah Messingill.....	1.00
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Z. C. Chambliss.....	2.00
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Chas. Dwy.....	1.00
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two brethren.....	1.00
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Thos. P. Dobyns.....	2.00
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Eld. David Bartley.....	2.00
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Mrs. Fannie Sewell.....	1.00
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Eld. J. D. Hubbard.....	2.00
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Wm. Bettes.....	1.00
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A. H. Parks.....	1.00
TEX.	
S. J. Preston.....	1.00
W. H. Ladbetter.....	1.00
B. F. Goin.....	1.00
R. B. Long.....	1.00
Total amount.....	\$6.00

APPOINTMENTS

The following Elders will preach, the Lord willing:

I. J. TAYLOR.

Bethel (Franklin County, Va.).....	June 6
White Rock School House.....	7
Little Creek.....	8
Pig River.....	9
Paynes Creek (Floyd Co.).....	10
School House near Mr. B. Grays.....	11
Salem.....	12
School House near Brother Wm. Idings.....	13
Laurel Creek.....	14
Pine Creek.....	15
White Oak Grove.....	16 and 17
Meadow Creek.....	15
Wilson's Grove.....	19
Pilgrim's Rest.....	20

Elder Isaac Webb will please arrange appointments from Pilgrim's Rest, through the churches of the New River Association in Carroll Co., ending at Mt. Zion. Then Elder Turner will arrange for three weeks as he may deem best.

Elder Taylor will need conveyance. He will leave the cars at Glade Hill near Bethel Church, when Brother C. K. Bird will please take care of him. With love to you, Brother Gold, I remain your Brother in Christ, I hope,

J. C. HALL.

J. D. DRAUGHN

Lick Fork.....	June 1
Pleasant Grove.....	4
Gilliam's.....	5
Arbor.....	6
Lynches Creek.....	7
Prospect Hill.....	8
Wheeler's.....	9 and 10
Ebenezer.....	11
Hester's Academy.....	12
Stores Creek.....	13
Shloh.....	14

Flat River.....15
 Sorl.....16
 Tar River.....17
 Camp Creek.....18
 Elder Blalock's.....19
 Mt Lebanon.....20
 Eno.....21
 Brother Wm. Parthing can arrange for.....22
 Durham.....23 and 24
 He will need conveyance.

D. A. NEWBORN.

Morattoe.....Thursday after 1st Sunday in June
 Jamesville.....Friday
 Skewarkey.....Saturday and 2nd Sunday
 Tarboro.....Monday
 Sparta.....Tuesday
 He will need conveyance.

RECEIPTS.

GA.—By Elder M. F. Stubbs 1 50
 Geo Wooster 6
 LA.—By J T Huckaby 3
 MISS.—By T W Thompson 3
 N. C.—Ira Allsbrook 2 Francis Ma-
 son 2 James Mathis 1 50 Gilbert Bass
 1 50 L I Harriss 2 Emenah Redman 2
 James Howell 2 J J Porter 1 50 Mrs S
 A Bradly 1 50 Dr. G E Taft 2 J A
 Lundsford 1 50 S H Thorne 2 Mrs Ly-
 dia Dixon 2 T W Taylor 5 Phoebe
 Burrows 50 cents Moses Moore 2 By
 Seth Woodall 3 Elder J M Harris 1 50
 R L Davis 6 M H Suit 3 B Bullock 1 50
 Wm Stade 4 Sheriff Cobb 2 Elder J A
 Burch 1 50 By J M Dickson 9 Seth
 Woodall 1 50 Mary Powell 2 Mrs Mag-
 gie Bozeman 1 50 J A Cobb 2
 TEX.—S Yates 1 50
 VA.—By A J Almond 1 50 By Elder
 Wm Hawkins 4 50

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Primary, per month,	\$2 00
English Graded Lessons,	250
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BOARD:

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

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P. D. G.

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No deduction to be made except in cases of protracted sickness.

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and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Carried Jan. 5, '87.	No. 24, Daily.	No. 27, Part Daily, Daily, ex Sunday.	No. 15, Daily, ex Sunday.
Leave Weldon	4:05 p. m.	5:45 p. m.	9:00 a. m.
Arrive Rocky	4:17 "	5:57 "	7:15 "
Arrive Tarboro	4:39 p. m.	.....	.....
Leave Tarboro	4:50 a. m.	.....	.....
Arrive Weldon	1:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Weldon	4:10 p. m.	.....	.....
Arrive Selma	5:39 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:00 a. m.	8:30 p. m.
Leave Warsaw	5:59 "	.....	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:54 "
Arrive Wilm'gton	7:40 "	9:55 a. m.	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:30 "	1:45 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:25 "
Arrive Warsaw	.....	10:50 "	5:30 "
Arrive Goldsboro	2:21 "	11:50 "	6:52 "
Leave Fayetteville	.....	8:30 a. m.	.....
Arrive Selma	.....	1:30 p. m.	.....
Arrive Weldon	.....	11:59 "	.....
Leave Weldon	5:50 a. m.	12:44 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:15 "	8:24 "
Arrive Tarboro	.....	4:30 p. m.	.....
Leave Tarboro	.....	4:30 a. m.	.....
Arrive Weldon	.....	2:50 p. m.	9:35 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax, N. C., Scotland Neck at 3:00 p. m., returning, leaves a Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30 p. m., 6:00 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:31 a. m., arrive Smithfield, N. C., 10:40 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:20 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:00 p. m. Returning, leaves Clinton at 5:45 a. m., connecting at Warsaw with Nos. 15 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 6. Northbound is No. 37. *Daily except Sunday.
Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
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SOUTH BOUND.			NORTH BOUND.		
12 EX.	10	Passenger	51	53 EX.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Trains	At.	p. m.	a. m.
8:10	3:30	Goldsboro	4:30	11:20	
9:10	3:59	Princeton	3:59	10:27	
9:39	4:15	Pine Level	3:43	9:57	
9:53	4:23	Selma	3:30	9:40	
10:20	4:37	Wilson's Mill's	3:16	9:12	
10:55	4:57	Clayton	2:56	8:40	
11:30	5:12	Auburn	2:40	8:00	
11:45	5:20	Gardner	2:30	7:53	
12:15	5:30	Raleigh	2:15	7:39	
1:31	5:56	Cary	1:51	5:43	
1:45	6:07	Morrisville	1:41	5:34	
2:13	6:27	Brassfield	1:21	5:04	
2:37	6:41	Durham	1:07	4:55	
3:09	7:05	University	12:21	3:09	
3:37	7:20	Hillsboro	12:09	2:34	
3:47	7:30	Eno	11:50	2:18	
4:09	7:43	Bingham School	11:43	1:55	
4:14	7:46	Mebane's	11:40	1:53	
4:40	8:02	Haw River	11:23	1:20	
4:50	8:10	Graham	11:15	1:01	
5:00	8:15	Burlington	11:10	1:00	
5:15	8:52	Gibsonville	10:39	12:05	
6:50	9:10	McLean's	10:15	11:30	
7:40	9:30	Greensboro	9:50	5:0	

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VOL. 21

JUNE, 15 1888.

NO 15

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea." Matt. 18 : 6.

These are not little in a natural sense but spiritually ; and are such as have been converted from all self-trust, righteousness ; and strength, so utterly as to cease from their own works and cling to Jesus Christ as feeling so helpless and dependent for life and salvation, as a little babe is upon his parent for natural life and salvation.

Therefore they are so helpless as to feel to be the least of all ; and so little as to be the humblest of all ; and so humble as to be the meekest, loving servant of all. Indeed, the reigning spirit in them is Christ, as Christ is God, and God is love ; and love is the fulfillment of the royal law, dispelling every cloud, so "their angels do always behold the face of their father in heaven."

Yet, not only as having a greater measure of the renewing, enlightening, transforming spirit of Christ—making them the wisest of all—but also in the estimation of the spiritual brotherhood, are they the greatest of all.

Little children may break, but they never presume to make laws—they may violate a rule, but never with "malice aforethought." They may hurt a brother, but never with the fist of wickedness. They are very susceptible and tender hearted, especially toward whom they dearly love ; so much so that while they

can well bear abuse from a stranger, a mad look from a brother or sister will almost break their heart.

Yet none working according to "sound doctrine can offend them, so wise are they to discern and love the truth. None walking in the spirit can wound them, so perfectly are they in agreement with Christ. Hence, for the same reason, none in agreement with Christ can find occasion of offence, or stumbling, or weakening in them.

For offences are not confined to a wounding of heart and spirit, but also embrace anything whereby a brother is made weak, as to faith personal, or otherwise ; and to stumble at the word, &c.

I will first notice a class that may prevail unnoticed from the very fact they may be termed "little things," yet that, nevertheless may be very painful and weakening. I refer to all such things as are directly personal, as implicating personal integrity, fidelity, veracity, etc. And which, so far from involving litigation, or the law regulating faith and fellowship, do but fret the discipline in defining, assorting, and consigning ; and much of which at last must appeal to the code of conscience.

For instance, we are commanded to be kindly affectioned, and courteous to each other. Yet you listen to a tale of supposed wrong-doing in another ; or yourself surmise evil, or place an evil construction on some ambiguous word or act ; and then without personal investigation, you treat that brother with marked shunning and cruel indifference. Can you imagine the heart-sinking, heart-searching question of that aggrieved brother as he searches in vain for a tangible cause? and then concludes "it is

he believes me a hypocrite, I must be deceived in myself, I am no christian." There is offense, weakening and stumbling.

And then in the matter of mere courtesy, when you find you were altogether mistaken, you fail to explain and ask pardon for your cold cruel indifference. Does not this add another stone of stumbling in the shape of a conclusion like this "though he finds me not guilty in this respect, yet failing to find a proof of Christ in me, he violates a law of Christ to prove it." Love "thinketh no evil," but love must acknowledge the forces of evil. And an unjust accusation, coupled with failure to palliate, or seek peace and pardon, from one beloved, are the compelling forces to wound and weaken, despite—yea, as strengthened by the presence of love.

And why such a failure? Was it because you knew he would bear it uncomplainingly for love's sake or for Christ's sake? Then you either drew on the love you had wounded, or else on the credit of Christ whom you had dishonored. But may-be the failure was for his good—for fear it might puff up, or make bigoted. Then you became a judge, and not a doer of the law.

Then, dear brethren and sisters, we should be careful and punctual about little things. We should be *sure* of the truth of an accusation, *sure* of its *need* of a tender hand in dealing in a gospel way. Otherwise we not only run the risk of offending, but of the more committing, than reproving, sin.

There are many grades and shades to this class, too numerous to instance. I merely call your attention to them as hoping to stir up your pure minds by way of remembrance. Not as condemning the guilty, but as preventing the innocent.

These are little things, yet if too little to be required, then too little to be withheld. We must be faithful in little things before entrusted with greater. Besides seeing the doom of such as shall offend one of these little ones, in even little things.

Even things lawful are to be tried before the tribunal of expediency with

regard to, and for the conscience sake of others; so that the weaker conscience of the weaker brother shall decide upon the liberty of the stronger in all matter of meats—or works embraced in that figure of speech. Why is your liberty judged of another man's conscience? "Lest by any means this liberty of yours become a stumbling to the weak. Therefore, be careful of conscience, not thine own, but the other." Phil. 2:4; and 1 Cor. 10:29. This, I know, applies to the weak, and not these 'little ones'; but in offending them, you offend these little ones. I am not worthy to be classed with these little ones. I am a big one, if one at all; but if in these little things, these little ones are so sorely offended as I have been, then it is well to consider them.

The truth is, the gospel law like Christ is a *law of love and service to others*. As this law fulfilled in us spiritually is to love others, so as fulfilled in us practically, it is to serve others. Hence the oft repeated admonition, in substance, "Look not every man on his own things but every man also on the things of others." Indeed none walking in the spirit can take a step, whether gospel or otherwise, without considering its propriety or expediency with regard to others. And thus—as said—it is impossible to offend one of these little ones, who as agreeing with Christ, are in perfect agreement with a gospel walk and work. Therefore one must be at discord with Christ, and walk contrary to sound doctrine, to offend one of these.

Therefore the fearful declaration that it were better for a millstone to be hanged about his neck and he cast into the sea, than to offend one of these, was not so much to make prominent God's care for them, or yet to condemn the single act, as the utterly depraved condition of heart and mind that rendered him capable of such an act, as that it must be done, not only like Judas betraying Jesus without a cause, but unto whom there was every cause to the contrary.

For as it is morally impossible for a natural brother unless drunken or devoid by other means of all human feeling, to wilfully beat, bruise and mangle

the body of his baby brother. So it is for a spiritual one, unless drunken or by other means devoid of the spirit, to wilfully wound or offend one of these little ones. In either case he must become a "natural brute beast snared to be taken;" to whom a death by grossest violence, and body cast to the wild beasts, or fishes of the sea, and name forgotten had been far better for him, than living to become capable of such a fearful deed. For what is life as continually tortured by the overwhelming wrath of God?

Oh what an unspeakable fearful thing to fall into the hands of the living God? What a fearful thing to offend one of these little ones? What a fearful thing the rod as avenging the cry of one of these? How closer than all things these little ones lie to his heart! What unsearchable depths of loving kindness sensitive vital feeling and care is implied for them in the phrase "He that toucheth one of these, toucheth the apple of his eye." Zech. 2: 8. Take a needle and ever so lightly prick the ball or apple of your eye; and the better understand their vital oneness, and the fearfulness of offending one. Is it not well to consider, and examine ourselves and the possibility of having offended one whose angels do always behold the face of their Father.

And more especially you who are causing divisions and offenses to any. Have you considered the probability of giving offense to these little ones which believe in Jesus? If these little personal things already alluded to, as offending one of these, shall receive so fearful a recompense, what shall be to you who, in works affecting all, are offending all? Who knows but their combined cry, as of one, has gone up to their Father against you? And what shall it profit a man to gain the whole world and yet as offending one of these lose his own peace of soul? What shall it profit you to gain the mastery, establish all your pet theories, and lose the love and peace of God; overcome all opposition, and then be subdued and overcome by the avenging rod and wrath of God?

The different questions now despoiling the peace and fellowship of the Primitive Baptists, here and elsewhere, and that offend these little ones are mostly such as we are positively commanded to avoid as 'unlearned and of endless genealogies.' These are the prolific fountains sending forth the bitter streams of strife and dissension, to the sore hurt of "these little ones"

"Offenses must needs come, but woe to him by whom they come! Big ones are heady and fearless. Little ones tremble at God's word. Offenses manifest the faithful and thereby the unfaithful.

Do I know the little ones are offended? I certainly do, as to this section. But a few days back a dear, faithful aged brother—one of these little ones—in speaking of a question now generating strife and confusion among us, and as referring to the probable declaration of non-fellowship for his church by another, and of some brethren of that church whom he had so long known and dearly loved, said with a voice tremulous, more with the pathos of a grieved heart, than of age, "I don't see how I can bear to be separated from those brethren around the Lord's communion table," then with rising emphasis—"Sister Phillips, I don't—I WILL TELL YOU I DON'T SEE HOW I CAN BEAR IT, AND LIVE." Oh Lord, I mentally exclaimed, "let me die before living to wring such a cry of anguish from the heart of one of thine." I hear many like expressions that imply offense, they are offended at the shame and confusion of face thus given to the Primitive Baptist character,—that the name of Jesus is dishonored, that the feeble are made weary and to falter; that the weak are made to stumble in the way as following men they trusted; that the manifestly true and faithful servants of Christ have to bear double burdens. And their cry has been lifted up to the Father, and soon will fall the avenging rod on—whom? In watching and waiting.

R. ANNA PHILLIPS.

Whom God foreknew he predestinated to be conformed to the image of Jesus.

CHURCH ORGANIZATION.

John the Baptist was the beginning of the church in organization in the gospel day, and he was the messenger of God sent before Christ to prepare his way before him. His baptism was from heaven, being by the authority of God himself. This was certainly valid baptism, and as I believe the origin of all valid baptism since. Jesus himself submitted to baptism at the hands of John, and thus became a member of his own church in organization in the world. John baptized the disciples of Jesus, so they were legally baptized, and the disciples baptized others, and thus the succession began.

After the resurrection and ascension of Jesus, after he had gone away from his disciples, in accordance with his promise he sent forth the Comforter. According to the instruction of Jesus his disciples tarried in Jerusalem until the promise was fulfilled, which was done on the day of Pentecost. Ever since the day of Pentecost I understand that the church in a collective sense have had the Comforter with them, so that when they meet together according to the command of Christ they are blessed with the happy privilege of "sitting together in heavenly places in Christ Jesus," all feeling in their hearts at the same moment the power and comfort of the Holy Ghost, as they hear the glorious gospel preached to them by men gifted of God for that very purpose, or as they are engaged in prayer or singing the praise of God for his unspeakable gift of salvation through Christ.

The church also have this Comforter to guide them in things pertaining to the order of the house of God, so that they have the mind of Christ. Oh what a glorious preparation is this church, with the gospel of peace, together with all of its pleasant service.

Such was the church as set up by God himself, and such was it at the closing of the Apostolic age as accounted for by the record in the holy scriptures. But Paul spoke of the day when after his time the man of sin should be re-

vealed, and there should come a falling away; and declared that the mystery of iniquity was already working in his day. See *Thes. 2:2*. From Church History we learn that it was not very long after the Apostolic age before this falling away began, and the man of sin was revealed. This falling away came on gradually, through the ambition of ministers and the looseness of discipline, so that worldly gain and honor were sought after, instead of the glory of God and the welfare of the Saints. Carnal professors crowded in the church, and designing men under cover of religion sought their own aggrandizement. Thus a fungous growth increased upon the church, and threatened to suck away its very life.

The leaven of iniquity seemed, finally, to almost leaven the whole church. But God who hath not left himself without a witness at any time since the day of Abel, had reserved unto himself at that time some who had not bowed the knee to Baal.

There were some who loved the Lord more than worldly pleasure, and who loved the gospel of Christ and gospel order more than the traditions and innovations of men. So now there were two parties in the church; one for Christ, and the other for satan. And there being no agreement between these parties, how could they walk together? There is no fellowship between Christ and Satan; and evidently none between their followers. Thus it was a question of time as to a division. The opportunity and manner would not be wanting when the fulness of time should come. And so it was. About the middle of the third Century the separation took place. Those who loved the Lord and who desired to obey him rather than man, having failed to get the church as a body to return to gospel order, and being now in the minority and unable to purge themselves of the corrupt majority in any other way, withdrew themselves from their company and fellowship in church relationship, according to the divine injunction to withdraw from the disorderly. Thus the church withdrew, the church proper, and the

old corrupt hull or shell was left devoid of life so far as pure religion is concerned. It matters but little what name the church assumed or received; but they were at this particular time after the separation called Novatians, after Novatian, an upright Elder in the church at Rome, who earnestly opposed the corruptions that had crept in, and who earnestly contended for the faith which was once delivered to the saints at the setting up of the gospel church in the world. And the church of Christ in organization were known by the name of Novatians for two or three hundred years after this separation. This separation took place among the churches throughout the Roman Empire, as a similar separation, for similar reasons, took place among the Baptists in the United States of America in the nineteenth century.

If I properly understand the matter the majority, the corrupt party, from which the church of Christ withdrew in the third century, was the party now known as the Roman Catholic Church which, being the first and oldest false denomination claiming to be the church of Christ in the gospel day, is appropriately called the "Mother of Harlots and abominations of the earth." This is the woman drunken by the blood of saints, and with the blood of the martyrs of Jesus. This is she with her hands red with the blood of the saints, that comes up now in the nineteenth century brazenly claiming to be the church of Christ on earth.

This is she claiming to be the church with Apostolic succession. This is she that is recognized and honored by all her Protestant daughters. This is she that receives honors through her head, the Pope, from the rulers of the great nations of the earth, in the nineteenth century, in this day of boasted enlightenment. And the ruler of our own country, the United States, must needs join in this business. Oh Lord, if it be possible, according to thy will, for the sake of thy elect, the few that really love and serve thee, save us from the consequences of such on the part of our rulers!

The church of Christ essentially the same in doctrine and practice in all ages of the Christian era, have never-the-less been known by different names at different times, according to circumstances. But the church is not to be known merely by a name, but by her doctrine and practice being the same in substance as that of the Apostolic church as set forth in the holy scriptures, and by her having the Holy Ghost, the blessed comforter, with her.

It is vain for any of us to be talking about tracing ourselves, or our origin back to the Apostles. The pages of history are too dim for that. There is a gap between the Apostolic age, and the beginning of any authentic history since; and then there are the Dark Ages, covering even centuries that we have very little account of in the way of authentic history. Besides, history, at best, is unreliable, as a guide exclusively in religious matters, from the fact that many events, important events, have never been accounted for or recorded at all, and no doubt many events recorded are not faithfully told because of the bias of some historians upon whom subsequent ones depend in a great measure for certain events that they record. But history, in connection with the scriptures, is useful, and may be in a measure sifted, in the mind of an honest child of God who has the spirit of truth to guide him in his researches.

The church is rather known by her characteristics at all times; by her doctrine, practice, government, ministry, &c, being according to the pattern of the gospel church given in the holy scriptures, and, as already remarked, by her power in a spiritual sense.

Happily, the head of the church has not made it necessary for the humble christian to read and search intricate historians in order to find the church before he joins. He is not competent to do this while young, even if he could successfully do so at a riper age. The power of the preached gospel, together with the light emanating from the church, with the holy scriptures in hand, lead the child of God to the Mount of

God in organization in this world. Using a figure, the young man with but little observation because of his age, would not be competent to select a suitable woman for his wife if he had to depend upon his knowledge of the temperament and other things possessed by her, and whether such and such a temperament would suit his own, &c. But if he will be guided by love he will generally make the proper selection.

The great trouble, in many instances is, the humble child of God is hampered with human traditions or untoward surroundings, that tend to keep him from his duty.

While we cannot prove by history that the baptism of John the Baptist has been handed down to the present time in its validity, by succession, yet we have reason to believe that it has been done. We believe that He who has never left himself without a witness hath done this. Any other baptism would not be from heaven. Our faith and confidence is in God in this thing.

The ordinance of baptism is part of the faith which was *once* delivered to the saints, for which the saints are to earnestly contend. We have no account of the faith, including the doctrine and practice, being delivered to the saints but the one time. According to authentic history, one characteristic of the church has been from time to time her dwelling alone, refusing to affiliate with others, and refusing to recognize others, and hence baptizing all that come to her from other denominations, though they may have been immersed by those from whom they come. This characteristic has caused them to be called Anabaptists, that is rebaptizers. For the reflection of the reader I will here ask, Who, what denomination, has this characteristic today? I believe there can be but one answer, and that is the Primitive or Old School Baptists. And here I will ask another question. Who is it that contends exclusively for the doctrine of grace, and discards the doctrine of justification by words altogether, so far as eternal salvation is concerned? The answer is the same, the Primitive

Baptists and they alone. All others mix in works more or less, and thus manifest that none of them contend for the faith in this particular, as none of them contend for the faith in practice, so far as baptism and other things are concerned, that is valid baptism, &c.

And in observing the Lord's supper the Church of Christ are as particular as they are in regard to baptism, refusing to eat it with any other of the various denominations around, claiming themselves to be the Church of Christ. In this they are consistent, for they have no fellowship for them, no church fellowship, and of course they should not commune with them. This is being separate as the Lord commands.

Claiming to be the Spouse of Christ the church cannot consistently recognize in any way, any other religious organization, for in so doing she would be violating the holy scriptures. There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. Song 6:8, 9. So Christ has but one church in organization, though many of the spiritual church, the redeemed, do not belong to this organization.

When we consider the temptations, the pressure and the sore trials, and persecutions, to which this church has been subjected in all ages, is it not wonderful that she has stood steadfast in the truth, both in doctrine and practice? Surely this people has been guided by the pillar of cloud by day, and the pillar of fire by night in all their journeyings through this world's wilderness. The Lord has preserved them, and reserved them to himself.

But like Israel the type, the church has been disobedient and more or less idolaters. Errors both in doctrine and practice have crept in from time to time and have been purged out, and been succeeded by other errors.

The churches of Galatia got into what is now called Arminianism, and "fell from grace." They were bewitched by Judaizing teachers and took up with

the idea that they must needs be circumcised, and must keep the law of Moses, or they could not be saved. The apostle Paul reproved them, reasoned with them, and exhorted them, with long suffering and doctrine, and thus dealt with them, instead of forsaking them.

The church at Corinth got into disorder in practice, and Paul admonished them to put away their disorder.

From history we learn that the church has gotten into errors more or less, from time to time, since the Christian era began, but has never-the-less been so led to repentance and kept by the Head of the Church that she has ever retained her peculiar characteristics as the church. From this we are reminded that the church in this world is in an imperfect state, and in a militant or contending state. But we should carefully note that the church has purged herself of errors and disorders, one way or another, sooner or later, and thus though in an imperfect state, yet *tending* to perfection.

We are also reminded that we are not to worship the church nor any of her ordinances, but are to worship God. And we are also reminded that we are not to glory in our correctness, but glory alone in the cross of Christ. We are not to worship the sanctuary, but the God in the sanctuary. We are not to be satisfied either with the forms, though correct, without the power of our religion. What sweetness is there in honeycomb, though it may be new and white if it has no honey in it? David says "I will eat my honey with my honeycomb." It is necessary to be right both in the letter and in the spirit.

Oh how sweet is the truth as it is in Jesus, when we can feel the power of it in our souls.

The saints in some parts are now passing through peculiar trials, some seeming to be struggling for their very existence as to church organization. Let us all remember that God is no respecter of persons, and that whatever we sow that shall we reap. And we need not think for a moment that because our

people, the Primitive Baptists, are correct in the main, that they are proof against what has befallen the church in the past. As a people we should study the scriptures carefully and prayerfully, and should obey the word of the Lord therein recorded, regarding nothing contained in them as nonessential to our learning, comfort or well-being.

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GOOD WORK.

BRETHREN GOLD AND LESTER:—While on a visit recently among the brethren and sisters in Shelby County, Ky. a sister asked me to write for publication some thoughts upon the language of the Apostle, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2 chap. part of the 12th and 13th verses. To arrive at a correct conclusion of the meaning of the language it perhaps will be well to enquire as to whom it was addressed. The Apostle introduces the epistle with the words "Paul and Timotheus, the servants of Jesus Christ to all the saints in Christ Jesus who are at Philippi with the bishops and deacons." In the 12th verse of the 11th chapter he uses this language, "Therefore my beloved, as ye have always obeyed not as in my presence only but now much more in my absence." The Apostle was then addressing the saints at Philippi of whom he speaks as being his beloved, and whom he commends for their truthfulness in obeying both in his presence and absence.

Those saints obeyed both in his presence and absence, hence it was appropriate for him to exhort them to work out their own salvation. They were saints and they were beloved and hence were the children of the regeneration. Being born again not of corruptible seed but of incorruptible, which liveth and abideth forever. That incorruptible seed was Christ in them the hope of glory. John says, "Whosoever is born of God doth not commit sin for his seed

remaineth in him and he cannot commit sin, because he is born of God. That seed as we have said is Christ, and he is the way, the truth and the life. He is the life of his people. He says I give unto them eternal life and they shall never perish. Then that spiritual, eternal and immortal life which he gives to his people in regeneration fits and prepares them to obey this exhortation, "Work out your own salvation with fear and trembling." They fear to disobey their glorious Lord, hence the Apostle commends them on account of their obeying. But their obedience was the fruit of the spirit which was the product of that good seed which was sown in them in regeneration. But there is a great contrast between that spirit which enables them to work out their own salvation and the spirit of disobedience which dwells in the Adamic nature of all the saints and causes them to say in deep sorrow. "O wretched man that I am, who shall deliver me from the body of this death?" They must remain tenants of that body till the earthly house of this tabernacle is dissolved. But while they so remain, the exhortation of the Apostle is suited to them, "work out your own salvation with fear and trembling." They being prepared by regenerating grace could with joy and rejoicing go forward in obedience to all the commands of their Lord. Knowing and realizing that his yoke is easy and his burden is light, but perhaps some will enquire, what salvation is that of which the apostle speaks. The answer to that enquiry is that it is that salvation which the saints are capable of working out. Being born again they have the good seed sown in them and that seed yields the unperishable fruits of righteousness and true holiness. Having those fruits they are enabled as they journey through life to take unto themselves the whole armor of God. Knowing that they wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, against spiritual wickedness in high places. O, how important that they should have that armor. Without it they could not

obey this exhortation. Without that armor they could not wrestle against the rulers of the darkness of this world.

Those rulers are they who compass sea and land to make one proselyte and when he is made, they make him two-fold more the child of hell than themselves. Our Lord calls them scribes, pharisees, hypocrites. The reader will please pardon a short digression from the subject. We learn that when our Lord appeared on earth the Jews were divided into three classes. The scribes, the pharisees, the sadducees. But the scribes were legitimately a class within and among the pharisees. They took the name of Scribes because they were more highly educated than the great mass of the pharisees. And by reason they claimed that they had a higher knowledge of the law than others, than those who were not educated at the feet of Gamaliel, as was Saul of Tarsus. In expounding the law they made additions to it, and called upon all others to accept those additions. Those additions are what our Lord referred to when he said, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers."

The Pharisees held strictly to the law, hence when they saw our Lord perform great and wonderful miracles on the Sabbath day, they attempted to reprove him. They regarded themselves as better than the sinless Son of God, and like some of their modern brethren claimed no doubt that they did not sin in word, thought or deed. But while the Pharisees were Jews, they differed widely from the other two classes. Of them the historians of those days say "The Sadducees were few but haughty and powerful—held the highest posts in the Jewish state, and represented the law. Their name was perhaps derived from the ancient family of Zadoc of whom Ezekiel speaks as having charge of the altar.

The contrast between the spirit of the two, the Pharisees and the Sadducees, says the historian, showed itself permanently in the harsh temerity with

which the temple aristocracy held to the Mosaic law in its penalties as opposed to the milder spirit in which the Pharisees interpreted them in accordance with the spirit of the times, the Pharisees, for example, explaining the Mosaic demand—an eye for an eye and a tooth for a tooth—metaphorically and allowed recompense to be made in money. But the Sadducees required exact compliance. We have thus mentioned these people to show the contrast between those Jews at the time our Lord appeared on the earth, and those in whom he worked both to will and to do of his good pleasure. They were proud and self-reliant, and the Sadducees denied the very things taught in the Old Testament scriptures.

They denied the doctrine of immortality, and hence ignored the doctrine of the resurrection. Therefore our Lord called them hypocrites and surely they were. They were Jews, descendants of Abraham, claiming to be living under the law, but denied its great and wonderful teachings. How different they were from old Simeon to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord Jesus Christ. When he beheld the babe he took him up in his arms and blessed God and said "Lord now let thy servant depart in peace according to thy word. For mine eyes have seen thy salvation which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people, Israel." Simeon was a Jew, but his Lord had worked in him to will and to do of his good pleasure, for it had been revealed to him that he should not see death before he had seen the Lord's Christ. That revelation was made to him by the Holy Ghost, and by it he was made a witness to declare to the saints in all coming time that his eyes had seen the glorious Son of God. This was a great and wonderful revelation. By that revelation he was enabled to declare him to be the light to enlighten the Gentiles and the glory of his people Israel. God had worked in him to will and to do of his good pleasure, and it was his pleas-

ure that Simeon should be made a witness to testify to the saints that the long looked for Messiah had come, and to testify to the mission of our Lord on earth. The Gentiles had lain in heathenish darkness, superstition and idolatry for ages and centuries, but now the day was about to dawn upon them. The time was at hand when the Son of righteousness would come and dispel the darkness of that long night and open to the Gentiles that glorious truth announced by our Lord when he said, "Other sheep I have which are not of this fold, them also must I bring, and there shall be one fold and one shepherd." But this question appropriately suggests itself to us. How does he bring them into that fold, the church of the Lord Jesus Christ. The prophet answers this question when the Lord by him says, "I will bring the blind by a way that they knew not, I will lead them in paths they have not known. I will make darkness light before them. These things will I do for them, and not forsake them." They were blind, in nature's darkness; they had eyes and could not see. They had never known the paths of holiness and peace which are in Christ. They had never been able to say with the Psalmist, "He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake." But when he works in them to will and to do of his good pleasure, he leads them in the paths of righteousness. He keeps them, yea they are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

When so kept by the power of their glorious Lord they are prepared to work out their own salvation with fear and trembling. Being kept through that faith which works by love, it is and was the delight of all the dear saints that ever have lived, now live or ever will live on the earth to work out their own salvation by obedience to all things commanded by our Lord. In doing so they by the spirit are enabled to realize the truth of this language of the wise king of Israel, "Every word of God is pure, he is a shield unto them that put their

trust in him." Knowing that he hath declared that "The Lord redeemeth the soul of his servants and none of them that trust him shall be desolate." Oh no, they will never be desolate because this glorious Lord is to them a present help in every time of need. Their times of need are every day and every hour. They need to be strengthened in the inner man, so that they can avoid every false way and walk in the paths of righteousness and true holiness. When walking in those paths they are saved from the wiles of the wicked one, and enabled to rejoice in this power and goodness of their Lord manifested in keeping them through faith unto salvation, ready to be revealed in the last times. That is a time salvation. A salvation which all the dear saints need and must have while clothed with mortality, if they enjoy the sweets and comforts of the religion of our dear Redeemer. Then how appropriate the exhortation of the old Apostle, "Work out your own salvation with fear and trembling." They have seen a time when they rejoice greatly in the power of God's regenerating grace. When by faith they saw him whom their soul loveth. Saw him, who to them was the chiefest among ten thousand and the one altogether lovely. When thus basking in the sunlight of redeeming love and regenerating grace, they like those Philippian saints obey as well in the absence as in the presence of the dear ministering servants who minister to them in holy things, and in that obedience they work out their salvation. But they do it with fear and trembling. With trembling voices they often sing

"'Tis a point I long to know,
 Off it comes anxious thought.
 Do I love the Lord, or no,
 Am I his or am I not?"

They love their Lord because he first loved them, and manifested that love by redeeming them with his own precious blood, and working in them both to will and to do of his own good pleasure, which gave them an earnest desire to work out their salvation by a life of

obedience to all his commands. In that obedience they like Israel of old ate the fat of the land, which prefigured the joys of spiritual Israel while in the church, the spiritual Canaan here below. But that is only a foretaste of the joys of the redeemed from all iniquity. But in the salvation which they work out their constant prayers are, "lead us not into temptation, but deliver us from evil." It is the evil of this vain and sinful world from which they desire and pray to be delivered, to be saved while they travel the barren plains of the earth. No longer will that exhortation of the Apostle be needed when they come to lay their armor by, to dwell with Christ at home. Their death will have hushed the groanings of the dear saints on account of sin forever. When looking into the dark caverns of the tomb they remember that death is one of the gifts of their Lord to them. Yes one of the glorious gifts secured to them for they know that without death there could be no resurrection. Without death they must be forever struggling in that warfare. The flesh lusteth against the spirit and the spirit against the flesh. In that warfare they fear and tremble and their cry is, "Who shall deliver me from the body of this death?" But by faith they see the great Deliverer, and in joy and rejoicing they cry out, "I thank God through Jesus Christ our Lord." So then with the mind I myself serve the law of God, but with the flesh the law of sin." Then it is evident that the salvation that the saints are exhorted to work out is a salvation from the law of sin that reigns in their mortal bodies. But the wages of sin being death these mortal bodies must go down in death. None can doubt the reigning power of death, and we all tremble when contemplating the power of death over us. When our Lord was about to enter that baptism of death through which he must pass to meet all the demands of the law against his people, He prayed saying, O my Father, if this cup may not pass away from me except I drink, thy will be done. He being partaker of the same flesh and blood of which the children are parta-

kers—in using that prayer speaks as they do. But without his taking that cross there could have been no redemption, and no glorious and triumphant resurrection.

Now dear saint, your salvation from the curse of a violated law was secured to you by his death and your redemption from the grave was secured to you by his resurrection, and your salvation from the powers of sin and death which reign in these mortal bodies is secured to you by the working of his spirit, for he works in you both to will and to do of his good pleasure. By that work you are made to hope and trust that you are heirs to the ineffable glories of the fairer world on high, and your being joint heirs with your Lord have the same things secured to you that were his when he took that body that was prepared him. In that body he was a man of sorrow and acquainted with grief, and was so poor that he said, "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." By his servant he leaves on record a description of his saints when he says, "I will leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord." He was afflicted and so are his saints. He was poor and so are they.

He had a kingdom and said, "my Kingdom is not of this world, and he also said to them, "Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that mourn for they shall be comforted." He mourned in Gethsemane and in death suffered the tortures of Calvary. He was laid in the tomb and arose from the tomb a mighty conqueror. So you dear saints are mourners while sojourning here below, and you must suffer death and lie in the dark confines of the tomb, but his resurrection secured your triumphant and glorious resurrection, for he is your life and your resurrection. He was mortal while here below, so are you. But in his resurrection he triumphed over mortality—so will you for this mortal shall put on immortality. He said, "Louise was dead but behold I am alive

forever more." He gives to his dear people eternal life, in regeneration and in the resurrection they will all have secured to them spiritual, eternal and immortal life. Then they will see their glorious Lord and be like him. Then they will enter into the everlasting joy of their inheritance which fadeth not away. Their triumph will be thro' him and not by works of righteousness which they have done. It will be by the humiliation and exaltation of their dear Redeemer.

They being joint heirs with him in sorrow and mourning while working out their salvation here below, will be joint heirs with him in his glorious and eternal exaltation beyond these scenes of sorrow, pain, disease and death, and while in their earthly pilgrimage, their chief desire is to ascribe all honor, glory and dominion to him, but in their blessed and eternal home they will sing his praises throughout a never ending eternity.

H. COX.

A TOUR.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I left home the 16th of March, met the brethren at Bethel Church at the water side, baptized two that were in their fellowship, was then conveyed to New Bern Ferry, by Mr. Petter, here I took the train for Newport, where I met many dear brethren and friends.

Elder J. R. Roberts was there, and we believe all the children of God present enjoyed his preaching. Sunday evening Brother S. U. Garner sent me to Sister Bell's, Widow of the late Stansil Bell, a brother and deacon of the church at Hadnott's Creek. I can say he is greatly missed by brethren traveling in this section. May God bless the bereaved family. Sister Bell then took me to Hadnotts Creek, where I met a goodly number of brethren and friends, enjoyed myself with them, and after meeting Mr. Thomas conveyed me to Whiteoak River. The bridge being impassible, he left his horse and traveled with me some distance, trying to get

conveyance for me but he could not. He then turned for home and I started to walk. It was then almost night, and 6 or 7 miles to the place where I hoped to stop for the night. I then looking back wished myself at home, but did not travel far before I met a man with a horse and cart, and told him my condition. He unloaded his cart, took me where I wanted to go, and would not have pay for his trouble.

The next morning I walked to North-East, met nine ladies and one man, he not a member of the church. From here I went to Mr. Gillets, and spent the night with him and family.

From here I was conveyed through rain and sunshine, by different brethren and friends to my appointments. I met many kind brethren and friends whose company I enjoyed, among others was brother John Heath 88 years old. He is blind and very feeble. He complains that the brethren do not go to see him.

Brother John Thomson, who is 85, was sick when I saw him, but seemed perfectly resigned to the will of God. May the Lord grant us more of his spirit so we may with brother Thomson say, thy will be done in earth as it is in heaven.

From Sandy Bottom Brother Jesse Brown took me to Kinston, the water being so high we could not cross the river elsewhere. It seemed to me a leap in the dark as I was not acquainted, but he carried me to Mr. Temple's, son of Rufus Temple of Wake County, and I was cared for in real Baptist style. May God bless them and bring them to his fold.

From here I went to Bear Creek, where I spent two days with the church, thence to Mewborns, where my appointments ended. Writing is such a great task to me that I omit a great deal that I would like to speak of. I hope the brethren will continue to exercise the patience towards me they have in the past.

Let it suffice to say that I met all my appointments, feel that the Lord was with me, and I reached home the 3rd

day of April and found all well: for which I feel thankful to the Lord. I can say with David, surely the goodness and mercy of the Lord have followed me all the days of my life.

JOHN R. ROWE.

ORDINATION.

The following Elders, being called on to attend at Cascade, Va., for the purpose of enquiring into the call and qualification for the gospel Ministry of R. W. Dix, met on Saturday before the second Sunday in March 1888, organized by electing Elder F. J. Stone Moderator, and Elder A. L. Moore Clerk, and after a thorough examination by the Presbytery, he was found orthodox and orderly and ordained to the full work of the Ministry, by prayer and laying on of hands. Charge by Elder A. L. Moore.

Deacons T. J. Dunn and L. Hanks were requested to act with them, after which the Presbytery adjourned. Elder F. J. Stone Moderator, and Elder A. L. Moore, Clerk.

ASSISTANCE ASKED.

DEAR BRETHREN OF THE HOUSEHOLD OF FAITH:—We desire to build a meeting house for the Old Baptists exclusively, in or near the town of Arlington, Tarrant Co., Texas.

There are very few Primitive Baptist meeting houses in or near this part of Texas, and around about here the condition of the brethren is such that we have very little prospect of having a house separate from the "nations" unless we can get help from the brotherhood in other parts of the country. If we have favor in your sight brethren any contribution however small will be gratefully received. "For the ways of Zion do mourn," being desolate in this particular.

A correct account of all money received will be kept for further reference.

Send by Post Office Order, Postal Note, Registered Letter or by Express.

J. S. COLLINS.

Arlington, Tarrant County, Tex.

ZION'S LANDMARK

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

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

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Editorial.

TONGUES—PROPHESYING.

Brother J. J. Ellison, of W. Va., requests my view of 1st, Cor. 14 : 22.

"Wherefore tongues are a sign, not to them that believe, but to them that believe not : but prophesying serveth not for them that believe not, but for them which believe."

The apostle Paul spoke with tongues more than any other one did ; yet he said he would rather speak (in the churches) five words with his understanding, that he might teach others also, than ten thousand words in an unknown tongue. Why is this ? Because tongues are for a sign to unbelievers, or that which is not spoken from the heart or understanding to the heart or understanding, not only communicates nothing—fails to feed—but it is a sign against those to whom it is spoken. But prophesying, which is spoken from the heart, or is experienced, is understood by the speaker and also speaks to the understanding or experience of the hearer, and is a good sign to the believer.

The deep mysteries uttered by Paul are, as all his other writings, as well also as the other scriptures, wrested or perverted by the unlearned (in experience) to their own destruction. For all tongues are to unbelievers, and in that

sense outside the church, signs that they are not partakers of the gospel. When one understands not what is spoken he is that far an unbeliever. He that speaks is as a barbarian to him that believes not, for he speaks in an unknown tongue. If I speak or preach in the mystery of truth, and one is present who understands nothing of what I preach, though every word I say is precious truth, the fact that this one does not understand anything I say is proof or a sign to me that he is an unbeliever, and it is such a sign to him that believes not. But how is it with those present who hear and understand what I preach? It is a sign to me that I prophesy to them and that they are believers. I would prefer by far to speak a few words in a known tongue, or by prophecy, which is to speak in the church or to the spiritual, feeding the flock and is for believers. For when one is thus prophesying, or speaking in a known tongue, that is to the understanding, it is speaking in the church, and ministering to or serving believers, which is undoubted evidence that both they and myself have fellowship in the mystery of the gospel.

That is one good reason why Primitive Baptist preachers had rather preach to the church or believers, than to unbelievers, and why Primitive Baptists generally rather talk with believers than with unbelievers. P. D. G.

THE FIRST PRINCIPLES.

By request I will present a few thoughts upon Heb. 6 : 1.

By a careful reading of the book of Hebrews it will be seen that the writer, who is supposed to have been Paul, is contrasting the personal work of Jesus with that of the fathers, for the purpose

of showing the Jews, who are his kindred after the flesh, the fulfillment of all things under the law, and how that in these last times God has spoken unto us by his son whom he hath ordained heir of all things, by whom he made the worlds. The law and the ordinances under it constituted the first principles of the doctrine of Christ—The law had a shadow of good things to come, but was not the very image of the things, whereas in Jesus we see the very things themselves, and in the church the image thereof. Moses was to make all things according to the pattern, which was shown him in the Mount, and the things which he made were the patterns of those things in the gospel heavens. These patterns were purified with the blood of calves and of goats, with scarlet wool and hyssop, but the heavenly things are purified with the precious blood of Christ. One could not properly worship God under the law dispensation unless he understood to what these things pointed, and then his faith was toward God and not towards the pattern or principle, and now our faith is in God and not in those things in the law, hence we leave them.

This is illustrated in the conversation between Christ and Nicodemus—concerning the new birth. Christ says, art thou a master of Israel and knowest not these things? If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? No doubt this again birth is pointed to in the law, wherein it is called an earthly thing, as pointing to sinners, men earthly who must be born again in order to see the heavenly things. Abraham, the father of the faithful, received Isaac from the dead in a figure, and everyone of like precious faith when born again receives Christ from the dead in the fig-

ure of the new birth, and receives by faith the efficacy of the blood of the Lamb slain, and forgetting the things which are behind, the principles, and reaching unto those things which are before—the perfections of Christ—they press toward the mark for the prize of the high calling of God in Christ Jesus.

There were some that were babes, which had need to be taught again what be the first principles. They had been taught them, and instead of going on and resting in the finished work, and upon the foundation of Jesus, they turned the other way and began to lay again the foundation of those things which Jesus had brought to an end by the sacrifice of himself.

God's people are called unto liberty, that they be not entangled with the yoke of bondage, but might enter into rest, and the service of the living God. What is the doctrine of Christ concerning dead works and living works? "The blood of Christ, who through the eternal spirit offered himself without spot to God, purges our consciences from dead works to serve the living God, Heb. 9:14.

We now should serve God in newness of the spirit, and not in the oldness of the letter, for the letter killeth—hence the dead works—but the spirit giveth life and produces living works. The law is the foundation of dead works, but Jesus is the foundation from them, and other foundation can no man lay than that is laid—which is Christ.

Being dead to the law by the body of Christ, we turn unto him as our law-giver and authority, and we hear him saying; Arise my love, my fair one, and come away, come away from the law and the shadowy dispensation to Jesus our rest and our salvation. Our works are those of faith which is in Jesus, and

we have his command to follow him and keep his sayings. He was baptized and commands us to be baptized, and the Apostles set the ordinances. Also we have the doctrine of the laying on of hands upon those who are called of God to preach the gospel, and as the hand represents power and fellowship, so they preach the power of Jesus and the fellowship of his sufferings.

Jesus was raised from the dead, and we are taught that we too shall be raised having our vile body changed and fashioned like unto the glorious body of Christ.

Peter speaks of the judgment which is eternal, whatever may be its character whether of condemnation unto death, or of justification unto life. Judgment does not necessarily imply condemnation, but may and does imply justification as referring to the house of God. "Judgment must first begin at the house of God and if it begin at us what shall the end be of those who obey not the gospel."

It seems to me that to us the order of the resurrection and judgment is reversed in the text. Jesus was judged, and having obtained eternal redemption for us, whereby we were in God's account justified, and for that cause Jesus was raised from the dead. He was for, or because of our justification.

If we were by virtue of the obedience and death of Christ justified freely by his blood when he arose from the dead, that is an eternal judgment, and it only remains for us to be brought into that blessed state to which we look, and for which we hope. Therefore we are judged with eternal judgment, and are raised to the resurrection of life. But for having received this judgment we could not expect to be raised up.

In our experience we were first con-

demned as sinners under the law and buried by baptism unto death, then followed repentance from dead works, then faith toward God through Christ, then in this faith we were raised up, and baptized with the Holy Ghost and with fire, or had the love of God shed abroad in our hearts. These are all found in the foundation of our hope, and now we should walk in newness of life by the leadings of the spirit. Paul says, this only would I learn of you, received ye the spirit by the deeds of the law or by the hearing which is always of faith? If ye have begun in the spirit how can you be made perfect in the flesh? Why should a living child turn back to the law? Should he not rather go on unto perfection—that is to the fullness of the gospel blessings in the church, and rest from his labors as Jesus did from his? If christians must keep the law, what is the assumption? Does it not indicate that Christ did not keep it for them, and therefore did not fulfill it? Is he not the end, of the law? Then for one to turn back, and go to work to keep the law, and thereby lay the foundation for his hope, is to crucify to himself afresh the Son of God, and put him to open shame.

Suppose the wife of the husbandman should go out on the farm after he has given orders and issue new orders, or even the same, would that not reflect upon him and put him to shame? Would it not declare that he was not competent to arrange and control his affairs.

Her province is to enjoy the fruits of his labor. And so with christians, they are to occupy and enjoy the fruits of the land, but they should not turn back nor assume to themselves their own salvation. If one should thus fall away, or turn back he must suffer the consequences, he must be saved so as by fire.

The life of the christian being a continuous warfare, some are inclined, like young eagles, to remain a long time in the first elements—or principles—or at the beginning of their pilgrimage, whereas they should leave them and serve one another, and be not slothful, but followers of them who through faith and patience inherit the promises.

The Lord has to stir them up and burn them out and chasten them often to teach them his statutes and judgments.

But Paul had good persuasions of the brethren and may it be so today, that the Lord would grant us grace to know his will and all his sayings keep.

Whenever we are not trusting in Jesus, and looking, we are receding—falling away, and must be restored day by day.

Lord keep him in perfect peace whose mind is staid on thee. P. G. L.

WHAT THINK YOU?

Look at the long tail spread out after one of these agents of the Missionary board. What would you think if Paul had appended to his name Traveling Missionary Corresponding Secretary of the Foreign Mission Board located at Antioch. What a kite it makes. Then the prefix Rev. Doctor is to be carried.

Paul called himself the Apostle of Jesus Christ, the prisoner of the Lord, the chief of sinners, less than the least of all Saints &c. He told the Elders (preachers) he had coveted no man's silver, or gold, or apparel, and that his own hands had labored to support himself and those with him, and that he had shown them that example that they might do the same.

Peter speaks of Paul. What does he call him? Is it Rev. Doc. Paul? nothing of that sort: but it is beloved brother Paul. P. D. G.

ONE FOR ALL.

Friend W. H. Howe, of Mo. requests my views of Rom. 5 : 13, 14.

¹³For until the law sin was in the world: but sin is not imputed when there is no law.

¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.¹

Sin entered into the world by one man, Adam, and death by sin; and in this way death passed upon all men, because all men have sinned.

Notice that death passed upon all men in Adam, or by the one offence of Adam, because all have sinned.

Sin was in the world then from the days of Adam's transgression. It was hundreds of years from then until the giving of the law that came by Moses. But sin is not imputed when there is no law.

Sin is dead without the law, or has no strength. In that sense when there is no law there is no transgression.

However death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

For no one ever sinned as Adam did, that is no other individual man was ever put in the garden of Eden and sinned as Adam did, and he never sinned but once, for he was driven out of the garden, and never returned there. So that no man ever sinned as Adam did, except as we all sinned in him, or as his sin is our sin.

Still death reigned from Adam to Moses, or to the giving of the law, even over those that had not sinned after the similitude of Adam's transgression. What is the conclusion? It irresistibly follows that all sinned in Adam and therefore death passed upon all in Adam, and that if no law had ever been given after Adam's transgression all born of

him would die, because all sinned in him, and they are of him, and as he is such are they in the world. Death then reigned from Adam to Moses, or before the law came.

By the one offence of one then all of Adam's offspring are made sinners. That is the reasoning here that cannot be resisted or gainsaid.

But where sin abounded grace did much more abound, that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

For Adam is the figure of him (Jesus) who then (at Adam's transgression) was to come, and he is set over against Jesus and is the figure of Jesus. As Adam was the only man ever in the garden of Eden, so Jesus is the only one born without sin. As Adam is the head of his offspring, so Jesus is the everlasting Father. As by the one offence of Adam many were made sinners, so by the obedience of one many shall be made righteous. Sin is imputed in Adam; grace reigns in Christ. In Adam all die; in Christ all are made alive. That is as all that are in Adam die, so all that are in Christ shall be made alive.

As much as we are made sinners in Adam, so much are we made righteous in Christ. But we are sinners entirely in Adam, so we are righteous completely in Jesus. As in Adam we have nothing but sin and no righteousness; so in Jesus we have complete righteousness and no sin.

While all our sinning is in Adam, and as the result of Adam's transgression, because we are of Adam; so all our righteousness is because we are of Christ. It is in Christ and only in him that we live righteously, and walk in the truth; or it is by the faith of Christ,

who is made of God unto us wisdom, and righteousness, and sanctification and redemption, that we are the righteousness of God, and manifest it in our walk and conversation. P. D. G.

MISSIONARIES.

It is objected to us that we have no Missionaries—that we do not send out any of them—that we do not educate any men or women for this purpose—that we have no schools for the purpose of fitting men for this—that we have no agents collecting money to support foreign missionaries—that we have no board of men appointed to direct men to go and preach to the heathen, and supply them with money.

We admit that we have no foreign missionaries that we qualify or send out to preach, nor do we have any at home that we qualify or send out to preach—nor do we direct any where to go.

But we hold that the Lord prepares his preachers, to preach here or in any other heathen land, and that he sends them out and directs them and enables them to preach.

We hold that we should minister to and kindly treat those that the Lord sends. P. D. G.

COMMUNION.

Why do we not invite all professing denominations to partake with us of the Lord's supper? Answer. We have no right to invite any one, for it is the Lord's table, and not ours.

If it were our own table we might invite whom we please. But this is the table of the Lord.

We therefore cannot make any terms about it. We see in the law, governing this matter in the New Testament, an illustration in the way the followers of

Jesus observed it, that only those who abode stedfastly in the Apostles' doctrine and fellowship partake of the Lord's table.

None but such as believed or profess to believe the doctrine of our Lord Jesus and were baptized in his name, partake of that table. They were all agreed. How shall people eat together in the bible sense of that word who do not believe the same thing.

I have no desire in the world to eat with, nor to worship with those that do not believe as I do.

Let them eat with each other. Let those that believe alike eat together. They can do so with consistency. But I do not believe any more what other denominations preach than they believe what I preach; so we are not agreed, and honesty and faithfulness admonish me that two cannot eat together or commune unless they be agreed.

P. D. G.

PREDESTINATION.

One of the good and lovely words of the bible is *predestination*. It is never used except as descriptive of God's gracious purpose respecting the people whom he foreknew.

The people whom he foreknew were in their nature and natural standing without any holiness or hope. If they had been foreknown as right and righteous, there would have been no need of any change in them. But they were not in themselves what God purposed they should be; hence he predestinated them to be such as his son, and holy and without blame before him in love, and to the adoption of children. Then without this predestination they were not like Jesus, nor ever could be, they were not holy and without blame,

and were not the children of God, or had not and never would have had the adoption of sons.

All the Primitive or Old School Baptists are then necessarily predestinarians, and could not be any thing else. And every one that is a true predestinarian is such a Baptist.

This purpose embraces in its scope and operations such an unlimited control over all things, and such a handling and controlling all things, that all things do work together for good to them that love God, and that are the called according to his purpose.

What unspeakable comfort to the saint to feel assured that the Lord God omnipotent reigneth, and that he works all things after the counsel of his own will, and predestinates afore the salvation of his chosen people. But says some one, there is nothing predestinated except what concerns the salvation of the church! Who will arraign the purpose and providence of the Almighty God by saying that such and such things, for instance the killing of Abel, the selling of Joseph, the cursing of David by Shimci, the rebellion of Absalom, the affliction of Job, the betrayer of Jesus and his crucifixion by wicked hands, the stoning of Steven, the stripes and imprisonment of Barnabas and Paul, and innumerable events, evil as in and of men, were not overruled of the Lord for good, and needful in the salvation of the people of God.

What man would dare say that this or that event is not needful? We who know so little about the purpose of God, and can see so little should not attempt to say what is not needful.

We know this that God teaches his people to hate evil; and we know that the Lord is just and true; and we know that all things work together for good

to them that love him, and are the called according to his purpose.

Baptists know too little about this deep subject to quarrel about it. But it is things that people do not understand that they wrangle about.

You show more of the spirit of a holy calling by love and forbearance to ward your brethren, for you need those things yourself, and so do I.

P. D. G.

WHY DO I NOT INSURE MY LIFE.

Why take ye thought for the morrow? The way to provide for ones needs is by labor and economy.

Parents should lay up themselves for their children, and not put it in the hands of others to do it for them. To insure ones life tends to make him feel that he cannot manage his own business himself. I have never known a Baptist benefited by it. It is not according to the word of the Lord, but is a distrust of the Lord, and contrary to the principles that the Primitive Baptists have always held.

P. D. G.

FROM FLORIDA.

Elder Z. H. Bennett writes that he baptized ten persons in May at Mt. Carmel church, in St. John's Co. near St. Augustine.

This is a newly constituted church—last Sept. with 7 members, and now it numbers 30 members. Elder Jesse Tyre is their beloved pastor.

P. D. G.

ASSOCIATIONAL.

The Staunton River Primitive Baptist Association is appointed to meet with the church at the Mill, Pitsylvania Co. Va., commencing August the 8th 1888. Ministering brethren especially and others are invited.

Those coming from the West will be met at Sutherlins, on the R. & D. R. R., Tuesday at 10:30 forenoon; those from the East at some place, on the 8th at 7 A. M. Those from the North at Fall Creek, on Va. Midland, at 7 A. M. on Tuesday. CHARLES R. LEWIS.

NEEDED.

Please remember me and send in your subscriptions, if you are behind with the LANDMARK. Receipts are very small now, but my expenses are the same all the time, and I need money to pay the regular expenses of the paper. P. D. G.

MARRIED.

Mr. Wm. J. Hales and Miss Etta Bell at Harlowe, N. C. by J. R. Bell on May 16th 1888.

Obituary.

MARGARET ROSAAN NORMAN.

Mrs. Margaret Rosaan Norman was born August 3rd 1842, married to Jackson Norman on the 17th day of January 1864, the result of this union was 5 children, 2 boys and three girls. She embraced the Christian faith and confided herself with the Primitive Baptist church at Franklin, Surry County, N. C., of which she was an upright, consistent member for a number of years. Her death was the result of a wound upon the third finger of the right hand received on the 16th day of Oct. 1887. The cut was slight and caused no uneasiness for a day or two when unfavorable symptoms developed. In the absence of her family physician another was called in, and for several days she suffered the most excruciating agony, and gradually became worse. Upon the arrival of the family physician he found gangrene rapidly developing, and deeming the case a very grave one a consultation of physicians was called in the hope that an operation would prove successful; but the hope was vain, the seeds of death were sown, and all the skill of physicians or devoted attention of loved ones could avail nothing, and she gradually became worse until the evening of the 30th when she was informed that she had a few hours to live. It was then that her christian faith sustained her and

enabled her to look down into the dark valley of the shadow of death without fear or trembling and nerved her to pass thro' the trying ordeal of bidding her husband, children and friends farewell and giving them her parting advice with serene composure. So sad a scene it is not often the lot of mortals to pass through, and no one of the many there assembled will ever forget the impression made, as she while the murmur of the rippling stream of death was falling faintly on her ear called her husband to her side and into his care and keeping committed the future welfare of her children and aged mother, rejoiced that as they had climbed the hill of life together there were many bright and lovely spots in memory to cheer her, she then from the portal of the grave looked back upon their pilgrimage of life with pleasure and joy. Often from his diseased condition she had expected for him to be taken and her left, but the mysterious working of Providence decreed otherwise, and calmly she reviewed the past and talked of joys and sorrows they had passed thro' and bid him remember that the same hand that led them in the past would still support and sustain; and to be calm and resigned to the inevitable decree, and with patience await their union on the banks of sweet deliverance. She then called her eldest, a wild and wayward boy just entering upon the stage of manhood, and told him that there were but few spots around the home of his youth that had not been pressed by her knees as she humbly bent in supplication to her God imploring his aid in behalf of her erring child and urged him to forsake evil companions and associates and to refrain from whatever was wrong; to guard and protect those loved ones that were dependent upon others for help and seek eternal salvation while young. To her eldest daughter, her pride and joy, she committed the care and keeping of the other children bidding her ever to keep them together and train them up to fear God and become useful men and women and to sustain and comfort the father in his afflictions, to give her heart to God and live an upright christian life, to shun the approach of evil and follow the examples and heed the advice she had always given her. To the other children she gave much advice, urged them to look up to their elder sister for advice and counsel, to honor their father, to love each other and always cling togeth-

er during life, told them of the beauties of young children serving God and leading christian lives, and urged them to early embrace the christian religion and so live that their last would be their best and happiest days. To the old mother whose four score years showed that the sands of life were nearly run and she was halting feebly on the verge of the tomb, she bid go on and be faithful to the end, that it would be but a few more burning suns of summer or chilling blasts of winter at most until they would meet on the other shore of the river of life to part no more while the ages of eternity rolled along.

She said all was bright and her soul was at peace, though she dreaded the final struggle she had no fear for the future, and hoped her Savior would let that cup pass without such suffering, and at one o'clock on the 31st God sent his messenger to bear her spirit to a brighter and better world. Thus passed away a good woman, a zealous christian, one whose ear was never deaf to the cry of distress, whose hand was ever ready to bestow charity when deserved. One who was first at the bedside of a suffering fellow being. No night so dark, no day so cold or damp that she would not fly to the relief of the sick, and in the hearts of her many friends her memory is enshrined and will remain green for many a long, long day.

TAZEWELL T. GRAHAM.

Departed this life, April 23rd, 1858, at his residence near Turtle Rock, Floyd Co. Va., Mr Tazewell T. Graham, in the 56th year of his age. He was the son of the late Alvin Graham and was born Jan. 19th 1833.

Mr. Graham was a private in Co. "A" 24th Va. volunteers, and during the war lost his right leg. He was a faithful, true, honest and brave soldier. Few men live who in their circle were more universally beloved and respected. As a neighbor, he was clever, kind and obliging. As a citizen, prompt, honest and straight-forward in the discharge of his obligations. He suffered great pain in his last illness, but bore it with unflinching fortitude. He descended to the grave in full assurance of having made his peace with God. He told me the last time I saw him, that when he left this world he "he would be at rest." He had only one child, that lived, to any age—Walter Lee Graham—who preceded

ed him to the other life a few days over six months. Young Walter died in the prime of his youth, on the 16th of Oct. 1887 of Phthisis Pulmonalis.

He was the pride of his parents, and poor "Taz," as his father was familiarly called was never himself again after Walter was taken away.

A FELLOW COMRADE.

MRS. E. C. BENNETT.

"There's grief on earth, but joy in heaven,
Tears here below, but smiles above,
Sad partings here, glad meetings there,
The master claims one whom we love."

Our mother Mrs. E. C. Bennett was born in Gwinnett Co., Ga. May 6, 1821.

Married Mr. C. E. Bennett, our father, Nov. 14, 1839 in Cobb Co. Ga. United with the Primitive Baptist church in Nov. 1852, and died Feb. 25, 1887, at Fayetteville Ga.

With bleeding heart and sad memories we pen the word dead! Sad, indeed, to write this word in connection with the name of any one, under any circumstances, but more especially of a true and tender mother. Yet to our believing hearts she is not dead but sleepeth! How true are the words of the bible, "The memory of the just is blessed." Yes how sweet the savor of their names. It little matters at what hour of the day the righteous fall asleep. Death comes to all alike, no age or sex is exempt from passing this ordeal; only one short sentence closes the biography of all, and only a few short years do we journey here, ere we come to that bridge which transports us over into the Beyond. But to christian hearts, the loss of this brief pilgrimage is the joy of heaven. To them death is nothing less than the dispatcher of all trials, troubles, temptations and sorrows—a haven of perfect rest and happiness!

"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." Well do we remember her many deeds of kindness to the poor around her, reminding us that whoso shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward. She seemed ever more an angel of Mercy, so willing and

ready to lend a helping hand—never too tired to visit the sick, and do all in her power to alleviate their sufferings—and administer to the sorrowful words of cheer and comfort—the destitute any where, at all times, found in her a sympathizing friend. In the performance of her own household duties she was always busy and careful. The life of our precious mother was adorned with many excellencies of character. She was noted for her cheerful disposition and generous nature. The community in which she lived has lost a true and faithful woman, and kind neighbor, ever battling for the right and hating the wrong. There is a great difference in the conduct of dying christians—some give so much testimony in life, there is none needed in death; for theirs is a living testimony of faith in Christ, and such we believe our mother.

We can remember many beautiful little incidents in her life portraying her strong faith, and deep humility. She was suddenly stricken with paralysis and never opened her eyes, or spoke to us after she was taken sick, yet, we cannot say too much in her praise. She loved her church above all things.

We remember well the day she joined the church. She was baptized by uncle Billie Mosely (as we called him.) She was raised by Methodist Parents, yet the Primitive church was her choice. Whenever there was to be preaching at dear old Ramah church she was never absent, unless providentially hindered—always so punctual in attendance upon the sanctuary. Therefore the church has lost a member who was ever faithful and true—consecrated to the cause of the master. She came near dying in summer of '85; no one thought she would ever recover, but God in his great kindness saw cause to spare her to us, nearly two years longer. Often times afterwards we talked to her about her extreme sickness. One day we said to her, "suppose you had died then Ma"? She replied, "I was ready,—I was not afraid." Sometimes in speaking of it, she would say; "O children, why didn't you let me go then?" Seemed really anxious to go. She had forty two living grand-children, and from the oldest to the very youngest loved her devotedly—always glad to go to grandma's, or to have her visit them. No grandmother was ever loved better. Indeed none knew her but to love her.

Oh, how changed and dreary seems every thing to us since the day of her death—her resting day, because she is resting from all cares and troubles, also her coronation day—the beginning of her eternal perfect bliss with Christ! How we miss her kindly admonition and advice.

O Holy Spirit, the Comforter of God's people, comfort our hearts; and may the blessed Savior, whom she loved and served while with us, send His spirit to comfort also the heart of our dear aged father, and lead him to trust her Savior more and more; that when his summons may come, he may together with all of us be prepared to meet our dear mother in that blessed abode where are no sorrows and partings, for we feel that her weary soul hath found the dawn of Life Eternal in the bright forever and the long rest which breathes in Paradise!

"He thinks the angels opened wide,
The gates of heavenly bliss,
To greet her humble spirit there,
Released from such a world as this."

One less at home!
The loved circle broken, a dear face
Missed day by day from its accustomed place,
But cleansed, and saved, and perfected by grace,
One more in heaven!

C. E. BENNETT.

APPOINTMENTS

Appointments to insure insertion in the following issues should be sent in by the 5th and 20th of the month.

The following Elders will preach, the Lord willing:

I. J. TAYLOR,

Bethel (Franklin County, Va.)	June 6
White Rock School House	7
Little Creek	8
Pig River	9
Paynes Creek (Floyd Co.)	10
School House near Mr. E. Grays	11
Salem	12
School House near Brother Wm. Idings	13
Laurel Creek	14
Pine Creek	15
White Oak Grove	16 and 17
Meadow Creek	18
Wilson's Grove	19
Pilgrim's Rest	20

Elder Isaac Webb will please arrange appointments from Pilgrim's Rest, through the churches of the New River Association in Carroll Co.—ending at Mt. Zion. Then Elder Turner will ar-

range for three weeks as he may deem best.

Elder Taylor will need conveyance. He will leave the cars at Glade Hill near Bethel Church, when Brother U. K. Bird will please take care of him. With love to you, Brother Gold, I remain your Brother in Christ, I hope, J. C. HAY.

J. D. DRAUGHN

Lick Fork	June 5
Pleasant Grove	4
Gilliam's	5
Arbor	6
Lynches Creek	7
Prospect Hill	8
Wheeler's	9 and 10
Ebenezer	11
Hester's Academy	12
Stories Creek	13
Shiloh	14
Flat River	15
Surl	16
Tar River	17
Camp Creek	18
Elder Blalock's	19
Mt. Lebanon	20
Eno	21
Brother Wm. Farthing can arrange for	22
Durham	23 and 24

He will need conveyance.

D. A. MEWBORN,

Morattoc	Thursday after 1st Sunday in June
Jamessville	Friday
Skewarkey	Saturday and 2nd Sunday
Tarboro	Monday
Sparta	Tuesday

He will need conveyance.

N. B. ORRELL, AND P. W. WILLIAMS,

Sandy Creek	July 21 and 22
Mt. Tabor	23
Suggs Creek	24
Pleasant Hill	25
Rock Hill	26
Old Union	27
Toms Creek	28 and 29

JAMES H. BURGESS,

D. N. GORE,

Bethany	June 29th
Raleigh	1st Sat. and Sun in July
Oak Grove	Monday
Brother J. R. Youngs	Tuesday
Big Meadow	Thursday
Bear Creek (Chatham Co.)	Friday
Maple Springs	Saturday
Mr. Lewis Cravens (funeral)	Sunday
Mt. Tabor	Monday
Rock Hill	Tuesday
Tom's Creek	Wednesday
Big Creek	Thursday
Sugg's Creek	Friday
Sulphur Springs	Saturday
Pair Ground (Richmond Co.)	Sunday
Monday night	Robert H.
Tuesday night	Hamlet

He will need conveyance.

J. H. BOSTON

JOHN A. WILLIAMS.

Cedar Grove, Wake county.....	June 11th
R. F. Temple's—at night.....	" 12th
New.....	" 13th
Salem.....	" 14th
Creech's.....	" 15th
Healthy Plains.....	" 16th
Conitence.....	" 17th
Wilson.....	" 18th
White Oak.....	" 19th
Meadow.....	" 20th
Tyson's.....	" 21st

He will need conveyance.

ELDER HASSELL.

If pastors of churches would encourage their churches in conference meetings, or if deacons, or any willing to do so would present that matter, quite a number of churches would aid in raising and sending money to Brother Hassell to relieve him of his great embarrassment in the debt contracted in writing the History that gives so much satisfaction to its numerous readers.

P. D. G.

RECEIPTS.

A.A.—Henry Nunn 1	
CAN.—Eld F W Keene 2	
GA.—W. C. White 2 By Elder A Johnson 5	
Jonathan Coleman 1 50 Elder F M Casey 3 50	
Elder J R Respass 1 50 J T Barfield 2 25	
KEN.—A Laytham 2	
N. C. G T House 2 Elder D W Trask 4 T E	
Fur. 1 50 Dr M B Pitt 2 R B Ricks 2 Mrs Char-	
ity Lucas 1 Artamissa Joyner 1 By Elder W A	
Ross 7 50 H C Harriss 1 50 Miss Emily Coggin 1	
H F Pale 2 G C Farthing 9 Elder James Cave-	
nagh 2 Peter Hutchinson 1 50 W T Comer 1 50	
S. C.—J N Dennis 35cents Elder Thos Bell	
1 50	
TENN.—Mrs S. M. Campbell 75cents	
VA.—B Gray 3 Elder Jno. C Hall 6	

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Leave Weldon	2:55 p. m.	5:43 p. m.	7:00 a. m.
Arrive Rocky	3:17 "	7:15 "
Arrive Tarboro	4:50 p. m.
Leave Tarboro	5:50 a. m.	.....	.....
Arrive Wilson	3:55 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:30 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:00 p. m.	8:00 p. m.
Leave Warsaw	5:20 "	8:30 "	9:35 "
Leave Magnolia	6:05 "	8:30 "	9:54 "
Arrive Wilmington	7:42 "	9:55 a. m.	11:35 "

TRAINS GOING NORTH.

Leave	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:50 "	2:45 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	3:28 "
Arrive Warsaw	.....	10:50 "	5:20 "
Arrive Goldsboro	2:23 "	11:50 "	6:52 "
Leave Fayetteville	.....	8:50 a. m.	.....
Arrive Selma	.....	11:50 "	.....
Arrive Wilson	.....	.....	.....
Leave Wilson	3:02 a. m.	12:02 p. m.	7:05 p. m.
Arrive Rocky Mt.	.....	1:45 "	8:21 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
 Train to Scotland Neck Branch Road leaves Halifax, Scotland Neck at 3:00 p. m. Returning, to Scotland Neck at 9:30 a. m., daily, except Sunday.
 Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:20 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:20 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:10 a. m.
 Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:39 a. m., arrive Southfield, N. C., 10:00 a. m. Returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.
 Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville 4:40 p. m., leaving Hope 5:15 p. m. Returning leaves Spring Hill 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
 Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 5:30 p. m. Returning leaves Clinton at 8:15 a. m., Cantonment at Warsaw with Nos. 12 and 66.
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p. m.	p. m.	Ar. Lv.	Ar. p. m.	p. m.	
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 45.3	
12 15	5 30	Raleigh	2 15	7 18.9	
1 31	5 56	Cary	4 51	5 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brassfield	1 21	5 00	
2 37	6 41	Durham	4 07	4 55	
3 09	7 05	University	12 21	30.9	
3 32	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 50	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 50	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	1205	
6 56	9 10	McLean's	10 15	1130	
7 40	9 30	Green-boro	9 50	80	

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE

COMMUNICATED.

SATAN'S WORKS DESTROYED.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Our dear brother, Elder Chick, asked me to write for the LAND-MARK on these words, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8.

Words could not more definitely, plainly express the purpose of God in manifesting or sending forth his only begotten Son. When about to make him manifest, God sent his angel, who said, "And thou shalt call his name Jesus: for he shall save his people from their sins,"—Matt. 1:22. Paul testifies 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. 4:4, 5. And so the son of Mary, Jesus, is also the Son of God. Yea, declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead,—Romans, 1:4.

Jesus is not only the Son of man, and a man, but he is also "the mighty God, the everlasting Father;" and Paul says of him, 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,—1 Tim. 3:16. "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us,—1 John 1:2. "And the word was made flesh, and

dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This Word was Jesus. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, after me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.—John 1. "And Jesus when he was baptized went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven saying: This is my beloved Son in whom I am well pleased,"—Matt. 3:16, 17. Therefore it was not by his birth only that Jesus was manifested as the Son of God, but also by his baptism, and by his resurrection from the dead. And this was declared at his glorious transfiguration on the holy mount, "when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

So then, the Son of God was not only manifested on the earth, among men, but in the flesh, and as a man. This was embraced in God's eternal purpose; and it was therefore necessary that Jesus should come in the flesh, that he might destroy the works of the devil, make atonement and reconciliation for the sins of his people, committed by them in their flesh, and save them from their sins.

All this is clearly revealed in the Scriptures. "We see Jesus, who was

made a little lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings,"—Heb. 2:9, 10. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit,—1 Pet. 3:18.

As thus manifested in the flesh, as the Son of David, and king in Zion, Jesus was the Christ, the anointed of the Father, as God's ordained and consecrated High Priest, Prophet and King, who shall reign in righteousness; in his everlasting Kingdom, as the only begotten son of God the Father, the first born from the dead among the many brethren, and the heir of all things. It was of Jesus, the Son of David, that God said, I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm shall strengthen him,—Psalm, 89:20, 21. Thou art fairer than the children of men; grace is poured into thy lips, therefore God has blessed thee forever. Gird thy sword upon thy thigh, O most mighty with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things,—Ps. 45:2, 4.

"That he might destroy the works of the devil." The devil, who sinneth from the beginning, had compassed the sin and fall of man, and so brought destruction and death upon the children of men, and filled them with unrighteousness and works of wickedness. Now the works of flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witch-craft hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like,—Gal. 5:19, 21. Paul here presents a long and fearful array of sinful and destructive works, all of which are found

in this corrupted flesh of the children of men, and of the chosen people of God.

For it is a Bible truth that the children, whom God gave his Son, to be his brethren and joint heirs in the Father's kingdom, are partakers of flesh and blood, and as such they were by nature the children of wrath, even as others, and were the slaves of sin and the subjects of the devil. Therefore Paul testifies to his brethren in Christ, that in the past time they were dead in sins, and walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind,—Ephesians, 2:2, 3.

Now therefore, all those works of the devil, which are manifested in their sinful flesh, must be destroyed, and they themselves, as the people whom God formed for himself and gave his Son, must be purified, made spotless and white, and saved from the hand of the enemy and from their sins. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage,—Heb. 2:14, 15. This presents a terrible conflict, a great and mighty battle, between the Son of God in the flesh, and the prince of darkness; and this warfare is accomplished in the mortal flesh of every child of God and heir of salvation. For it is in them, in the people of his love, for whom he suffered and died in the flesh, in his brethren, and in their flesh, that the Son of God destroys the works of the devil, and makes them free. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old ser-

pent called the devil, and Satan, which deceived the whole world, he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death,"—Revelation, 12: 7—11.

The foregoing testimony shows the conquest of the holy Son of God over the devil and his works, as accomplished in the militant heaven, the kingdom of God, and in his children, the subjects of the kingdom. They are called to endure a great fight of afflictions, to wrestle against the rulers of the darkness of this world, to resist the devil, to put off the old man with his deeds, and to abstain from fleshly lusts which war against the soul. May brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against wiles of the Devil,—Ephesians, 6: 10, 11.

The works of the devil are as a troop or host in battle array against the people of God's choice, whom he hath appointed to obtain salvation; and the devil would thus defeat the purpose of God, and overcome and defeat the heirs of salvation, through the deceitful lusts and sinful works of the flesh. Dust is the serpent's meat; and he has sowed the seeds of all evil in our flesh, our earthly nature, which spring up as an abundant crop of thorns and thistles, and vile and noxious weeds, such as envy, pride, jealousy, deceit, malice, and all the other warring works of the flesh, the works of the devil; so that the children of God have to endure hardness, fight a good warfare, and strive against sin.

The sins of the Lord's new covenant people shall be destroyed, yet they themselves shall be saved from their sins, and delivered from the devil and his

works, and purified unto the the Lord, that they may offer unto him an offering in righteousness, and worship him in the beauty of holiness. Therefore sinners shall be saved, and saved, too, from all sin and sinful works, and from death, the wages of sin. "For he," (the Son of God) "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death,"—1 Cor. 15: 15, 26. Sin not only produces an immense and frightful fruitage, as the works of the devil, but sin also ends in death, and the devil had the power of death. It is in their bodies of flesh that the children of God sin, commit sinful works, and die; therefore it is in their flesh or bodies that the Son of God shall destroy the works of the devil, and present them in their purified bodies unto God, holy and without blame before him in love. "And they shall call them *the holy people*; the redeemed of the Lord,"—Isa. 52: 12. They are not only holy but they are people; and not only are they people, but they are redeemed, the redeemed of the Lord; and redeemed unto God and the Lamb.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away,"—Isa. 35: 10. Sinners, dying sinners only, can be redeemed; and redemption is from the law, and its curse, and from sin and death. "Waiting for the adoption, to wit, the redemption of our body," says faithful Paul.

The new man of the children of God, the divine nature, of which they are made partakers by the Holy Spirit, was not forfeited, and needed not to be redeemed: neither could the eternal life of the lost sheep of the good Shepherd be quickened, or made alive from the dead; nor did the Son of God come into the world to save any other beings than sinners. "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us Kings and priests unto God and his Father; to him be glory and dominion forever and

ever,"—Rev. 1:5, 6. "We are more than conquerors through him that loved us,"; and God giveth us the victory over death and the grave through our Lord Jesus Christ, who was manifested that he might destroy the works of the devil.

The Son of God came down from heaven, went down into death and the grave in the body of his flesh; he arose victorious, having blotted out sin, abolished death, spoiled the principalities and powers of darkness, and ascended up on high and sat down on his Father's throne. Henceforth his arm rules for him, and his enemies shall be made his footstool; for the Father of glory hath put every thing under his feet, and gave him to be the head over all things to the church.

There is also an end determined, when the works of the devil shall be destroyed, not only in all the redeemed people, whom God gave his Son, but in all places of his dominion; then shall the wickedness of the wicked come to an end. For though the wicked shall be revealed, yet the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.—2 The s, 2:8.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,"—2 Cor. 10:4, 5. As thus armed with the invincible power of God's victorious Son, Paul would say, "Being confident of this every thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ,"—Phil. 1:6. "I ord. thou wilt ordain peace for us: for thou also hast wrought all our works in us,"—Isa. 26:12. "The hour is coming in the which all that are in the 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. "Then cometh the end, when he shall have deliver-

ed up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,"—1 Cor. 15:24-28. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because: thou hast taken to thee thy great power, and hast reigned,"—Rev. 11:17.

Brother Chick could have better expounded the text, to which his mind was drawn; but I hope this may minister some comfort to him and the followers of the Lamb who may read it.

Hoping to triumph in Christ, yours to serve,
D. BARTLEY.
New Castle, Ind.

DEAR BROTHER GOLD:—I have just come here from an extensive tour thro' Indiana. I have had a pleasant time indeed and met many precious children of God. I had the pleasure of meeting Elders Thompson, Tharp, Bartley, Parr, Sawin, Zion, Richards, Wright & Weaver who are all indeed precious brethren to me whom I highly esteem for the truth's sake.

Elder Thompson has been the editor of the *Monitor*, and is indeed a precious brother to me, for the more I know of him the better I love him for his meekness, humility and fatherly kindness to me, but above all his firmness against all the doctrines and institutions of men. That precious and well known brother Elder Bartley is yet earnestly contending for the glorious truth of God, our Savior, and is indeed a beloved preacher among the saints of God. Elder Thorp is a precious brother and contends for the simplicity of the gospel which makes God's children rejoice and is food to the poor, meek and humble ones.

Elder Richards is a man of great ability and greatly beloved by his brethren. In fact all the brethren are contending for the old paths, "Where is the good old way." It seemed that there was a great deal of love existing among them.

I went through northern Indiana and met many precious ones who know the truth and rejoice in hearing the same proclaimed.

I was kindly received by them all. There are some in their connection who are somewhat unsound and believe in *means* and *instrumentalities*, and there are a few alien baptisms among them and some Masons in places. But they are ridding themselves of all these inconsistencies, and I believe will soon be one people all through, but I will just say here that while they are accused of being means, etc., I never was received more heartily at any place. All the preachers and members seemed to endorse me fully. I was very plain against those inconsistencies and they all joined me in my position.

I went to many churches that had never been contaminated with any of the new theories, and others that had, and had put them away.

I long to see the time when all will be one throughout. Not that I want to fellowship means, etc., but I do want Primitive Baptists to put all these things away, and I believe they will. The present prospect looks bright for Zion there. My last appointment in Indiana was at Elders T. J. Jones and W. P. Jones's church, at Antioch. There I met a lovely band of precious brethren. That is a home for all the good old-fashioned Baptists.

Those dear Brethren Jones are men of wonderful ability and very highly esteemed by all good, sound Baptists. I was considerably in the dark at their church, but they seemed to be prepared to make allowance for my weakness. I shall never forget those precious brethren. I had very good liberty for poor me nearly all the time.

I have suffered considerably of late with dyspepsia, but I am getting along tolerably well now. I shall write more when I get home if the Lord will.

Remember me at a throne of grace.
Yours in love,
LEE HANCKS.

—♦♦♦♦♦—
"Envy thou not the oppressor, and choose none of his ways."—Prov. 3: 31.

MEDITATIONS

No. 2.

At the conclusion of my last writing, Jesus was slowly, wearily and sorrowfully making his way towards Jerusalem, and the sadness, if possible, had been deepened by the carnal weakness of James and John and their mother, Salome. Jesus with his disciples was then on the west side of the Jordan, near Jericho. Two blind men were healed, and Zaccheus had met him in a very remarkable way, and had opened his house to the master and his faithful followers. In this, as well as in all his intercourse with individuals and with the multitudes, Jesus teaches, by example, how his people are to be approached. The poor and distressed are to be met, encouraged, and if need be, succored, and the rich are to be courteously received. Zaccheus was a Jew, but also a Roman officer, a tax collector, a publican, and hence ostracised and unpopular among his countryman, who availed themselves of the occasion to murmur at Christ's association with a publican and sinner, as they stigmatized Zaccheus. Jesus intended to be a guest of Zaccheus, who made a most humble and truthful statement of the way he lived, and no doubt intended it to be a confession. He had faith in the Messiah whom he was entertaining, and evidently was the subject of pardon and salvation; for Jesus said, "This day has salvation come to this house, forasmuch as this man is also a son of Abraham". "For the Son of man came to seek and to save that which was lost." Imagine that eventful night at the house of Zaccheus. Who can tell the joyful emotions that thrilled through the soul of Zaccheus at the thought which must have electrified him, that under his roof reposed the Son of God? He was rich in all that the earth could bestow, but now he had been led to realize the riches of the grace of God made manifest by and through his son. What a glorious charge, what a priceless boon!

The next day Jesus and his disciples departed and went forward to Bethany, where the devoted family, Mary, Mai-

tha and Lazarus lived. This was six days before the Passover, and on Friday The next day was the sabbath, and Jesus was at supper, a sabbath meal, at which he was the guest of Simon, the leper whom he had miraculously healed. At this sabbath meal were also Mary, Martha and Lazarus. Mary who, thro' that love born of the spirit, and with deep and fond reverence for her adorable Lord and Master, brought her alabaster box of ointment and anointed him, as the Savior declared, for his burial. This loving offering called forth loud and emphatic protests from his disciples, especially from Judas. But Mary's undying faith and love in and for her Saviour made the offering still more precious. It was worth three hundred *denars*, or about 45 dollars. Judas regarded the offering as a prodigal waste but the house was filled with the odor of the incense. In this group Judas stands out in hideous contrast to the "Man of sorrows and acquainted with grief." The dark and terrible secrets of his wicked heart flare out in lurid glare every now and then. The key to his inner nature was covetousness, and the devil held the key. His coming desertion, treason and cruel betrayal were doubtless at that moment festering in his wicked soul. Possibly he was mentally figuring up the price he would set upon the delivery of the Son of man to the Jewish Sanhedrim. He deeply coveted the value of Mary's precious ointment. Oh the natural heart, how deceitful, and how desperately wicked it is. The next day, the day after the Sabbath, which answers to our Sunday or first day of the week, which was spent in Bethany, Jesus entered Jerusalem as a King. The day is called Palm Sunday. It was April 2nd. His entry into Jerusalem as a King is in harmony with and in fulfillment of prophecy. It was the assumption of Royal authority and power, and a deliberate challenge to all the then existing earthly potentates that the time had come when his true standing was to be triumphantly established. The kingdom of light was dawning and he was its King. He is King of kings and Lord

of lords. Soon he is to be crowned with the Royal Diadem, and take his seat upon the throne of his power on the right hand of his Father. The event is not an exhibition of pride nor ambition. No, no, the procession passed from Bethany along the road to Jerusalem. Bethpage was the name of one of the suburbs of Jerusalem. The "House of figs" as it signifies; it may have been so called from a fig orchard, or a place for drying figs. As they journeyed to a place just outside the city, Jesus stopped and sent two of his disciples forward saying unto them, "go into the village over against you, and straightway ye shall find an ass tied and a colt with her, loose them and bring unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them, and straightway he will send them. All this was done that it might be fulfilled which was spoken by the prophet saying, "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass, and the colt the foal of an ass, And the disciples went and did as Jesus commanded them, and brought the ass and the colt and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way. Others cut down branches from the trees and spread them in the way. And the multitudes that went before and followed, cried saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved; saying, Who is this? And the multitude said, this is Jesus, the prophet of Nazareth son of Galilee." The multitude seemed to have been moved upon and gathered involuntarily while the two disciples were absent bringing the ass and the colt. They were suddenly and overwhelmingly impressed and awed by the power and majesty of Son of God. The procession seemed to have formed itself without a pre-concerted arrangement. The throngs of people going out of the city without notice met the multitude marching in. A strange

and mysterious enthusiasm takes possession of all at once, and the multitude are made to cry out as with one voice. Travelers, pilgrims, strangers and citizens are in the procession, and it was no doubt to the rulers—Scribes, Pharisees and Hypocrites—a wonderful and startling demonstration. The loud shouts and plaudits from such a great multitude so strangely excited over the entrance to the city of the meek and humble Nazarene, surrounded by his disciples, made an exciting scene. The shouts were well known words and sentences from the Psalms, "Hosanna," was repeated as a sort of response. Its meaning is, "Save now." So they marched and cried. The city was moved. No wonder for the Master and the judge had come! Jesus would no longer restrain his followers nor give way before his enemies. The time had come for them to do that for which they were ordained. He is King and is now ready to establish his kingdom. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the table of the money changers, and the seats of them that sold doves, and said unto them, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple and he healed them." What a triumphant victory! He put to shame and confusion the hosts of mammon worshippers. His authority was undisputed. The mercenary vendors were scourged from the house of prayer, and the distressed and sick received, healed and blessed. The children in the temple shouted aloud, Hosanna, save now. The chief priests were aroused and angry.

The clouds gather in blackness again. The children acknowledging the Messiah, kindles afresh the hatred and spirit of murder in the breast of the rulers, and they and Judas will soon consummate the dreadful conspiracy and the King will soon hang on Calvary's rugged cross. The crisis was at hand and his death was in their cruel hearts. The chief priests and rulers—members of

the great Sanhedrim, will see to it that he shall be crucified. But bless the Lord O my soul for his great mercy. Jesus reigns King, Eternal Immortal, the only blessed potentate!

Tomorrow there will be a reaction. The Romans in possession of the government of the city will not tamely submit to the kingly authority of the new one—the despised Nazarene. The Jews will rally and instigate hatred and malevolence against the Christ whom they have neglected and reviled. He is doomed to the cross, but he is still King of kings, and Lord of lords. We have said that he was thirty years of age.

Eighteen hundred and fifty seven years have passed into the mysterious realms of eternity since he suffered the ignominy of the cross, but he who rode in triumph into Jerusalem that April morning amid the Hosannas of the multitudes, rules today over the destinies of five hundred millions of his creation, and in his unerring hands lies the certain preservation or destruction of the ruling nations of this earth, while the ransomed of the Lord when he comes to Zion can sing the joyful anthem;—

"Jesus reigns and heaven rejoices:
Jesus reigns the God of love!
See, he sits in yonder throne,
Jesus rules the world alone!
Hallelujah, hallelujah, Amen.

H. S. STEFF,

(To be continued.)

AN EARNEST INQUIRY.

MY DEAR BROTHER GOLD:—As an earnest enquirer of the truth, as revealed in the scriptures, and having a high regard for your views, I would ask is every one who is called, qualified, and sent of God to preach as an evangelist, or traveling preacher, also at the same time required to have the pastoral care of churches? This question of great concern to me and perhaps to others, was sprung and answered in the affirmative in your editoria' headed "Complaint" in the LANDMARK of June 1st. Are you scripturally correct. In regard to Timothy and Titus too, does not a

careful perusal of Paul's letters to them rather show that, while they were traveling and preaching as evangelists, they did not have the pastoral care of a single church? When Paul wrote Timothy to abide still at Ephesus it was not to live there as the pastor of that church but to tarry there as an evangelist long enough to fulfill a special end named by the Apostle to-wit: to "charge some that they teach no other doctrine" etc. 1st Tim. 1: 3, 4. How long he tarried there that time we know not, but it seems that it was the Apostle's desire for him to remain until he could make his round from Macedonia to Ephesus again, for he said, "Till I come, give attendance to reading, to exhortation, to doctrine." &c., 4th, chapter, verse 13. Then to further the idea that Timothy as an evangelist did not at that time have the pastoral care of the church at Ephesus the Apostle wrote: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Again, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. 2: 2-4. Then, as traveling among the churches, not only to commit to faithful men able to teach others also what he had heard and learned from the Apostle Paul, but was also to confirm and establish the churches in doctrine and practice against the tide of error that would flow in upon them as we learn in the 4th, chapter of 2nd Timothy down to the 5th verse, and then the Apostle tells him to "do the work of an evangelist, make full proof of thy ministry." After this, and perhaps after the death of the apostle Paul, he settled down as the pastor of the church at Ephesus, being chosen by that church as her pastor. The same it seems to me, may be said of Titus, who is said to have been ordained the first Bishop of the church of the Cretians that is the church of the Cretians chose or elected Titus as their first pastor. Titus and Timothy were both doubtless set apart to the work of the ministry long before they had the pastoral

care of a church, and labored as evangelists first after coming under the hands of a presbytery.

When the Lord commanded that Paul and Barnabas should go forth from Antioch to the Gentiles he did not say "Ordain me Barnabas and Paul for the work whereunto I have called," but "separate me Barnabas and Saul," etc. As proof that Titus was an evangelist or traveling preacher, see Titus 1: 5, and as Timothy was commanded wholly to the work, and his work at that time was that of an evangelist, or the things connected with such work, the conclusion seems irresistible to me that while Timothy and Titus were engaged in such work that they did not at that time have the pastoral care of a church. Paul and Barnabas, Silas and Phillip, and doubtless many others spent their time in traveling and preaching principally among the churches that had been established by them, not forgetting however to go into the regions beyond and never had the pastoral care of churches. I have stated the matter strictly in a Scriptural light as it occurs to me, but as I am a fallible and erring mortal I may be wrong. The way in which I have stated it agrees also with my experience that led, or rather forced me to give up the care of churches and all secular pursuits in order that my whole time should be devoted to traveling and preaching. It was entirely against my will and choice that I ever tried to preach at all, but when it came to give up churches and home; giving up my business upon which I had depended so long for the support of myself and family, it was so repugnant to my nature and judgment, that I stoutly and stubbornly resisted the impressions of mind that were leading me in that direction, and I really thought I would suffer death before I would submit, and the struggle of mind was so terrible, the soul agony so great, that I wished to die, and prayed to die, and my prayer was so nearly answered that I was brought to the very door of death by a serious accident that befel me right in the time of my greatest resistance and rebellion; and thus necessity was laid upon me to

give up all to travel and preach or live under the dread of being thrown upon my family a helpless paralytic invalid which I felt and believed at the time was the correcting and convincing rod of the Almighty for my stubbornness and resistance.

I have been afraid ever to try to quit preaching on account of a keenly felt sense of a woe presented to me after the second attempt to preach, about thirteen years ago, that would fall upon my family if I did quit even for awhile, for the second time I tried to preach my mind was completely shut up so that I made a miserable failure, and I determined after a hard struggle of mind for a night and a part of a day never to attempt to preach again unless compelled to do so by a power that I could not overcome. Then the woe was presented to me as forcibly, and I was made to feel and believe it as surely and as strongly as if a voice from heaven had declared it to me audibly. I was made to believe and feel that it was the voice of God's spirit in my heart, and I so fully believed it that I have never from that day to this tried to quit. I have wanted to quit often enough, but the necessity from the presentation of that terrible woe is ever before me.

So it is in regard to traveling and preaching. I was driven to it by the presentation of a heavy woe also and I am kept at it in the same way. Now if this feeling of necessity that is upon me and in my heart is not of the Lord, my impressions to preach in the first instance to churches, and then in the second instance to give up churches, business and home to travel and preach in the South and West, the field presented to me with my impressions, is not of the Lord, and in that case I am after all nothing but a poor deluded wretch laboring under an overpowering delusion of mind that has caused me to throw away thirteen of the best years of my life. Can it be that my time, my business, and the comforts of home have all been sacrificed to a delusion of mind? When cast down and sorely troubled in the midnight darkness of

doubts and fears about this very thing. I feel for the time being that it is a delusion, and then inexpressible torture of the soul follows. But sometimes I feel to believe and hope that the Lord has called me, and that it is he who has required me to give up all for him, and while it occurs to me that way I am contented and happy. All the leadings of my mind to preach at home or abroad have been and are still entirely contrary to nature, at least to my nature. So when I read the editorial alluded to above, I felt distressed, and felt too that if that part of it which has been suggested and caused me to write this article be scripturally true then I am surely wrong. If so then that will account for the endless distresses I see as described in hymn 382 of Lloyd's hymn book.

Instead of my life growing brighter and happier it seems and feels to me that it is growing darker every day, and I am made to think that my whole life is a failure and that my time has been so unprofitable to the church, to my family and myself. And now that I am along in years, and almost helpless physically, though I look strong and hearty, the bare thought that I am deceived and have deceived the people of God in reference to myself as a child of God or as a preacher, gives me untold distress of mind and I cannot help it, though I have often tried. I would greatly prefer serving churches, even at my own expense, if I could than to be constantly traveling and preaching, but I know from experience in both that a man cannot do both and be of much service to churches as pastor. It is like trying to serve two masters, which Jesus said could not be done, a truth that I learned by sad experience. Churches need pastors who can be in regular attendance at their meetings. Affectionately,
J. H. PURIFOY.
Thurman, Ala.

Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.

BROTHER GOLD.—In justice to myself I ask you to give the following a place in the **LANDMARK**.

About the middle of April last Brother F. J. Stone wrote me to make appointments for Elder D. N. Gore, from the Pig River Association on to the Mayo Association. I did so and wrote Elder Stone to that effect. But by some means the letter failed to reach him. So all the appointments were not filled, and much disappointment ensued thereby. Of course under the circumstances Elder Gore was not to blame. Early in May following Elder I. J. Taylor wrote me to make a long row of appointments for him. So I went to the expense of writing to quite a number of brethren and had his appointments made and arrangements made for his conveyance. Had some of them published in the **LANDMARK**. He then wrote me to write him at Haw River N. C. and tell him when and where his first appointment was. I complied, when lo and behold just before the time of his first appointment I received a note saying he felt impressed to do otherwise, and for me to call in the appointments. Much disappointment is bound to ensue. Now I do not like to make appointments for brethren unless they are going to fill them. People are talking about these things and it is hurting the Baptist cause. It is injuring me. People will pay no attention to appointments that I make if things go on in this way. I certainly am anxious to have the brethren come to see us. But I do want them to make up their minds before they write me to make appointments for them. I am poor and have no money to spend in publishing disappointments. Respectfully yours

J. C. HALL.

EXHORTATION.

DEAR BRETHREN GOLD AND LESTER.—We read in the book of Joshua that after the children of Israel passed over Jordan and took Jericho that they committed a trespass in the accursed thing which the Lord had forbidden them, and took and hid them, but the

Lord knew where the guilty one was, and also where the accursed things were. Then the next time Israel went out to battle she was high-minded and valiant in her own estimation, wanted to take only a few, two or three thousand, as their enemy were few and small, and they could easily take the city, but the Lord knew where the accursed things were, and he knew Israel had transgressed his command, and that she should not prosper. So only about three thousand went to the battle, and they went in their own strength. The Lord did not command and tell them to go, and that he would deliver the city into their hands as he had before done, for he knew he would not because she had disobeyed his command, and what did they do? Why their hearts melted and they could not stand before the enemy, tho' they be few (as they had said,) but fled, and thirty and six were smitten. Just as it was then so it is to-day, for God is the same and changes not. If spiritual Israel, or any one of them does a wrong it matters not in what way, and keeps it hid, let the crime be ever so small, and the trespasser may be ever so successful in keeping it hid from the rest of Israel, the church, as Achan did from Joshua and the rest of the Israelites, God knows, and it will come forth in some way, for Israel, spiritually, cannot prosper until the accursed thing be removed.

It very often requires much mourning and sighing, and being clothed in sackcloth and ashes, humility before God by the whole church for it to be revealed to them as it did with Joshua and the priest, and they made to cry unto the Lord, wherefore have ye bro't us thus to be evil treated and spoken against by our enemies? Would to God we had been content to dwell in peace on the other side of Jordan. But you see God was in the matter and they had to cross, and now they had disobeyed and were in the enemies' land, and their only help was to ask God, as it is to all his children, who must cry unto him, for they cannot cry unto any one else; for they are hedged in by their enemy, and God has withdrawn his face

from them for their disobedience; and when they humble themselves and cry unto God in the right spirit then he hears them and reveals unto them who is it that transgressed against him and has the accursed thing hid, and though the church may look upon him as a very bright, forward, upright member and hate ever so much to deal with him, as probably Achan was, as he was of the tribe of Judah, he must be taken without the camp and stoned by all Israel (the church) lest some might say I did not say or agree to it; and thus bring another curse upon it. Then Israel, the church, will prosper as did national Israel, then she can go to battle, but should go only in the whole strength of the church of God if she expects to gain the victory.

Now I think there are many ways she may take the accursed or wrong thing that God has forbidden, besides the way Achan took his. They can partake of them by disobeying him in leaving things undone which ought to be done, and are commended. Obeying and doing part of a thing and leaving the other part undone, as our going to preaching and setting at ease and feasting upon the good things sent us from the Master's bountiful table through his poor humble servant who probably is very weary, and has not had an hour to sit down to refresh his tired limbs for a week having to labor hard for the support of himself and family, while we do not think for one time that the same one who spreads the bountiful table that we have so pleasantly been feasting from has commanded us not to muzzle the ox (the servant) that treads out the corn, but has commanded us, if we have received of his spiritual things, to minister unto him our carnal things, that he has so bountifully blest us with, but we withhold these carnal things. There are none of us so poor but that we could be made poorer; so in communion in taking the bread and wine and leaving off washing the saints' feet, as if the last example set by our Lord and master was not as much binding and carried as much force with it as the first one, or any other one

of his great examples did, but if we fail to feast upon the good food sent, see how quick we are to say such a one preached the poorest sermon to-day that I ever heard him, but are never ready to say why it was that I could not partake and feast to-day upon the good things sent. What have I done that I should be deprived of eating? Surely the master has been good, and has sent his servant, and I know that he was not sent in vain. He brought food and good food, for others seemed to be partaking and feasting.

Surely something is wrong with me that I cannot feast, something within, and he begins to examine and enquire where is the wrong (the accursed thing hid) and probably he will examine every one of the members to see if he can find the wrong, but the cap doesn't fit anyone 'till he turns to self and commences to examine and finds it fits to every inquiry such as these. Have I ministered unto the poor?—No. Have I ministered unto our pastor who has so faithfully served us? No. Have I ministered unto the minister who attended and preached for us nearly every meeting? No; Have I ministered unto his servants who devote all their time to the service of the cause? No. Do I attend my meetings on Saturday and week days? No, I have to attend to some other man's business, or mine is so I cannot leave it. Do I attend on Sunday? Not all the time, I am tired and don't feel like going every time. We might turn from the laity and cite some instances when the bishops fail to point out all of their duties to the flock, for probably they cannot all read, and if they could they cannot understand. We see Moses cited, and he commanded Joshua that he should read the whole law continually in the ears of all the Israelites. They were not to read a part and leave a part unread, but were to read it all. So God commands his servants to-day. Let others read and pervert it as they may, his servants are to read it all every time. Be faithful then when you go to battle and you will gain the victory; for you will go in the name of the Lord, and none of Isra-

el will be smitten, no not one, for they will go at the command of the Lord, and he has promised to deliver the city and what he has promised he will do.

J. H.

Joson, N. C.

EXPERIENCE.

DEAR BRETHREN, GOLD AND LESTER, As I hope that I have been impressed by the divine Spirit of God to write, as I hope, a part of my experience, I trust I may be led by the same Spirit.

I was brought up by Primitive Baptists, and I trust that they tried to bring me up with proper behavior, but I was in gross darkness until I was about 18 years of age. When my mother had fallen to the mother earth, from whence she came, I had a very strange dream. I thought I was standing in my father's yard, near the gate, when I saw my mother, as I thought at that time, which had been dead three years, ascending from the north-west, dressed in a long white robe, alight on the ground in 75 yards of me, and draw me up to her and said, follow me, and arose and went back in the same direction, and when I awoke I saw myself a great sinner, for the first time I saw all the bad things that I had done from a child up, and no good ones. I saw myself a vile mass of corruption from the sole of my feet even unto the head. I went with this load of guilt for about six months, which was a great burden upon my breast, and at times I would make vows to God that I would do better, and break them. Then I would feel worse, and I would go to the grogshop, and to the ball-room to try to drive that load of guilt and misery away. I then would try to mend my condition by making promises and would brake them again, and I would go to the so-called mourners' bench, to be prayed for, and try to pray, and I could do nothing only say, Lord, have mercy on me a sinner.

There was a protracted meeting going on near me, about the year 1856, which was carried on by the Methodists,

and I attended it one night, and after they had called mourners, and there were a great many that had gone up I also went, and after a bit some one professed, and it struck me that if I would get up and shout that I would get religion, as they call it. So I went and I heard some one say that Frank had got religion. Now brethren let me say right here, condemnation struck me heavier than before. I knew that I had not only tried to deceive man, but God also. Meeting soon dismissed and I went home thinking that I surely would die, and sink down to that horrible pit forever and ever.

So next morning came, and it was the darkest morning I ever saw. I took my gun and went to a little field I had planted in late corn to try to find some secluded place where no one would see me, for I did not want any one to know my condition, for I really thought that every body was better than I was, yea the beasts of the field. I came to a large tree, and bowed my head between my knees, and said, Lord have mercy on me, a poor sinner. Now brethren, I will have to say to you that there is a time I know nothing of, for I don't know how long I was in that way, but when I came to a knowledge of the truth, I was lying flat on my back praising the Lord, and broke forth singing a new song that I had never sung before, with the Angels of God singing, that there is more joy in heaven over one that repents, than over ninety and nine just persons that need no repentance, and as I heard others singing those sweet sounds across a creek bottom the joyful sound filled my soul with love to God, and then the tempter came and said to me, that singing you heard was your brother, and some other boys going along down the road. But the tempter never has deceived one away from that rock, but as the Psalmist David said my feet had well-nigh slipped, but thanks be to his Holy name, his strong arm is underneath to hold up the poor little child of God.

So brethren every thing was made new, the leaves on the trees appeared

lovely, and the noon-day Sun shone forth with a brightness that I never had seen before. Every thing seemed to be praising the Lord. So I went along for a while rejoicing, and sometimes in doubts and fears that I never had been born again.

I passed on in this way until about 1868 when I had a second dream or vision. When this same mother came again in like manner, and alighted on the ground near by me, and said to me, when I come again I will call for you, and went back to the North-West, and in the year 1878, while I was lying on my bed, whether awake or asleep I know not, the Son of God said unto me, who has ca'led you, and said, look in John 11th chapter and 14th verse. I arose and opened the New Testament, and it read thus, Then said Jesus unto them plainly, Lazarus is dead.

Now brethren I went on in doubts and fears until the tempter had got me to thinking that there is a possibility of falling from grace. I had another vision or dream. I saw a man standing, and a serpent winding around his legs, until the man fell to the ground and the serpent tried to crawl upon the breast of the man. It would fall off, and I saw as I understood the Son of God alight on the ground, and took the serpent by the head in his left hand, and the tail in his right hand, and tied it in a knot over the left hand, and never let go of either end, and laid it across the man's breast, and the serpent appeared to be helpless, and the man got to his feet and gave God the praise.

That left an impression on me that I never have forgotten, and this came with such force that I have no fears of falling from grace, but the fear arises often in my mind, am I what I profess to be? I know there has been a great change with me, but is it of the Lord? If it is all right, for he does his work all right.

I remain your unworthy brother in gospel bonds. T. E. JOHNSON.

"Blessings are upon the head of the just: but violence covereth the mouth of the wicked."

ZION'S LANDMARK

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

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

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Editorial.

EVANGELISTS.

It is not my province to say *what* any brother shall do, nor *where* he shall go. Nor do I mean to object to preachers traveling. When led of the Spirit of God to travel and preach let them do so.

Elder Purifoy relates his exercises of mind on this matter as published in this issue of the LANDMARK. To God his servants give account, and not to man.

In my remarks which Elder Purifoy refers to concerning the work of an evangelist I intended to show that part of the business of a bishop or pastor is to do the work of an evangelist, as illustrated in the case of Timothy who was directed by Paul to abide still at Ephesus, as he had before sought him to do. For when Paul before that time went to Macedonia he besought Timothy to abide at Ephesus, and now by letter he again besought him to abide there still. While he was to tarry there with full instructions how he was to deport himself in the house of God, and what he was to teach and preach, he is told amongst other things to do the work of an evangelist. Then the work

of an evangelist can be done while one is not traveling from place to place, but where ever he is living.

The instruction to Titus who was left in Crete was to set in order the things that are wanting, and ordain Elders in every city.

The precise duties of both Timothy and Titus are very interesting to consider. Neither one of them was an apostle. Neither one of them worked miracles at all, so far as we know. Neither one of them has left any left instructions such as the apostles left on record. The things they were to teach were told them by Paul. How they were to act and behave themselves were told them. The qualifications of both bishops or pastors are laid down, and they were told to commit the same things that were committed to them unto faithful men who should also teach others likewise.

Timothy it is said was the first pastor at Ephesus, and Titus at Crete. It is not probable that those churches waited a long time to call pastors. What these two men are instructed to do is so much like the duties of pastors of churches that if it was not as such they were to act, I scarcely know what is the office of a pastor. You could not call Timothy an evangelist in the modern sense of that word, for Timothy was still to tarry at Ephesus till Paul came, but traveling preachers in these modern times do not tarry at all in a certain place, but they are going from day to day.

Timothy was to give his utmost personal attention to the matters of the churches, and in all things do the work of an evangelist, and Titus was to set in order whatever was wanting in Crete. But one must abide in a church and with its members to know the condi-

tion of that church. This cannot be done by passing through it in one day, and going on to some other place.

There was much rebuking to be done, not scolding, much teaching, much watching, and he must be a pattern in all good works. The discipline of the church must also be enforced, and the destitute and needy must be cared for. In short all the work of a pastor showing himself approved unto God, a workman that needeth not to be ashamed, but rightly dividing the the word of truth is to be done by Timothy. What more is required of a pastor?

All that we insist upon is that churches need pastors or bishops, and that they that desire this office, or are exercised to do this thing, desire a good work, and while a pastor of a church may of course now and then leave home, he cannot all the time be gone away traveling. If a brother cannot content himself serving churches, let him do as Elder Purifoy, resign the care of churches and travel altogether. But if he serves churches he cannot give much time to traveling to distant or other churches.

It does good no doubt for traveling preachers to visit churches. I am not objecting to this, but the elders, bishops or pastors that feed the flock of God which is among them must remain at home the far greater part of their time and serve these churches.

If you cannot serve a church that has called you to be her pastor, resign and get out of the way, and tell the church to get some one else who will serve them.

But he that is blessed with a mind or desire, a willingness, to serve churches desires a good work. To be a bishop or pastor in a true sense is doing a good work, and one that is much

more laborious than it is to travel from place to place.

But certainly the office of an evangelist is a good one, and is named in the New Testament with apostles, prophets, pastors and teachers, See Eph. 4: 11.

In the Acts of the Apostles Philip, one of the seven, is called the Evangelist. We notice he preached, wrought miracles and baptized. He went to Samaria it seems before any other preacher went and preached there, then he was sent into the desert and preached to the Eunuch. He is mentioned afterwards as living at Cesarea, and the apostle Paul and others tarried with him many days, Acts, 21: 8-11. This is the only instance that I remember where one is expressly called an evangelist.

It is certainly not said that Philip ordained, and had the oversight of churches as Timothy and Titus were charged to do.

It still occurs to me that one who is a pastor has the work of an evangelist to do, which is to visit among the destitute in his reach and preach there. Also it appears to me that Philip the evangelist went in destitute places and preached chiefly there, and not so much among churches of believers already established.

Neither Timothy nor Titus is called an evangelist, but Timothy is told to make *full proof of his ministry* which of course includes the work of an evangelist, as that is part of the work of a *full minister*. For a pastor needs all the gifts, such as discipline, prayer, faith, teaching, rebuking, expounding, exhorting, and must keep his own body under, and rule well his own house, and be a lover of good men, and not given to the love of money, &c. P. D. G.

SONS OF GOD.

“Now are we the sons of God.”

There is to my mind a necessary division of the word of truth presented in this and other similar expressions of scripture, showing the difference between that which is eternally true with God in Christ Jesus, and the same thing as true with us in Christ.

According to the election of grace in Christ before the world began, we were, if we are now, as much the sons of God as chosen in Christ, as we will ever be; but as manifested sons of God we are not sons until the spirit of the Son of God is sent into our hearts crying Abba-Father. It cannot be consistently said of any of the sons of men that he is a son of God, until the love of God is bestowed upon him, being shed abroad in his heart by the Holy Ghost which is given unto him. Then, and not until then, can he be called a son of God. “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.” When Saul was holding the raiment of those who slew Stephen, no man could have said behold a son of God, neither had God said he is my son, but after he had been made a praying character, having received the spirit of the son of God, the Lord said he is a chosen vessel unto me, and when the old servant went to where Saul was he did not find the young lion of whom he had heard and of whom he was afraid, but he finds one of the most humble and dependent characters possible, manifestly a Son of God, a man chosen of God before the world was, but is now called of God to the obtaining of mercy and grace, and apostleship, and old Ananias calls him brother Saul.

No man can say that Jesus is the Christ but by the Holy Ghost, neither

can one say that this man or that man is a son of God but by the same spirit that must be both in the one speaking and in the one spoken of.

It is not proper to speak of the sons of God, as we can only know them as eternal sons or children. The election having taken place in eternity it is evident that it is an eternal election: but the election being eternal does not authorise us to say that the subjects of this election are also eternal, as individual personal characters actually then and there existing. But it is proper to say that that whereby they are called and manifested as the sons of God and the subjects of election is eternal and is therefore as old as the everlasting Father. "I have loved thee with an everlasting love therefore with loving kindness have I drawn thee." The only sense in which the sons of God could have an eternal personal existence is in that whereby they are here, in time, denominated the sons of God. Christ is their life and therefore they have an eternal life oneness or unity with him, and in this they are vitally or in life one with him, and in this sense they had what is sometimes termed sonship with and in him, and in this is, and from this proceeds the election of the sons and daughters of men to that sonship, and when this is revealed in them they are called the sons of God.

Apart from this they are not the sons of God. "If any man have not the spirit of Christ he is none of his. Again I will call them my people which were not my people, and her beloved which was not beloved." The Gentiles were not the people of God, but now they are called his people. Were not these Gentiles the same people that were called dogs and sinners?

Peter says of those whom he declares

the elect of God according to his foreknowledge, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light which in time past were not a people, but are now the people of God, which had not obtained mercy, but have now obtained mercy. 1st Peter 2: 9-10. In the election, these that were not, in a certain-time, the people or sons of God were present in the sight of God as chosen in his son and as having life and grace given them in him, but in no other way.

That grace which was given them in Christ before the world began, and that life which God who cannot lie promised them, cannot be called the son or child of God complete in themselves apart from the man to whom they were given and promised, neither can the man be called a son or child of God apart from them; but when this grace and life have been revealed in the man, then a new creature is developed, having two natures, one divine, the other carnal, and these natures each has its life, the one eternal, or spiritual, the other carnal or natural; and these taken together constitute the characters to whom John was speaking, "Now are we the sons of God."

"Sons we are through God's election,
Who in Jesus Christ believe;
By eternal destination,
Sovereign grace we here receive."

If we were eternal sons we should have no need of election, for we would have been from all eternity equal to any other eternal being. That which is eternal is, relatively speaking, equal with eternity. God is the only being which in himself is eternal. His sons in their life existence were ever in him as

Christ who is our life is hid in God. "Ye are dead and your life is hid with Christ in God, when Christ our life shall appear, then shall ye also appear with him in glory." Col. 3: 3-4. Therefore John continues the text. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

In their Adamic nature and character they need to be changed and fashioned like-unto the glorious body of Christ. Then they will be like him. These sons of God were not elected because they were sons, but to make them sons. If they had been sons and as such elected, then their election was conditional, the condition being because they were sons; whereas the scripture teaches us that the sovereignty of God and the good pleasure of his will according to the fullness of his eternal being and God-head constitute the only grounds of their election. Their manifestation as the sons of God is upon the condition that they are already sons by election. Because ye are sons God hath sent forth the spirit of his son into your hearts crying Abba Father, and whereby we cry Abba-Father. Rom. 8: 15, Gal. 4: 6. They had their eternal spiritual entity, and identity in this spirit, when they themselves as the subjects of salvation, were yet in an imperfect state as God saw their substance, when as yet there were none of them. The spiritual existence and identity is again brought forth to our instruction and comfort when referring to the subjects of salvation, the sons of God, the heirs of God and joint heirs with Christ, as "ministering spirits, sent to minister for them who shall be heirs of salvation." And again, "Take heed that ye despise not one of these little ones: for I say unto you that in heaven

their angels do always behold the face of my Father which is in heaven."

We, as the sons of God, are of the spirit or of God, and we are led by the spirit and worship God in the spirit, and thro' the spirit wait for the hope of righteousness by faith.

Jesus declares himself to be the root and the off-spring of David. To be just what he was he must be neither one as apart from the other, but must be both to be Jesus; so likewise must the sons of God, the Joint heirs with Jesus, be of the two natures to be truly and properly the sons of God, to be thus demonstrated by him and comprehended as such by us. As having two representative heads and two natures therefrom, they can be contemplated in their respective standing in either, but they cannot be found and known as the sons or children of God and the heirs of salvation only as the two natures are found implanted in the same man and that man is always found to be one of the fallen race of Adam, a sinner saved by grace. Then, and not until then, and to him and only to him, can the terms old man, new man, outer man, inner man and hidden man of the heart be applied. He is now known as one of those sinners Christ came to save, and that must have been and is born again, and manifested a son of God by being led by the spirit and kept by the power of God through faith unto salvation ready to be revealed in the last time. P. G. L.

UNITING.

The different denominations are holding meetings in many sections to gether. A lady told me a few days ago that in the town of her residence the Missionary preacher, at 11 o'clock on that Sunday morning, would tell the

people what doctrines the Missionaries held, and at night the Methodist preacher would tell what doctrine their people held, so that the converts might take choice which they would join.

I asked her if they did not preach their views all the week. She said no, for they were preaching the gospel all the week. According to her view they were not preaching the gospel when each one was stating what their people believed.

If they were truly preaching the gospel all the week should they not have continued it on Sunday?

Question. When one indeed preaches the gospel is he not at the same time preaching the very doctrine held by the church of Jesus Christ? Every gospel sermon sets forth the doctrine of Christ as held by the true church of Jesus our Lord.

When these ambitious denominations are united into one they will assume and exercise far more power than they can now. Mischief comes of false religion. How silly appears the plea for different denominations that each convert may have his choice. Free-agency sure enough.

Suppose when Paul preached at Corinth, that part of those that professed to believe what he said had joined the Pharisees, and a part joined the Sadducees, and part clave unto Paul, and believed with him, what would you think.

Suppose Paul had said, it does not matter which you join so you unite with one. It is strange to me that a preacher would as soon his people would believe something different from what he preaches as to believe what he preaches.

P. D. G.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

NO LORD LIKE OUR LORD.

Believers in Jesus have more cause to praise *God than any or all others. There is no God like the God of Jeshurun. O Lord our Lord, how excellent is thy name in all the earth.

Sometimes Primitive Baptists talk like it is a great misfortune to be a christian, and may leave an impression on their children that the lot of a christian is a hard one, and it would be better for their children to go and join some other sect or institution of men. I do not think any one claiming to be a Primitive Baptist and talking or acting in that way deserves to be considered as being a true Primitive or Old School Baptist at all. Let such go off themselves and herd with some other denomination where they will not be in jail.

But the true church of Jesus Christ is no jail to any true christian, nor is his service a burden to any meek and humble child of God. The yoke of Jesus is easy and his burden is light. The Lord Jesus is above all gods, and his service is the purest of all service, and his name is above every name, and his people are the best people that ever lived.

Parents should so talk, walk and act before their children as to make them feel that they are not ashamed of Jesus, and that his service is good enough for them, their children, or any body else, even as many as the Lord our God shall call.

P. D. G.

SIGN.

If all the world were believers in Jesus it would show that the word is wrong: for the bible does not teach that all the world will follow Jesus. If we could write so as to undceive the

deceived it would show that the bible is wrong; for it says that there shall be deceivers and deceived, and that there shall be false christ's that shall deceive many.

If in the last days there shall be no perilous times, then the bible is not true; for it says that in the last days perilous times shall come.

It matters not how plainly the truth is set forth, none but those taught of God understand these things; "for none of the wicked shall understand."

It is true that the family of God are redeemed out of every kindred, land, tongue, and nation under heaven, by the same blood or life, namely by the blood of Christ; and they are all brethren, and should love one another and they do love each other.

The true disciples of Christ have love one to another. There is no sweeter labor than the labor of love which is in Christ Jesus.

In the New Covenant God is merciful to our unrighteousness, and remembers our sins and iniquities no more forever. All sin is ended and blotted out in Jesus. In him there is no sin. There is not, never has been, nor ever will be a single sin, of any one of his people, that Jesus did not bear. The Lord laid on him the iniquity of us all, and he bore our sins in his own body. When Jesus died he made an end of sin, or put away sin by the sacrifice of himself, and in him there is therefore no sin; and we are in him.

Hence he that believe in Jesus shall never die for where no sin is there's no death. Jesus swallowed up, death, and abolished death, and brought life and immortality to light through the gospel.

In the New Covenant the Lord God puts his laws into our minds, and writes them *in* our hearts. Now this is sure

and wonderful work. If the Lord puts his laws into our minds surely this will stand. These laws put thus into the mind will controll the mind and character, and will guide the heart if written in the heart. This the Lord does himself in the New Covenant. He thus shows the superiority of the New Covenant over the law or old covenant of works.

There he quote his laws on tables of stone, and their stony hearts did not love nor receive these spiritual laws, for their hearts were carnal.

But in the New Covenant the Lord makes all things new, or puts new wine in new bottles and both are preserved. He creates a new heart, and renews in his people a right spirit, or makes them new by putting a right spirit in them.

He is their Father and they are his children. They are taught of God to love one another. Hence this family of God do love each other, and rejoice in this love, for he that loveth is born of God, and he that dwells in love dwells in God, for God is love.

Behold how good and how pleasant it is for brethren to dwell together in unity. P. D. G.

Brother J. H. Pippen, a most useful member of the Kehukce Association, an excellent citizen, and an affectionate husband and father, was called away from earth on June 9th.

Also brother Eldridge Stewart, a lovely member of the Little River Association, was called away from this suffering world recently. He was truly a faithful, humble and worthy man. He was the first brother whose feet I ever washed in connection with the communion.

May the Lord bless the bereaved ones of both these families.

P. D. G.

A merry heart maketh a cheerful countenance:

Brother Sylvester Hassell is now prepared to take boarding pupils in his school at Williamston, N. C. See Advertisement P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Briery Swamp, commencing on Friday before the 5th Sunday in July.

The Contentnea Union is appointed to be held with the church at Nahunta, commencing on Saturday before the 5th Sunday in July.

The Black Creek Union meets with the church at Lower Black Creek on Saturday before the 5th Sunday in July.

The Toisnot Union meets with the church at Moores on Saturday before the 5th Sunday in July.

Obituary.

MRS. MINNIE E. KEEL.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

How important it is that we should ever keep this injunction before us, with our lamps trimmed and burning brightly, knowing that death will surely visit us all, at a time we know not.

In perfect health, high spirits and when life was so sweet, the future so bright, suddenly the summons to bid adieu to this life came to my dear niece—Minnie E. Keel, and her gentle spirit was borne from our hearts and home, to that 'bourne from whence no traveler returns,' and where God's care-worn children find a safe retreat and a peaceful rest. She was the oldest daughter of William R. and J. Ella Cobb, both deceased, and was just in her 19th, year Jan. 12th, 1887, she was married to W. G. Keel, but only a few fleeting months was she permitted to gladden the heart of her devoted young husband whom she loved almost to idolatry, by her loveliness, her faithfulness and her many winning ways.

The evening previous to her death she

was suddenly taken with violent convulsions from which she never recovered consciousness. Though it was evident that her body was suffering the most excruciating pain, that could not be relieved by kind loving hands, nor the best of medical skill, she was to bear it 'till the gate was opened for her to pass through to the great hereafter: I was sent for, but when I entered her home found that death had done its work and Minnie was no more to greet me with her bright cheerful smiles. What a sad, yet sweet picture as I beheld the young mother with her babe on her bosom lying in their narrow bed, as if in peaceful slumbers! How sad to give up one so young, and how heart-rending to her husband to have the prospect of his happy life so soon blighted. We must admit God's justice, wisdom and love, even in our sorest trials, for he will not impose any cross that his grace is not sufficient for, nor give us one bitter cup more than we deserve.

Minnie possessed such a happy disposition, was always bright and cheerful, and by her sweet temper made friends wherever she went, endearing herself to all her associates by the strongest ties of friendship. But the golden chain that linked her so strongly to loved ones is severed, and while we have no dying testimony of hers to brighten our hopes, yet we find comfort in knowing that the Lord receives every vessel of his mercy and gives every heir of promise an abundant entrance into his everlasting kingdom. We hope she was embraced in the everlasting covenant of love, if so all is well with her.

She leaves two sisters, many dear relatives, and a large circle of friends who sadly miss her; but O, the sting rests more upon her husband who feels his loss irreparable, and his comfort as forever gone. May the Lord sustain him in his day of bereavement and lead him by ways he has not known to the Lamb of God which taketh away the sin of the world, and may he who alone has power to heal the wounded heart, comfort all the bereaved and save us at last for Christ's sake.

RUTH TAYLOR.

Mildred, N. C.,

"Blessed are the dead that die in the Lord"

JONATHAN WILLIAMS.

Jonathan Williams was born Jan. 11th 1796, and died July 5th 1845, making his stay on earth 49 yrs., 5 months, and 24 days. He was received by experience and baptism into the fellowship of the Primitive Baptist Church at Pine, in Davidson Co., N. C., August 1835, and lived a consistent member of the same until his death. He served the church as deacon nearly all the time he remained after he joined the church.

He married Susan Young on the 10th of Feb. 1825, who joined the same time. His wife Susan Williams is still alive, her age is 83 years, 8 months and 10 days. They had born unto them 12 children, 11 of which are living. The youngest was quite small when her husband died.

She worked hard and raised her children honorable. Susan Williams has 75 grandchildren, 6 of which are living, and 85 great grandchildren, 75 of which are living.

Mrs. Williams is very fleshy and nearly helpless but she remains strong in the faith once delivered.

A. A. BROADWAY.

ELNATHAN DAVIS.

DEAR BROTHER GOLD, :—Please publish the death of my father Elnathan Davis. He was born July 1st 1810, and died March 1st 1888, making his stay on earth 77 years, and 8 months.

He has been paralyzed for thirty years, and has not been able to walk a step for that length of time. He has been a consistent member of the Primitive Baptist Church for thirty years. He was the son of Elder William Davis, of Henry Co., Va. His membership was at Sugar Tree, Pittsylvania Co., Va. where he first joined and has never moved his membership. While he was on his death bed he requested me to write his experience and have it published in the LANDMARK.

The following is what I often heard him say, My spirit seems to leave my body, and went into the air like a mote until I came to a house and went in,

and there was a parcel of old gray headed men singing. I saw the Savior standing before me with a pen sticking behind his ear. He told me to sing, and I tried to sing but could not. Then the Savior went to a large book, that was open and wrote my name therein, and then turned to me and said, now, you can sing, and I joined them in singing, and I could sing so easy and it was the prettiest singing I ever heard. He said to me go in and out and find pasture. I seemed to stay all night in this place, and in the morning my soul seemed to return to my body. The Sun appeared to rise the most beautiful I ever saw it, and everythiny looked the most lovely.

I hope you will publish it. Yours in hope.

SAMUEL DAVIS.

Byrdville, Pittsylvania Co., Va.

P. S. It was my fathers request that the brethren should know how well he loved them.

MARRIED.

June 13th 1888, by Elder P.G. Lester, at the residence of the bride's parents, Mr. U. S. Swearingen of St. Joe, Ill., and Miss Lucy Thomas, of Lawrenceburg, Ky.

CHURCH HISTORY DEBT OF \$2,000

(Contributions during May.)

ALA.—S M Calhoun 1

ARK.—James P Haley 1 N C Varborough 1 Warren Hartsfield 1 W Kelly 50cts Mrs Dora Tavon 1 J H Sanders 1

FLA.—John Cowart 1 John Conant 1

GA.—S T Bently 2 John Pye 1 Miss Sallie Lassiter 1 J C Norris 50cts C J Reeves 1 Mt. Moriah Church 6 50 M C Jones 1 James K. Brown 1 Mrs S A Whitesides 1 J T Barfield 1

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IOWA.—Mrs G Jaqua 1 Mrs Lydia Thomas 1 W A Turner 1

KANS.—T R Pittman 50cents

KV.—H R Littell 5

MD.—John and Sarah Varnes 3

MISS.—Mrs Sarah Bartly 1 Mrs A M

E. Strickland 1 T. K. Strickland 1.

Mo. Mrs E. C. Teague 1

N. Y.—Hannah Lane 2 Mrs Mary Uptegrove 1 Miss Eva Sayer 3 A friend at East Masonville 1 Mrs John Axford 2.

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OREGON.—P. B. Heckard 2

PA.—Miss M. B. Nivin 5

TENN.—Chas Paston 1 Elder J. W. Riddick 1

TEXAS.—J. A. Fanning 1 Mrs W. M. Jones 2 F. Taylor 2 A. M. Starling 1 L. J. Starling 1 Elder W. C. Burks 1 Jasper Thomas 1 D. Ford 1 R. Brooks 1

W. VA.—Elder J. S. Corder 1 Truman E. Cole 1

ONTARIO CANADA.—Thomas A. Ardis 2

NOTE.

About two hundred and fifty dollars have now been kindly contributed by our brethren, sisters and friends, to aid me in paying the debt of \$2,000 incurred by the preparation and publication of the Church History. These donations are from a people who are stigmatized by their enemies as the most selfish and uncharitable in the world.

I expect, with the permission of Providence, to start on Tuesday, July 3rd, for Milledgeville, Ga., and to try to fill appointments from the 6th to the 31st of July in Georgia and Alabama, visiting several of the churches attended by Elders A. W. Patterson, J. R. Respass,

J. G. Eubanks and William Mitchell. Having never before undertaken an extended preaching tour, I feel the especial need, both physically and spiritually, of Divine support. The strength of the God of Israel is made perfect in our weakness.

S. HASSELL.

APPOINTMENTS

Appointments to insure insertion in the following issues should be sent in by the 5th and 20th of the month.

The following Elders will preach, the Lord willing:

Wm. LUNDY AND ISAAC JONES.

Mariantown (near Pilot Mountain)	July 5
Union	6
Zion Hill	7 & 8
Chestnut Grove	8 4 o'clock P. M.
Blue Ridge (near Pipers Gap)	9
Good Hope	10
Mt Lebanon	11
Fellowship	12
Laurel Fork	13
Smiths River Association	14, 15, 16
West Fork	18
White Oak Grove	19
Pine Creek	20
Paynes Creek	21
County Line	22
Long Branch	23
Union	24
Town Creek	25
Camp Branch	26
Leatlerwood	27
Axton	28
Good-will	29
True Vine	30
Sugar Tree	31
Cascade	August 1
St Matthews	2
Mt Arrarat	3
Strawberry	4 & 5
Malmson	6
Cane Creek	7

Thence to Staunton River association.

Lewis School House	11
Mt Zion	12
Shiloh	13
Surl	14
Tar River	15
Shoo Fly	16
Dutchville	17

Thence to the Country Line Association.

They will need conveyance.

J. E. ADAMS.

Pungo
 2nd Saturday and Sunday in July || North Creek | Monday |

White Plains..... Tuesday
 School house near brother Geo. Lathams at 5
 o'clock P. M..... Tuesday
 Christian Hope..... Wednesday
 Morraittock..... 3rd Sat. and Sun.
 Concord..... Tuesday
 Bethlehem (Tyrrell)..... Wednesday
 Thence to Union Meeting at Flatty Creek (Pas-
 pantank Co.)
 Lebanon..... Monday night
 Thence to Eastern Union.
 He will need conveyance.

T. B. LANCASTER and J. W. GARDNER.

Autreys Creek..... Aug. 9
 Town Creek..... 10, 11, 12
 Falls..... 13
 Peach tree..... 14
 Suits School House (at night)..... 15
 Dutchville..... 16
 Brethren can make an appointment 17th if they
 see proper.
 Country Line Asso..... 18, 19, 20
 They will need conveyance.....

P. D. GOLD.

Robersonville..... Friday night July 27
 Briery Swamp..... Sat. and 5th Sunday
 Skewark..... Monday
 Spring Green..... Tuesday
 Hamilton..... at night
 Conoho..... Wednesday
 Kehukee..... Thursday
 Lawrences..... Friday
 He will need conveyance.

N. B. ORRELL, AND P. W. WILLIAMS.

Sandy Creek..... July 21 and 22
 Mt. Tabor..... 23
 Suggs Creek..... 24
 Pleasant Hill..... 25
 Rock Hill..... 26
 Old Union..... 27
 Toms Creek..... 28 and 29

JAMES H. BURROUGS.

P. D. GOLD.

Wolf Island..... Sat. and 2nd Sunday in Aug.
 Pleasant Grove..... Monday
 Arbor..... Tuesday
 Lynchies Creek..... Wednesday
 Prospect Hill..... Thursday
 Wheelers..... Friday
 He will need conveyance.

J. D. DRAUGHN.

Cane Creek..... Sat. and 2nd Sunday in Aug.
 Moon's Creek..... Monday
 Ebenezer..... Tuesday
 Flat River..... Wednesday
 Blalock's School House..... Thursday
 Mt Lebanon..... Friday
 He will need conveyance.

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

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Some may cry humbug, without knowing anything about it. Remember, it costs not a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember.

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TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	250
English Higher,	300
Latin and Greek, each extra,	1 00

BOARD:

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

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kerrodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

J. W. GILLIAM, Principal.
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The twelfth Session of this School will open the Lord willing, on the third Monday in July, (16th) 1888. Board can be obtained from eight to ten dollars per month. Tuition from ten to twenty dollars to be paid in advance.

No deduction to be made except in cases of protracted sickness. My Daughter Cornelia will assist me.

For further information enquire of
A. J. MOORE, Prin.

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Days	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	7:55 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	3:07 "	.....	7:15 "
Arrive Tarboro	9:50 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	9:10 p. m.	.....	.....
Arrive Selma	5:10 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:00 a. m.	5:40 p. m.
Leave Warsaw	5:30 "	.....	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:54 "
Arrive Wilmington	7:40 "	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	3:45 p. m.
Leave Magnolia	1:13 a. m.	10:25 "	5:15 "
Arrive Warsaw	.....	10:30 "	5:20 "
Arrive Goldsboro	2:23 "	11:50 "	6:32 "
Leave Fayetteville	.....	11:50 a. m.	.....
Arrive Selma	.....	1:20 "	.....
Arrive Wilson	.....	1:50 "	.....
Leave Wilson	3:02 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:15 "	8:21 "
Arrive Tarboro	.....	4:30 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning for Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:20 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:20 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Southfield, N. C., 10:00 a. m. Returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:30 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 11:40 a. m., Nashville 12:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:00 p. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 59. *Daily except Sunday.
Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
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p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 58	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 30	
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3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mcbane's	11 40	1 55	
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It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS

Poetry.

SORROWFUL AND JOYFUL.

Long I've been in dark distress,
While traveling through this wilderness,
And dangers thick surround my path,
While all things seem gloomy as death.

On in this dark and gloomy road
I wandered far from heaven and God,
Downward in the broad way,
Where night meets night without a glimpse
of day.

Far, far in this wilderness alone,
This broad way leads but to gloom,
Where anguish and sighing alone,
Mixed with horror brings a solemn moan.

For I ventured beyond all hope of bliss,
On the verge of a most awful abyss,
Even farther than I can describe or reach,
Without one glimpse of light or happiness.

While here I was made to turn and look,
And by some sound I scarce could hear,
Seemed to fall upon my ear,
And say, return, a Savior is here.

O wonderful that a Savior for sinful me,
I so blind, so far away, I could not see ;
Yet the voice again I heard,
While in silence stood and uttered not a
word.

And yet sometimes still followed up by sound,
Seemed to go with me far and near,
While all looked gloomy around,
Yet something joyful I could hear.

I still lingering round this dark abyss,
Hope began to dawn and thoughts of future
bliss.

I began to weep and wanted to return,
But feared the Savior would me spurn.

And here in doubts and fears I stood,
For I was sure I had sinned against God,
Here I sighed and made many a moan,
Not knowing how I should return.

Thus between doubts and fears,
I stumbled on for many years ;
But at last I was made to look with faith to see,
Who it was first spoke to me.

But alas, how faithless I did find,
Tossed to and fro as with the wind,
Still no peace could I find,
For my sinful troubled mind.

And oft I heard with weeping eyes,
Shun death and look at Christ alone,
Who did for thy sins atone ;
To him tell thy wants and make thy moans.

What ! Will Christ now make me shun,
That awful death which seemed begun ;
Then this sound again I heard,
Return to me, believe my word.

Faint and weak, and filled with dismay,
I stepped forward clogged with mire and
clay,
Strove hard myself to justify ;
This I could not do, so set me down to cry.

While yet so near the gulf of woe,
And could not see what I should do,
Here so faint, weak and sore,
I was made a Savior's aid to implore.

When soon there came a light,
That shines beautiful and bright ;
It seemed to lead to a golden gate,
To a land of most blessed estate.

To this land of rest I wanted to go,
But still unfit with this clog of sin and woe,
I sighed and groaned night and day,
And wished to get in the straight and nar-
row way.

While here I thought in God's book of truth
I had seen and read, while in youth,
Take my yoke upon you, my burden's light,
Christ will take away all thy gloomy night.

Here some comfort I did gain,
But how sinful I still remain.
I still this light and path can see,
But so often think it is not for me.

So lost and ruined by the fall,
Often think my faith and hope too small
Then again by faith I am made bold,
I could not give my faith for a world of
gold.

How precious Jesus then does appear,
To them who by faith he draws near,
Them who his word are made to believe,
He never, never will deceive.

May I with all the ransomed be led on high,
Where we will know no sin and never
die;
And those in that land of bliss,
Enjoy eternal happiness.

J. S. WEBSTER.

Dupont, Ind.

COMMUNICATED.

WHAT THINK YE OF CHRIST?

BROTHER GOLD:—Resuming the unfinished essay on the "Manhood and Divinity of Christ," it does not appear to me that the saying of the Apostle, "Though we have known Christ after the flesh yet now henceforth we know Him so no more," is to be understood as discouraging our thinking of Him as He was in the days of His Tabernacled among men in the form of a servant; for that view of Him is ever present in the Christian consciousness. We sing of Him as the crucified and also as the now forever glorified Redeemer; and rejoice since His sufferings He has "entered into His glory." It is wonderful that He who made man should become man that He might restore (to man) that which He took not away." I know nothing so dear to Old Baptist preachers as "The Word was made flesh," and so as I said, as human as His mother, "without sin."

That He is as Divine as His Father is an easy thought, for any son is equal to his father as to nature. The son of man is a man; the Son of God is Divine, of the same substance, essence, and nature with God, but we must be careful to note the distinction between "The Only Begotten Son of God," and the sons of God by adoption. When the Son of God taught his disciples to pray, "Our Father," he confessed that they too are sons of God, and so His brethren; but only by adoption through grace by being "born of the spirit." But He is God's Son by nature and as "the Only Begotten" without any brother or sister. He is therefore God: not His own Father: perish the thought! but one with the Father. "I and my Father are (not *an*) One.

In "the Spiritual Gospel," as John's has been aptly styled, it is said, "In the Beginning the Word was, and was with God and was God." Push back that "beginning" how far soever in our thoughts, there the Lord "was". And this word "was" implies that He was before any beginning; or as Paul has it, "He is before all things." In a word the Apostle teaches that whatever is or ever was that was made in heaven or earth, was made by Him, and that by Him all things consist and are controlled. This is familiar to the whole church and in this article I shall content myself by giving an illustration of the Sonship of Christ in the difference and oneness of sunshine and sun. The sunshine proceeds and comes forth from the Sun. The sunshine is born of the Sun. No Sun, no sunshine; no sunshine, no Sun visible or known to us. If we may personify each we may say, no one knows the sunshine but the Sun; neither knoweth any one the Sun but the sunshine and he to whomsoever the sunshine will reveal him. For the sunshine manifests the Sun; it is the Sun in manifestation. The Sun so loves this planet that he sends forth his offspring (Sun) to enlighten and make it fruitful and beautiful; nor does the Sun do any thing for this earth but by means of the sunshine. In the sunshine is life; the life of vegetables, animals, man.

If we ask what is the sunshine? what its nature? what its origin? the answer is plain and easy; In the beginning was the sunshine, and the sunshine was with the sun, and the sunshine was the Sun." It is absolutely impossible to think of a time when the sun was without the sunshine, or the sunshine without the sun. It was in the very beginning with the sun. The sunshine has all the properties of the sun, light, heat, &c. &c. So that it has the same nature as the sun. He that is in the sunshine is in the sun, in common parlance, as any mother has said over and over again, come in out of the sun, hang the clothes out in the sun. Seest thou how we think of the sun and sunshine as one? For whatever the one

does on the earth the other does the same. Thus by a figure from one of His creatures my soul tries to grasp the great mystery of godliness, God manifest in the flesh. As the sunshine is as old as the sun, so we cannot separate in idea the Son from the Father in such sort as to think of a time when the Father was, and the Son was not. And this led the schoolmen of old time to talk of the "eternal generation of the Son" which has given so much offence to many who refuse to see in such expressions the feeble efforts of earnest souls to formulate in words an idea too big for any created mind.

A whale may as well attempt to swallow up the sea he swims in, as man to comprehend the Divine nature. But as it has pleased God to speak of Himself to us in terms of human relations and in terms which we use in speaking of the things He hath made, methinks it is well pleasing to Him that we study to know Him by searching out the significance of the symbols and analogies given us.

God is Spirit: the Only Begotten Son of God is Spirit; Spirit is uncreated, self-subsistent and eternal. Spirit is everywhere present forever. Hence in Him we live and move and have our being. Spirit is the life of whatever lives. And there is one Spirit, and yet many spirits.

Of the pre-existence of Christ Paul speaks in many places. But Jesus was also careful to make the same fact known to His disciples and to the Jews as they were able to bear it. To the latter he saith, "Before Abraham was *I am*, and unless ye believe that *I am* he, ye shall die in your sins," thus naming Himself by the very name which God proclaimed to Moses and would have Moses to carry to the children of Israel. "Go say to Israel *I am* hath sent me unto you."

I could wish our pulpits and magazines would dwell more elaborately on the essential divine nature of our Lord that we might have clearer and more refreshing views of the greatness of our Redeemer "in whom it pleased God that all the fulness should dwell," and

how we are complete in Him, which we could not be if He were not God. Only be careful to rightly divide the word of truth; for Jesus often spake as a man; often as the Only Begotten. We must discern in his words the natures so mingled as to make one whole Christ; and yet the one subject to temptation, sorrow, tears, weariness, and death; the other deathless, eternal and divine.

And yet after all that has been written and preached these 18 centuries, we worship the Father through the Son by the Holy Spirit. And until "that which is perfect is come," must be content that we have attained even to that great height.

W. S. SPEER.

CAUTION

BRETHREN GOLD AND LESTER:—Feeling a desire to write something appertaining to the doctrine of Christ, our Savior I take my pen in hand, yet this is a task. It seems to me any one else can say and write more to the point than I can, but it do't relieve my mind. With your permission I will try to relieve my mind. The subject that is bearing on my mind is one of great importance, Paul to Timothy. Take heed unto thyself, and unto the doctrine. Continue in them, for in doing this thou shalt save thyself and them that hear thee. It seems to me if there ever was a time that the doctrine, that this eminent apostle had reference to, was set at naught this is the time. We see that the latter times have come, that those who profess to be disciples of Jesus have left the faith that once was delivered to the saints, giving heed to seducing spirits and doctrines of devils. But these are crept in unaware, who were before of old ordained to this condemnation.

We find by reading the word of God that all scripture was given by inspiration of God. If it was not that men of old spoke as they were moved by the Spirit, we would be at a loss to see how some are so ready to speak against the doctrine of God, our Savior. There is nothing in the sacred word any plain-

er taught, than the doctrine of the predestination of God for Jehovah has declared saying my counsel shall stand, and I will do all my pleasure. There is nothing new nor old to Him. He knew his people, the church, would sin, therefore his redemption price was fixed, and when the innocent child was born in the world there came wise men from the East. They had seen his star, and they wanted to worship their Savior. It had been predestinated or foretold, as you may have it, that He would be rejected of men. So here was King Herod to commence the work that had been predicted should be done. Joseph fled into Egypt, by the doctrine of the foreknowledge or predestination of God, which was spoken of the Lord by the prophet, saying out of Egypt have I called my Son, and if we will trace this blessed doctrine of predestination that which Jeremiah prophesied came to pass in Rama. There was a voice heard, lamentation and weeping, and great mourning. So this glorious doctrine of predestination stands firm, as the throne of God. He shall be called a Nazarene. I claim that the servants of the most high are to take heed to this doctrine of predestination, as well as any other point of doctrine that is set forth in holy writ: for if an Elder that has a great influence takes up some erroneous ideas of his own, there is no doubt but he will lead some of God's lambs astray. We should stand firm upon the doctrine of the bible, and have a thus saith the Lord.

There are only two points of doctrine in the world that divide the religious world. These points are salvation by grace. This is the Bible doctrine; and the other is salvation by works. The bible doctrine is eternal election of a definite number of the human family to grace and glory, without any worth or merit on the part of the creature. There are only a few, comparatively speaking, who are holding to this doctrine, while on the other side of the question nine-tenths of the religionists of to-day are holding to the works system, that Christ tasted death for all alike; and in doing this men and

women are free agents to choose or to reject, that God wills the salvation of all and that He has done all He can for the redemption of mankind.

Now the true servant of God is to give attendance to reading, so he may set forth the true doctrine. Suppose we examine something on this subject, as we feel it to be an important one. Now if Christ by his death did more than he can do by his resurrection, where does his power stand? It is set at naught by man being the more powerful. All arminians claim salvation on conditions of the creature, that the Spirit is wooing and beseeching all sinners to repent and be saved.

We are to take heed to the doctrine. Such doctrine as arminians are teaching places the power all in man's hands. The doctrine of the bible is, She shall have a son and his name shall be called Jesus, for he shall save his people from their sins. Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

This was spoken before our Savior was crucified. Yet arminians will teach a conditional doctrine. Jesus says, he came down from heaven not to do his own will, but the will of him that sent him, and this is the will of my Father, that of all which he giveth me I should lose nothing, but should raise it up again at the last day. This is the doctrine of God our Savior, if we give heed to it we save ourselves and them that hear us, from going astray after this arminian doctrine, which originated from satan, for he taught that God doth know that in the day our mother Eve ate of the fruit she would not die. Jesus taught that no man can come to him, except the Father draw him. Arminians say they all can come. They say all may know him. Our Savior says, no man knoweth the Son, but the Father, and no man knoweth the Father but the Son, and he to whom the son will reveal him. If our eternal salvation depends on conditions of our own, the doctrine Paul taught was not true, for he says we are not saved by works that we have done, but of his own mercy hath he saved us by the

washing of regeneration and renewing of the Holy Ghost. For by grace are ye saved through faith, and that not of works, for if by works it is no more of grace, other-wise work is no more work. But if it be of grace then it is no more work, otherwise grace is no more grace.

What do Arminians say about the choice of God? They say he loves all alike. The good old book, the Bible, says, the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Arminians say, unjust God, if he should love one better than another. The true servants that are giving heed to the true doctrine say, what shall we say then? Is there unrighteousness with God? God forbid. Arminians say, that all are invited to come. Can they show where the Savior made a failure in any thing he attempted while here on earth? If they can, I for one will admit it is possible that some he died for will be lost. I have never heard a christian while on his knees, claim that he was saved on account of any thing he had done, but he will acknowledge God as a sovereign, and will claim while on his knees that it is mercy shown to him, that he is allowed to live, and if God had dealt with him as justice demands, he would long ago have been cut off.

I firmly believe that there are many children of our heavenly Father who are like the Galatians, who have been led astray by false teachers, and some that have had a dispensation of the gospel committed unto them, and those that fail to take heed to the doctrine, are after some earthly motive. Some are for filthy lucre. How about any that feel, woe be unto them if they do not preach the gospel?

Thanks be to our God, we are not depending on silver and gold to save his people, for the price has been paid, for we are not our own, we are bought with a price, therefore we are to glorify God in our spirits which are his. If we give heed to the doctrine of God our Savior, we will be saved from the cun-

ning craftiness of men, and those that hear, those that take heed, will be saved from doctrines and commandments of men, and will be able to say with Paul when they come to lay their armor by, I have fought a good fight, I have kept the faith. Then they will be found in God, not having their own righteousness which is of the law, but the righteousness of God our Savior who is all and in all. Amen.

B. F. WILKINSON.

REASON OF HOPE.

ELDER P. D. GOLD, AND BROTHERS AND SISTERS, :—My Father and mother, and also other friends that do not live near us, desires me to write a reason of my hope of having passed from death unto life.

My father and mother are both Primitive Baptists. I was born August 20th 1871. When I was about eight years old, I felt unwell, I went and lay down on the bed, and went to sleep in the day time, and saw a man riding up and down on some boards at the chimney, and behind a little tree that stood near the house was the devil or serpent, and as the man rode up and down on the boards, the old enemy would move towards me. He soon came to the bed with his black cold looking hands, and was in the motion of taking hold of me when I jumped up in my sleep, and ran to the kitchen, and mother awoke me. I told her the cause of my alarm. When I was going in my ninth year, I dreamed that the enemy came to the bed talking to me and said, why are you not following your father and mother. I said I can't. He said they were going to heaven. He said which one of your brothers had you rather I would have? I told him. He said I must have you too, at the same time reaching towards me. I jumped out of the bed in my sleep, and when I awoke father was holding me and talking to me. I began to see that I was causing my father and mother some trouble, and was in much trouble myself, for I was sometimes afraid to go to sleep. I dreamed again,

There came a man to me and asked me if I did not want him to pray for me? I said, yes sir. He knelt down and prayed. While he was praying the serpent came in the form of a butterfly and he changed to a hawk and went away. After this I was often trying to pray. I found that I was burdened. I wanted this burden of fear to leave me. I would sometimes scream out and father and mother would come to the bed and talk to me. I loved to hear preaching. When Elder Isaac Jones came to Union and preached, I could not have borne it had I not cried all the while, or nearly all the time that he was preaching.

I must have been altogether born in sins, and therefore must be born again. Some times I would dream of going to meeting. I dreamed that there was to be preaching at Brother Jas. P. Creech's, and started and met a man, and he told me that I need not go any further. If you go there you will be killed. I thought I fainted and came to, had got as near as to the garden, and was praying, when S. H. Braddy came up and said, you are gone up. Sometimes in my troubles I would walk about in the garden, and look at the little plants and herbs, and would think that the Lord watered them, and made them grow. They all grew seemingly together. While I felt so forsaken of my playmates, I would sometimes feel to be friendless and helpless before God. I dreamed again a short time before I was delivered that I was walking in the garden, and I was surrounded by fire, and had no way to escape. I thought on the other side of the ditch was a little company of people with their hands open holding them above their heads, and as the fire drew near I put my hands on my face and fell down. The fire burned over me, and I was not hurt, then I came in the house and father and mother were crying. I asked them what was the matter? They said the judgment is coming. I then sang,

A few more days on earth to spend,
And all my toils and cares shall end.
And I shall see my God and friend,
And praise his name on high," &c.

I dreamed again that the serpent came to me again, and that I struck him with a little stick like a chair-round, and he went away bleeding.

In this dream I saw a ladder that stood straight up, and I ascended on the ladder a certain distance, and all the rounds below me broke, and I did not know how to come down, when a man I thought was the Lord fastened a whip to the ladder, and told me to come down by it, I did so, then He asked me to go home with him, I said I wanted to go and get mother; He said, your mother is gone on. I went with him until we came to a large bank of something like snow, when a place opened and we went in. It proved to be a beautiful house, and I saw the angels, and they were walking round a table, singing,

"Children of the Heavenly King,
As ye journey sweetly sing," &c.

The Lord asked me to tell him some of the dreams that I had been dreaming. I told him I could not. He said you can. I told him two of them. He said it is enough, so being wearied I thought I went to sleep, and had gotten to a place where the wicked cease from troubling, and the weary are at rest; and when I awoke behold they were dreams, but my burden was gone, and I can sleep on now and take my rest, hoping that Jesus died for my sins and rose for my justification. I feel that I love Jesus and His people.

My father takes the LANDMARK, and I love to read it and hear my father read it, because it advocates the wonderful works of the Lord. With an impression to do so I offered myself to the conference, at Union Church, on Saturday before the second Sunday in February 1888, and was received and baptized Sunday morning. — S. H. Braddy, and I feel blessed. — S. H. Braddy, act.

Pray for me brethren and sisters that I may be faithful unto death, and that we may receive our crown which the righteous Judge shall give us. I have not written all, but I will stop for fear of being weary. Your little sister I hope in Christ.

BLANCHA TINKER.

EXPERIENCE.

P. D. GOLD, DEAR BROTHER:—I feel some impression to write what I believe the good Lord has done for me. I was convicted on account of sin in the year 1856. Here I was made to try to pray, and the more I tried the worse I felt. I went on in this condition for some time and at length dreamed that I was between two mountains and they were closing together. Just before they closed up a dove snatched me out, this did not relieve me of that burden though that I was laboring under on account of sin. I went on in this condition until 1862, sometime in September; at which time I was in the army near Orange Court House, Va., I cannot express my condition at that time. My troubles were so great here it appeared to me that I could not stand it longer.

It appeared to me that I was sinking down beneath God's righteous power. Here it appears that there was no chance for me. I thought that God had withdrawn from me and left me a wretched undone sinner forever. O friends I cannot relate my doleful condition at that time. I was marching along with the command. It appeared every step I made would be the last one, to me it was getting dark; everything looked doleful and gloomy. I was made to give up all things for loss. This was a trying hour for a poor sinner as I viewed myself to be and was made to give up everything in the world, house, land, wife and children; that was my poor condition at that time.

I was still marching with the command when the good Lord made the sun shine with all its glittering rays upon poor unworthy me. This was the brightest day I ever witnessed; everything appeared the most loving to me. I was made to rejoice and praise my Lord and Savior Jesus Christ. No tongue can express the sweet comforts I then enjoyed. Dear Brethren, I do not feel that burden of guilt any more, although it appears to me that I lacked understanding to honor my dear Savior as I ought for the great favor I then viewed he had shown me. At that

time it appeared I had not an enemy in the world. How precious did the Lord appear, all I could say was, "Blessed be the Lord and Saviour Jesus Christ for evermore. "It was grace that taught my heart to fear, and grace my fears relieved." And grace still leads me on to God. I could then say farewell vain world, I am going home. I could give God the glory for ever. He put a new song in my mouth, even the praises of God and the Lamb. Since that time I have had doubts and fears, for when I would do good evil is present. "The good I would do I do not, and the evil I would not do that I do.

I returned home from the army in the fall of 1865, found my wife and children all alive after an absence of about 3 years. After I had been with my family a short time I felt impressions to join a christian church, my wife holding to the Methodist persuasion, I concluded to join them and tried to become reconciled to that conclusion, but the more I tried the further away my mind seemed to get. I went on in this condition for several years, my children during this time began to grow up, and as they grew up joined the Missionaries, so I concluded I would join the Missionary Baptists, as there was a church of that persuasion near where we lived. I went and heard them preach but could not receive their doctrine, as it did not agree with what I believed I had experienced, for I was compelled to believe in an all-wise God, having all power in heaven and upon earth, and who worketh all things according to his will, and none can hinder to will and to do his pleasure at his own appointed time. I went on in this condition for several years. I still had impressions to join some church. I prayed the Lord to show me the true church of Christ in a dream. After a considerable length of time I commenced going more attentively to hear the Primitive Baptists preach, as there was a church not very far from where I lived; it was not long before I commenced loving the Old School Baptist members, and the doctrine their preachers preached appeared to suit what I felt I had experienced. If not deceived I soon be-

gan to have strong impressions to lay my case before them. It seemed as if I could not stay away from their meetings for the more I went the more I wanted to go. At length on church days when they would open the doors for the reception of members, I could not stay away, though my heart would fail me and I would go away grieved. My love grew stronger and stronger so much so that I could not rest day or night. The tempter would tell me you have nothing to tell them that they will receive, they will reject you, etc. At length I made up my mind that I would go to one of their meetings to be held at Pine Church on Monday the 14th of November past, and I went. The door of the church was opened for the reception of members as usual, at which time there were three persons received. My heart failed me as usual. They appointed to meet at Sowers Ferry, on Yadkin River the next morning it being Tuesday, the 15th of Nov. I could stand it no longer, so next morning I procured a change of clothing and went to the river. Elder J. A. Burch with a good number of the church met together there. They organized by singing and prayer by Elder Burch, then opened the door for the reception of members. I went up and told them what I hoped the Lord had done for my soul. They received me and I was baptized with the others. O what joy I then felt for I was quite relieved and could rejoice with the brethren. I then felt that I had neglected my duty for more than twenty years for which I must confess I received many stripes. Your unworthy brother,

DAVID A. SNIDER.

MEDITATIONS.

(Concluded)

At the close of our last meditations we witnessed the earthly coronation of Jesus as King. They now lead us up to, and amidst the last struggling scenes and sufferings of his mortal existence. After Jesus had eaten the passover with his disciples and pointed out the one who was to betray him; after he had instituted, for the first time the Lord's

supper and presented and administered to them the sacred emblems of his shed blood and broken body, saying, "Verily I say unto I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God," and after having washed the feet of his disciples and admonished them to follow his example and do to each other as he had done to them, he arose and departed. It is night, the night before his crucifixion! We are in Gethsemane. Oh dreadful hour. This is his baptism and the agony of his soul is beyond human imagination. He is now bearing the sins of many in his own body. Heaven and earth are veiled in solemn gloom. He said to his disciples sit ye here, while I shall pray. His agony was intense. To Peter, James and John who had accompanied him, he said in deep and heart-rending pathos, "My soul is exceeding sorrowful unto death," and going forward a few paces he fell on the ground and prayed that if it were possible, the hour might pass from him saying, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will but what thou wilt. And there appeared an angel unto him strengthenin'g him." On his return he found these disciples asleep and saith unto Peter, Simon sleepest thou? Could you not watch with me one hour? Why sleep ye, rise and pray lest ye enter into temptation." And still being in agony "he prayed more earnestly and his sweat was as it were great drops of blood falling to the ground." He was without guile himself and voluntarily left the glory which he had with the Father, to be clothed in mortal flesh, to bear privations, buffetings, and at last though just himself to suffer for the unjust. Though without sin yet he was numbered among the transgressors. In that sublime prayer, which for surpassing beauty and touching pathos, never before or since fell from mortal lips, he thus implores, "And now oh Father, glorify me with thine own self with the glory which I had with thee before the world was." To his troubled disciples he had just said, "Behold the hour com-

eth, yea is now come, that ye shall be scattered, every man to his own and shall leave me alone; and yet I am not alone, because the Father is with me." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." After speaking these words he lifted up his eyes to heaven and said, Father the hour is come; glorify thy Son that thy Son 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. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine and thine are mine, and I am glorified in them. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept and none of them is lost but the son of perdition, that the scriptures might be fulfilled." At the close of this wonderful and sorrowful prayer, Jesus the friend of sinners again entered the garden when Judas, who had received a band of men and officers from the Chief Priests and Pharisees, approached him with the kiss of betrayal. On their approach Jesus demanded: "Whom seek ye?" And they said 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am he. If therefore ye seek me, let these go their way, that the saying might be fulfilled which he spake, of them which thou gavest me I have lost none.' Then they led him before the High Priest. Peter had declared when Jesus had told the disciples that all would forsake him, that though all men should forsake him yet he would not. Jesus had reminded him that before the cock crew he should deny him thrice, and when the damsel accused him of being a follower of Jesus, he swore he knew not the man, this being his third denial, the cock immediately crew. Here is another sad and most striking, though only one among the thousand, illustration on what a slender thread hangs all human strength when dependent alone upon the frail arm of flesh. When Jesus withdrew his spirit from Peter he very soon succumbed to fear and the impulse of self-preservation, and thus as too many sadly

and too often deny by their conduct, if not in word, the Lord of glory, so Peter declared he knew not the man. Then led they Jesus from Caiaphas the High Priest unto the hall of judgment and it was early. Pilate, though a Roman and the worshipper of the Dragon, could find no fault in him, and told the Jews to judge him by their own law. They answered him and said "If he were not a malefactor we would not have delivered him up unto thee." Pilate again asks Jesus, "Art thou the King of the Jews?" Jesus answered, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate's reply was, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; What hast thou done? To this Jesus said, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." Over and over again Pilate appeared before the Jews declaring he found no fault in the man. At last he appeared before them with Jesus and said, "Behold your King!" "But they cried out, away with him; crucify him." "Then he delivered him, therefore to be crucified." Bearing the cross and the sins of his people, and wearing a crown of thorns he wearily ascended Golgotha's rugged side, and Pilate wrote a title and put it on the cross, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. Between two malefactors Jesus as King hung on Calvary's Cross.

It is morning. The sun rises on a solemn scene. All nature is draped in the habiliments of gloom and sorrow.

Angels veil their faces before the impending crisis. Pilate has scourged Jesus and delivered him to the relentless mob (who are thirsting for his precious blood,) to be crucified. The soldiers stripped him and put on him a scarlet robe, they put a crown of thorns upon his sacred head and placed a reed in his hand and then bowed the knee before him, and mocked him saying, "Hail the King of the Jews." They also spit upon him and took the reed and smote

him on the head. But as a lamb before its shearers he opened not his mouth. It is the third hour and he is now nailed to the rugged tree, and they that passed by railed on him, wagging their heads and saying, "Ab, thou that destroyedst the temple and buiddest it in three days, save thyself and come down from the cross." The Chief Priests also said, "He saved others, himself he cannot save. Let Christ, the King of Israel, descend now from the cross that we may see and believe." And they that were crucified with him reviled him.

It is the sixth hour, and there is darkness over the whole land until the ninth hour. "Jesus the friend of sinners dies! Lo, Salem's daughters weep around. While on the cross Jesus offered a prayer for those who were exulting over him and taunting him, as follows: "Father forgive them for they know not what they do." What soul-searching emotions must have overwhelmed his devoted followers as they stood afar off and beheld the loved form of their blessed Lord and Master hanging suspended between earth and heaven! All their fondest hopes and anticipations are now crumbling at their feet as dead ashes. The devoted women were there also who followed him when he was in Galilee and ministered unto him. And now the awful moment approaches apace! It is the ninth hour, and with a loud voice Jesus cried, Eloi, Eloi, lama sabachthani? Which is being interpreted, My God, my God, why hast thou forsaken me? And the sun was darkened and the veil of the temple was rent in twain, and when Jesus had cried again with a loud voice he said, Father into thy hands I commend my spirit; and having said this he gave up the ghost. On witnessing this momentous and awe inspiring scene the centurion glorified God saying, "certainly this was a righteous man." At this moment the earth quaked and the rocks were rent, and the graves were opened and many bodies of the saints which slept arose and came out of their graves and appeared unto many.

And now Jesus, the friend of sinners

is laid in Joseph's new tomb. His crucifiers part his raiment and for his vesture they draw lots. But now another scene opens to the view more grand and awfully sublime, if possible, than those of the crucifixion; a scene of surpassing glory and beauty; a scene of triumph over death and the grave. The powers of darkness are scattered in shame and confusion. The Lord of glory is risen indeed.

In the end of the Sabbath (which corresponds to our Saturday) came Mary Magdalene and the other Mary and Salome, to see the sepulcher, bringing sweet spices to anoint the body of their precious Lord. And woman-like, they said among themselves who will roll us away the stone. Oh, who can fathom the depths of woman's faith and love! But with what emotions of astonishment and fear thrilled their devoted hearts as they beheld the great stone at the door of his tomb rolled away. It was Mary Magdalene, out of whom Jesus had cast seven devils, who stood weeping without the sepulchre, and stepping down looked into the sepulchre and beheld two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. They ask, "woman why weepest thou?" The heart quickens its pulsations and the unforbidden tear steals silently down the cheek over her pathetic and sorrowful answer:—"Because they (Jesus' betrayers and crucifiers) have taken away my Lord and I know not where they have laid him." Could love, loyalty and true devotion go farther? Imagination utterly fails to measure the profound depths of agonizing grief and woe which had taken possession of that heart! But he is faithful and true for in the darkest hour of despondency Jesus hears the cry of his sorrowing ones and comes to their relief. And when she had thus addressed the angels she turned herself around and saw Jesus standing, and knew not that it was he. Jesus saith unto her, "woman why weepest thou? But supposing the person addressing her to be the gardener, she imploringly said: "Sir, if thou hast borne him hence tell me where thou hast

laid him and I will take him away." O deeply afflicted and sorely perplexed daughter, little do you know to whom you are addressing the pathetic appeals. Jesus saith unto her: 'Mary,' she now knows that loved voice. "My sheep hear and know my voice," How the heart leaps with joy at the voice of Jesus in every believers' ear!" She turned herself at that joyful sound and exclaimed—"Rabboni, which is to say Master!" She approaches again to clasp the warm hand of her Lord, but Jesus saith unto her "Touch me not for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." The same day at evening when the doors were shut where the disciples were assembled for fear of the Jews, Jesus stood in their midst and said, "Peace be unto you," and when he had so said he showed them his hands and his side. Again Jesus said unto them, "Peace be unto you. As my Father has sent me so I send you;" And when he had said this he breathed on them and saith unto them, "Receive ye the Holy Ghost." Here I feel constrained to diverge a moment from the main purpose of these meditations to say that many preachers and writers will and do not hesitate at all to declare in the face of Jesus' own testimony that the disciples were not endowed with the Holy Ghost until the day of Pentecost.

And now for the present I close these rambling meditations. If one single crumb of comfort has dropped from my wandering pen may be picked up by one of God's hungry children, the unworthy writer will feel amply rewarded for the time and labor of their preparation. And some time if God will, and agreeable with the dear Editors, I may resume the thread where it is now broken. Until then, if ever, I bid my kind and patient readers an affectionate farewell.

HENRY S. STIPP.

Watsonville, Cal.

"The fear of the Lord is the beginning of knowledge."

EXPERIENCE.

DEAR BROTHER GOLD,—I feel it my duty to write a few lines for publication, though I sincerely feel my weakness and imperfections. I have at last had grace sufficient to join the Old Baptist church at Cain Creek.

I offered and was received on the 16th day of October 1886, couldn't tell anything scarcely, but somehow they received me. Oh the inward peace I have experienced since then the wor'd knows nothing of. I was born July the 4th 1851, and from my earliest recollections I had a strong desire to be a christian, thought there was great beauty in religion, and after I got large enough would be a mourner at all big meetings, and try to get religion, but would fail, tho' I sincerely desired to be a christian. I attended a meeting at Kentuck in 1866, went up to the altar as usual, stayed there several days without getting any better or worse. Indeed I felt to be just as good as anybody as I had always been very careful not to sin but very little as I thought. Still I knew I was not what I thought it took to make a christian.

At last one night the preacher said all who desired to be christians to arise and give their hands while they sang a hymn. I certainly wanted to be one, and was willing to trust to Christ. So I arose, gave the preacher my hand, was pronounced a new convert, when indeed I had never been under conviction. But I tried to think I was a christian, and kept from dancing all that christmas, but by the next I gave up my hope, and again joined the dance which I earnestly felt was about all the sin I had ever done.

In the spring of '68 I was married, thought but very little of my religion; indeed I began to think after all religion was a humbug, as I had tried so often and didn't get it. In 1870 my little child died, and it was then I found out what a sinner I was. I even hated the very name of God because he took my babe. She died in August and in Nov. of the same year my dear old sainted grand-mother died. I went to see her when she was nearly speechless, but

when she told me farewell, she said in a faint whisper, God bless you. Oh how these words struck me to my heart as I had borne so much hatred to God. But it seemed my hatred for him was gone. As soon as I went in the room to see her I earnestly desired to send an apology by her. I believe I was convicted from that very time as I never got any rest only for a short time after that until the date of 1872, when my burden got so great I was certain I would die. Oh the agony of my poor soul for months, no one but such as have been in my condition can have the faintest idea. In 1873 my mother, my own mother, died. My health gave way under my burden of sin. My brothers and sisters scattered, some with one relation, some with another, some well-treated, while I feared others were not. One night while lying on my bed grieving about their condition, I had concluded there was no hope for poor me, but death and torment was my lot, I had not seen a sun set that I thought I would ever see rise, for O so long, Christ appeared to me suspended on a cross so plain I rose up in bed to see if I was dreaming. Oh no, all my load of sin was gone. Oh I was so happy I never slept but little more that night, but that was such sweet sleep. The next morning my pillow was wet with tears of thanksgiving. What a beautiful scene, the old trees that I had so often looked at seemed new. I did not tell any one, all I could do was to sing praises which I did with a loud voice. In a few days I concluded perhaps after all it was just a sudden change in my health that made me feel so good. Not long afterwards I visited one of my dear old grand mother's sisters. The subject of trouble came up, and I said, somehow or other when I was in deep trouble it was then my heart was happiest. She told me that was the way my Grandma used to talk. O, how happy that made me feel. It came to me that may be I was a christian like her. I did not remain long as I wanted to get to myself so I could sing praises to God, though I couldn't think I was a christian. That was in 1873. In 76 there was a protract-

ted meeting near us. The preacher came to see us and I told him a part of my feelings. He said I ought to join the church which I thought I would do, and joined the Kentucky Missionary Church in August 1876, and remained with them until 1884, when I could stay no longer. The day I joined I hoped at some time for all of them to know some of my feelings, and I want my children to know that there is a reality in religion, and that no one is ever converted without first being convicted. God alone has the power.

M. H. W.

WHAT IS TRUE ?

Predestination is a bible doctrine. We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow He also did predestinate, &c. We see, in Rom. and Eph., that the predestinated are limited to the beloved and the called. Now let us consider the condition and standing of the elect or called, prior to their being quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, &c' Eph. 2:1-21.

As all the Primitive Baptists believe the total depravity of man, we will omit any further proof of the doctrine. We see, then, the creatures appointed heirs of the kingdom. It is not only necessary for God to appoint, but to prepare them, to bring to pass his appointments.

In order to do this there must be a radical change, a creation. For we, (the people of God) are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. 2:10. It is God that works in us, both to will and to do of His good pleasure. We believe that predestination is in accordance with and consistent with God's holiness, justice, mercy and goodness. Because it is written be ye holy, for I am holy, 1 Pet. 1:16. "Bless-

ed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

This is the view we have of predestination in a bible sense, that God not only appoints, but gives all the graces to bring to pass his appointments. He has called them, quickened them to life, converts them, is the author and finisher of their faith, gives them repentance and all the graces for their well being, even to the end, eternal life.

Now let us consider the creation of man. And God said, let us make man in our own image, in the image of God created he him; male and female created he them, Gen. 1; 26, 27. And God saw everything that he had made, and behold it was very good, (v. 31). We are also taught, that God commanded the man saying, Of every tree of the garden thou mayst eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it. We see from 3 chap. 6 verse that the man did eat of the forbidden fruit, thus breaking the command of God.

If predestination be predestination, then he predestinated the elect to be conformed to the image of his Son, by working in them to will and to do of His good pleasure. Lord, thou wilt ordain peace for us; for Thou also hast wrought all our works in us. Isa. 26; 12. Now it is said, he is the author and finisher of our faith. He must be by working in us all the graces to produce it.

I the Lord speak in righteousness. I declare the things that are right. Isa. 45; 19. For the leaders of this people cause them to err, and they that are led by them are destroyed, 8 chap. 16 verse. We see the cause of their erring is not of the Lord. He hath shewed thee O man what is good, and what doth the Lord require of thee, but to do justice and to love mercy, and to walk humbly with thy God, Micah 6; 8. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John 2; 16.

Let no man say when he is tempted,

I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed. James 1; 13, 14. O Israel thou hast destroyed thyself, but in me is thine help, Hosea 13; 6. Read Deut. 5; 27, 29; and 32; 29; Ps. 81; 13; Isa. 48; 18.

Do not these scriptures teach us, that God is holy in his will and law, and that sin was not of a compulsive, but of a permissive character? From the teachings of the scriptures, God cannot be the first cause, or producer of sin. If He is not the creature must be. Again, And He suffered, Luke 8; 20. Who in times past suffered all nations to walk in their own ways, Acts 14; 16, 31. At the times of this ignorance God winked at, but now commands all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness. In no other way can we understand these and many other passages of scriptures, only by a permissive and not a compulsive will. Notwithstanding, the ordering and appointing certain events for the punishment of the wicked, in fulfilling His designs and purposes; and to the convincing of nations and wicked men of His omnipotence, omniscience, his justice, goodness and mercy, which are plainly taught in the scriptures. Thus, could the king Nebuchadnezzar declare, when the Most High convinced him of his power.

His dominion is an everlasting dominion, and his kingdom is from generation to generation and all the inhabitants of the earth are imputed as nothing, and He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what dost thou! Dan 4; 34, 35. So could the prophet Isaiah declare, Isa. 46; 9 to, to convince Israel, that He was God, that there was none other, saying, my counsel shall stand and I will do all my pleasure. Not that this proves that all men do God's will. Who worketh all things after the counsel of his own will.

Eph. 1; 11. Yes, His works are after the counsel of his will: for man's works are to be judged whether they be good or evil: Eccl. 12; 14. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned: Matth. 12; 36, 37; Acts. 17; 30, 31. Read Rom. (chap. 2) Now, let's see about all men doing His will. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven - Matth. 7; 21. Do all do his will? If so, then, all shall enter into the kingdom. For this is the will of God, even your sanctification, that ye should abstain from fornication: Thes. 4; 3. We do't believe the christian does his will in all his works. And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable and perfect will of God: Rom. 12; 2.

Ye did run well, who did hinder you, that ye should not obey the truth. This persuasion cometh not of him that calleth you: Gal. 5; 7, 8. And this is the confidence that we have in him, that if we ask anything according to his will, he heartheth us: John 5; 14.

The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us-ward, and not willing that any should perish but all should come to repentance, 2 Pet. 3; 8. Does he not forbear with his people? That he permits their wrong doings, and does not bring it about by compulsion? This leaves man without excuse. Read Rom. (2 chap.). He having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, He having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Eph. 1; 5, 9, does not prove that He directs, causes and brings to pass all the steps of his people in their disobedience to his commands. He hath made of one blood all nations of men to dwell on all the face of the earth,

and hath determined the times before appointed, and the bound of their habitation, Acts. 16, 26.

This teaching has reference to the dividing of nations, or separating the sons of Adam. He set the bound for his people according to the number of the children of Israel, Deut. 32; 8

Again, pray tell us in what sense has a nation a right to bring to justice or to an account, the robbers and murderers, for the crimes they are committing daily in our government if they are not guilty? Is not the moral law based upon justice? Is it not in accordance with God's revealed will?

J. OWENS

ORDINATION.

We the Presbytery, Elders James A. Burch and F. L. Oakley, white, and Ellis Faucette and W. E. Slade, colored, met with the members who wish to be constituted into a church at White Lely, Alamance Co., N. C.

After preaching by Elder F. L. Oakley, the Presbytery met in conference, chose Elder James A. Burch Moderator, and Elder W. E. Slade Clerk. The several letters read of the brethren and sisters (col.) from sister churches, viz, Andrew Leath, of Arbor, Brown Lea, of Deep Creek, William Jeffress, of Harmony, Alexander Fuller, of Harmony, Kizzie Lea, of Deep Creek, Celia Fuller, of Harmony, Bettie Vincent, of Harmony, Tabbie Murphy, of Deep Creek, who wished to be constituted into a church at the above named place: After prayer by Elder Ellis Faucette, and the singing of a suitable hymn, and the right hand of fellowship given them by the Presbytery, who pronounced them a Sister Church in good order.

JAMES A. BURCH, Mod.
W. E. SLADE, Clk.

"He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor."

ZION'S LANDMARK

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

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

VOLUME XXI No. 17

WILSON, N. C., JULY, 15, 1888

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Editorial.

ELDER P. D. GOLD:—MY DEAR FRIEND,—It has been impressed, I hope from God, on my mind for a long time to write to you for your views on a dream that I had several years ago when I was a boy about fifteen years of age. About two years before I had that dream, I was over-persuaded by the Missionaries to go up to the mourner's bench and I went up at their request, and while I was at the mourner's bench the minister came to me and patted me on the head and asked me if I didn't love the Lord? I told him I did as I thought, and he asked me again was I willing to serve God and the church? I told him I would; he told me to get up and then told the church what I said, that I loved the Lord and was willing to serve him and the church. So I was received and baptized by Mr. John Haggard. I remained in the church for about twelve months. I then became dissatisfied about being in the church. I joined the church in ignorance. I was eating and drinking of the bread and wine which I did not feel worthy of. I thought it an unpardonable sin. I thought that God was angry with me, and I became troubled about it, and left the church; told them to take my name off the books. Then I commenced to pray to the Lord to have mercy on me. I prayed to the Lord on going to bed, and prayed to him under an old

oak tree that had a beautiful foliage. I made it my daily work to go to that oak to pray.

I always had a desire to be a christian from my youth up and about twelve months after I left the church one night I prayed as usual on going to bed, and about midnight I think I had a dream. I dreamed that I went to a town and I wanted to go through and I couldn't see how I could for there was a war in the streets. They were shouting and fighting with swords all mingled together and in a great smoke from their guns their swords seemed to glitter and ring, while all were screaming and yelling. I never heard the like before. It seemed that I had to go through that dreadful battle, and no way to go through. All at once it seemed that I passed over on the side through that dreadful battle without being hurt.

I then saw a large, beautiful white house in a large beautiful oak grove I went into the house and I saw the Saviour on a bed and the bed was standing East and West. The Saviour was wrapt in a fine white robe and a bright blaze of light was over his head against the head-board. I went to him and he said to me 'I am Christ.' I knelt down at the bedside and looked around the room at several white women sitting in chairs around the plastered wall. They never spoke a word to me nor I to them. The Saviour then showed me his hands where he was nailed to the cross, and showed me his side where he was pierced to his heart, and opened the wounds which looked very bloody; also showed me his feet where he was nailed to the cross. I thought he was more beautiful than anything I ever beheld. I then commenced to pray to him to have mercy on me a poor sinner. He seemed to pay good attention to my prayer to him, but shook his head as if to say no, when I had finished. Oh that did hurt me so bad. I thought it would kill me. I begged him to pardon my sins and was crying very grievously and he continued to shake his head as if he could not. I began to think I was lost forever. Oh how I was hurt, I was almost completely exhausted but

still prayed to him but he still continued to shake his head. I finally was bound to give up as forever lost, and he then said to me your sins are forgiven you, go and sin no more. My burden seemed to have left me. I felt light as a feather. I left him and went out shouting and clapping my hands feeling like I could fly to heaven. The war was all gone and I saw the beautiful stars all among the trees. I then waked up and felt as happy as I could be. But it wore off after a long time. I stopt praying and went on in worldly ways, though I have prayed to the Lord again to show me whether it was a true dream or not. But he has never shown me yet. I feel like all the wrong-doing I do God is angry with me for it, and I hope the Lord will forgive me and save me from an everlasting ruin. Yours truly,
R. E. COOKE.

Remarks.

We know enough of the Missionary system to be assured that its nature and effect is to deceive people with the notion they have true religion when they have not. To beguile unstable souls and induce them to join their church by getting them to take a step towards getting religion, as they call it, is one of the things they study. I do not mean that it is their intention to beguile them. For when I was with them I thought I was doing God's service to act in this way; and it was part of my duty, as it appeared to me, to oppose the doctrine held by Primitive Baptists. They think if one just makes up his natural mind to profess the name of the Lord that is a good beginning, and he should be baptized on that and become a church member, and the more one can get to do this the more souls he saves.

Our friend soon found that this would not do. As the excitement of such a course wears off one finds himself in a jail, taking no pleasure in these things; or if he does it is merely that prompted

by natural pride and self respect. Sho'd the Lord show one the the vanity of his heart and of all such heartless worship then most wretched does he become.

We cannot deny that God teaches his people yet in visions and in dreams. Be cause the word of God says that in the last days he will pour out of his Spirit upon all flesh and that as a consequence the young men should see visions and the old men should dream dreams. These be those last days or the gospel days; for while on the day of Pentecost, which was at the end of the Jewish dispensation, this was fulfilled, and that was at the end of the Jewish world; yet the church abides as it was then. 'Jesus is Christ, the same, yesterday, to-day and forevermore.

The dream of our friend is a good one—good in itself, and according to truth, and it produced a good effect on his conduct and remained with him. By their fruits ye shall know them. There is nothing so humbling to a man as that sense of his lost condition that is felt as one is brought to the end of the law and dies to all hope of salvation.

Then how precious is Jesus to such a soul as he appears the chiefest among ten thousand and the one altogether lovely.

No one that ever truly prays to Jesus can be lost. He is the One that hears and answers the prayers of his people. Blessed are all they that put their trust in him.
P. D. G.

WHY IS IT?

Of late I have been somewhat exercised in mind as to why it is that our people do not more generally take their children to meeting with them. And to satisfy my mind as to an impression to write upon the subject I will present

a few serious thoughts and conclusions.

The exercises of my mind are often such that I fear to write lest I be charged with fault-finding. But I trust it is not for that but for the good of the people that I love, that I write of things which seem to me to be wanting. It is the privilege of God's people to know the whole truth to the extent of its revelation, and to exercise themselves therein that they may have a conscience void of offence toward all men, and most especially towards Him with whom they have to do.

There are but two ways known to man, one of which is right, the other is wrong. And we are so-jourmers here in this world and are either in one or the other at all times, and as it is right to be in the right way, it is right to search for that way—which is the good way—and walk therein.

Is it right for parents to take their children to meeting with them? If so then they ought to take them and thus do right in that particular. Is it right that they should take them to meeting? If so, then they do wrong when they do not take them. Of course this is only considered in a moral sense, for the word does not warrant us in claiming that either commission or prohibition can possibly be of any worth in obtaining eternal salvation, but in time, and for timely purposes and enjoyment the wages are according to the character of the work, whether it be spiritual or moral, good or bad. If a christian lives after the flesh he shall die, but if he through the spirit mortifies the deeds of the body, he shall live. Also if one lives right morally, he enjoys the liberty of his country, but if he does wrong he is incarcerated until the penalty is paid. Under our government we are bound, for our good, religiously,

morally and financially, to have some shadow of religious form to qualify our conduct. If I give you my bond for so much, in order to make it binding, I must put upon its face how long it has been since our Lord was born, and in money matters all accept that form. Is a man's money better than his children, or is their financial interest of more importance than their moral interest? If the above form secures their money, may not the form of going to meeting secure their morals, and the consequent moral good? All laws of right, either religiously, morally, or politically are deduced from those principles of law enacted in the scriptures, and as we are the only people that preach the law and the gospel according to the spirit of each, rightly dividing the word of truth, it certainly is beneficial to both saint and sinner to attend our meetings and would certainly result beneficially to the children. The mere letter of the doctrine is preferable to Arminianism of whatever form. It is evident to my mind that our people should take their children with them and encourage them to attend our meetings generally. Is it not better and more consistent to encourage them to attend our meetings, than turn them loose to the winds to attend upon whatever meeting and when they will? This certainly is a matter worthy our attention.

Who are interested more in the welfare of Primitive Baptists children than Primitive Baptists?

If they are not the true friends of their own children, who are? If the fathers and mothers who are professed christians, are not the best earthly friends of their children, to whom shall they look for friendship? Will the parents allow strangers the pre-eminence in this matter?

When strangers fail to show us kindness then may we turn to our friends, and when they fail we may turn to our father and mother; but when they forsake us to whom shall we go? David says, "When my father and my mother forsake me then the Lord will take me up." But is it said that they did forsake him? As touching salvation the parent must leave the child in the hands of the Lord. But does that warrant the idea that the children may be allowed to roam at will, to the utter disregard of the ties that should bind them to their parents and the duties they owe, and of the reality of religion and the honest purpose of their parents in their devotions? The religion we profess to have is worthy the respect of men and devils, and while parents cannot teach their children to be christians, yet they sho'd so train them that they may respect christianity. If ones child should go so far, turn from the instructions given, as to scorn them and the religion of its parents, and go in with others, surely those parents would feel much better if they have an acquitted conscience that they have done the best they could in bringing them up, than to the contrary.

P. G. L.

(Concluded in next issue.)

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I had hoped to hear from some of the older and more influential brethren of our Association in relation to the relief of Elder Sylvester Hassell our Church Historian.

Elder Hassell has written and published the Church History after having been called by the Kehukee Association to succeed his father in its completion. Besides his time and labor, also an outlay of \$500 worth of books to that end, the suspension of his school upon which was his dependance for the support of his family, and finally the

loss of his home possession, yet his indebtedness is about \$2000. Now, virtually whose indebtedness is it? Unquestionably, the Baptists of the Kehukee Association. Elder Hassell was appointed by the Association to complete the publication of said history and he has done it regardless of labor, and it stands preeminent to any work of the kind yet published in America.

I deem it a book second only to the bible, and is of inestimable value to the Old School Baptist cause. The publication of this history was through the advocacy and influence of the oldest leading members, ministry and laity, of the said Association, nearly all of whom have passed away from time. Then let not us, their successors, be unmindful of the obligation resting on us in the matter, and not delay coming to his rescue and at once release Elder Hassell; besides, we ought to remunerate him for his time, labor and money actually employed in writing and preparing this history.

Let the pure mind be stirred up by way of remembrance and dispense cheerfully according as the Lord has blessed us, and honor the cause of our heavenly master. Can any pure conscience refuse to respond to so just a claim? I believe we shall be blessed in the deed, but contrawise have the displeasure of heaven with the reproaches of the world.

Now, the question arises, how shall we manage to raise the money for the purposes aforesaid? I would suggest this: Let the 37 churches, averaging 47 members each, make up \$100 to each church in proportion to number and means, as early as practicable, and send to Elder Hassell with which to cancel the \$2000 debt and have the balance, \$1700 to purchase him another home. Let every church in the Association take action in their first Conference and require every member, both male and female, to do their part as to their means. There has already been too much delay. Let us not postpone the matter. We are commanded, "not to be slothful in business."

Financially and morally this is a mat-

ter of vital importance. None can feel it like him that is pressed beneath its weight. Yea, he has thus far borne it for us himself, for really it is our debt, then is it not right and needful for the Baptists of the Kehukee Association, over 1700 members, to take it off his shoulders? Doubtless many have been waiting for the opening of a medium through which to give the needed aid, to bear each his burden and honor the royal law of our Lord and King.

S. W. OUTERBRIDGE.

Remarks.

We feel like brother Outterbridge that this debt falls on the Kehukee Association as principal, and the balance of us as security. We hope that it will be paid. We outside of the Kehukee Association are also benefitted by it, and therefore we should be willing to help them bear it.

I was present at the Kehukee Association in the sessions when this matter was proposed and discussed. Many of the leading brethren who discussed and matured the business of having it written are gone home.

P. D. G.

THE RIGHTEOUS SMOTE ME.

DEAR BROTHER GOLD,;—I notice in the last issue of the LANDMARK that I am personally rebuked by Elder J. C. Hall because I did not fill some appointments published for myself in his county. It is wrong to make appointments and intentionally not fill them, and I acknowledge I have not been as true to fill appointments as I wish to be. I hope to do better in this respect in the future. Over two weeks ago if not mistaken, before I was to commence filling these appointments I wrote to brother Hall to call them in. I thought I notified him in time so that the brethren and friends would not be looking for me. I had before I wrote to him requested brother Gold by dropping him a postal

note to publish the appointments, but in the next issue of the LANDMARK I saw they were published and regretted it, as I feared it might confuse the brethren; but as I had requested brother Hall to call them in I concluded he would do so, and rested somewhat easy about it.

So I do't think I am so very much to blame after all. Brother Hall says he dislikes to be run to the expense of publishing disappointments. In sending appointments into a neighborhood I usually use postal cards, and I guess he did the same: if so it did not cost him I suppose more than thirty cents to buy them, probably not more than twentyfive cents, but if the brother will write me what it did cost I will refund the money; besides I will go to much greater expense if necessary, to publish appointments in our country for him and charge him nothing for it. I hope to profit by the brother's rebuke.

The brother did not break any bones, Although he hit with mountain shoes.

In love to brother Hall and the brethren elsewhere, I am theirs to serve.

I. J. TAYLOR.

Remarks.

The appointments brother Taylor refers to were printed before I received his note, so that it was too late for me to withhold them, or to publish a notice of their withdrawal.

I wrote to him promptly asking if I should recall them in next paper, but he never received my note.

P. D. G.

NOTICE.

There are a few Primitive Baptists living near Columbia, S. C. who are without a preacher.

When any preaching brethren are passing that way if they will stop it will be a favor to these few sheep in the wilderness. Address Brother Jacob R. Braswell, Columbia, S. C.

ASSOCIATIONAL.

The Indian Creek Association will be held with Camp Creek Church, Mercer Co., W. Va., commencing Friday before the last Sunday, in August 1888.

Persons coming on the Norfolk and Western R. R. should get on the new River division at Radford City, Pulaski Co., Va., Wednesday 11 A. M. with tickets to Ingleside, Mercer Co., W. VA., and write to Charles Winfree, Ingleside, Mercer Co. W. Va. for conveyance to the Association. Give him notice early
R. M. ASHWORTH, Clerk.

The Staunton River Association is appointed to be held with the church at the Mill, Pittsylvania Co. Va., on Wednesday after the 1st, Sunday in August. Those coming by rail will be met at Sutherlins, on the R. & D. R. R. on Wednesday morning at 10.30 from the West, and from the East at 7 O'clk. A. M.

The Primitive Baptist Abbots Creek Union Association will meet at Bear Creek Meeting House on Saturday before the fourth Lord's day in August next. The said Meeting house is one and a half miles from Richmond Depot, on the Cape Fear and Yadkin Valley Railroad. We solicit the attendance of our preaching brethren. All those who come by Railroad will be met at Richmond on Friday evening, before the commencement of meeting.

A. SUBSCRIBER.

The Country Line Association is appointed to be held at Eno, near Durham N. C., and to commence on Saturday before the 3rd. Sunday in August.

UNION MEETINGS.

The Dan River Union will be held with the church at Good Will, commencing on Saturday before the 5th Sunday in July.
A. L. MOORE.

The next session of the Eastern Union will be held with the church at Bethlehem, Tyrrell Co. N. C., commencing on Friday before the 5th Sunday in July.

N. W. AMEROSE.

Obituary.

JOSEPH HENRY PIPPEN

Please publish this tribute of respect to the memory of our departed brother and friend Joseph H. Pippen, who was called by the Lord from the sorrows of earth to the joys of heaven at his earthly home in Edgcombe Co., N. C., at 18 minutes past 3 O'clock, A. M. on June, 9th, 1888. His disease was obstruction of the bowels, tho't to have been caused by malignant disordered pancreas.

He was born June 19th, 1832, a son of Joseph John, and Tabitha Pippen, both of whom were Primitive Baptists and his father a deacon. Never did the memory of these dear ones and their christian walk and conversation pass from his mind, especially of his mother, whom he adored, has the unworthy writer often heard him speak with so much love, and talk of her pure life and virtues upon earth, then gladly say I know that she is in heaven and I hope one day to meet her there. He was united in holy wedlock to Sarah E. Cherry October 25th, 1854. To them were four children given, Frank, Joseph, Mary and Sarah. He united with the church at Williams, Edgcombe Co., N. C., in July 1872, was baptized by Elder P. D. Gold, was soon ordained a deacon which office he filled faithfully and well until his death and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. In 1879 he with wife and others obtained letters of the church at Williams for the purpose of constituting a Church at Whitakers, which was done in order on the 4th of April following. He was taken sick on the 23rd of May with something like colic, and though he did not get entirely clear of pain, he did not think it serious, was worse on Sunday, and the family physician being called pronounced it a slight bowel trouble, made three or four visits and discharged him. On the second of June was taken worse again and had medical aid and the very best nursing; but no human help or prayer could stay the ravages of the destroying angel. Could the most loving, affectionate, and never tiring attention, the prayers of a noble and pure christian wife and loving and devoted daughter, who kept constant vigil at his side, have arrested the blow, he would now be here cheering us by his Christ-like

walk and pure and noble life ; but in his own language which he frequently used while under so painful and excruciating pain ; "The Lord is taking me away." Yes the decree of God had gone forth and he must obey. He desired patience at the first and surely it was given. Many times to his friends he had said that he would soon be called on to leave them, and then he did not think that he would live to see the close of 1888, and that he did not dread death ; but did dread the suffering and sting. When given water on or near his end, he said there is nothing like pure water and pure grace.

He told his family that God would take care of them. The unworthy writer was by his bedside on several occasions before he left us and talked with him of things both temporal and spiritual. We are witness to the fact that he seemed to comprehend fully his condition and was looking to Jesus as his hope of life and immortal glory. Oh how he hated sin and felt that when it was finished he should enter out of death into eternal life. How sad it is to me as while I write past recollections crowd my mind. O how often has he and dear wife cared for me and the brethren generally. Their home has been our home and their God our God. Often in going to associations and other meetings, have we sung praises to God and talked and shed tears while speaking of his goodness and tender mercy to poor unworthy worms such as we. We believe God joined us together in love, and oh how pleasant the moments that can now only live in memory.

How often when ready to give up under trials and worldly care and at the same time as burdened with the care of the churches and conflicts which sorely press the poor laborer in the ministry, has this God-given brother's words to us as apples of gold in pictures of silver. Not only in word did he love and serve his God ; but so self-sacrificing and devoted to the truth that nothing he possessed was too good for the cause. "Search through all the memories of mankind and find me such a friend." Solomon says the memory of the just is blest; Prov. 10-7.

Elder P. D. Gold who was invited to preach on the occasion on looking on the calm and tranquil remains, was impressed with the words, "the sting of death is sin, the strength of sin is the law, 1st Cor. 15: 56," after which the remains were borne out into the field about three hundred yds

N. W. of his late residence, and gently and quietly will the mortal remains of the dear one repose, free from care beneath the hill. He was a full grown ear in the sheath and the time of the harvest had come and God has taken his spirit home. It is at rest in Jesus, and when the last jewel of God's mercy is brought into the fold and our glorious Redeemer shall descend from heaven with a shout and with the voice of an Archangel and the trump of God, then incorruptible and in the likeness of the Saviour shall this body arise from the grave and throughout eternity bask in the glories of heaven and sing the praises of the Lamb. May God dry up the tears of the bereaved wife and children, relatives and friends who mourn their loss, and may they think of him as having passed from the sorrows and pains of earth to all the joys of heaven. May his life, with its virtues, be stamped deep in the hearts of his children, and may all bow in submission to God's decree and say, "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord. A devoted husband, kind and indulgent father, a faithful, pure and consecrated christian, he now is at rest in the home of God. I close this too lengthy piece with 3 verses of a favorite hymn of his.

O may I be prepared for that day,

When Christ shall descend from above
Be filled with his presence, go shouting away,
To the arms of his infinite love.

The spirit to glory conveyed,
My body laid low in the ground,
I wish not a tear on my grave to be shed,
But all join in praising around.

No sorrow be vented that day,
When Jesus has called me home,
But singing and shouting let each brother say,
He's gone from the evil to come.

APPOINTMENTS

Appointments to insure insertion in the following issues should be sent in by the 5th and 20th of the month.

The following Elders will preach, the Lord willing :

D. A. MEWBORN.

Moore	Wednesday before 1st Sunday in Aug.
Union	Thursday
Tulsoe	Friday
Mt. Branch	Sat. and 1st Sun.
Pleasant Hill	Monday
Falls	Tuesday
Nehalem	Tuesday Night

Supporter.....Wednesday
 Peach Tree.....Thursday
 Castin.....Friday
 Hickory Rock.....Sat. and 2d Sunday
 S. H. Sutt's.....Monday night
 Shoo Fly.....Tuesday
 Camp Creek.....Wednesday
 Dutchville.....Thursday
 Thence to country Line Association.
 Cedar Grove.....Tuesday after
 Salem.....Wednesday
 Creelias.....Thursday
 Healthy Plains.....Friday
 Wilson.....Sat. and 4th Sun.
 He will need conveyance.

I. W. HARRISS AND J. H. LATHAN.

Beaver Dam.....Sat. before 2d Sun. in Aug.
 Blounts Creek.....Sunday
 Galloways.....Monday
 Harcocks.....Tuesday
 Red Bank.....Wednesday
 Alexis School Home.....Thursday
 Tyson.....Friday
 Spauld.....Saturday
 Connet.....3rd Sunday
 Great Swamp.....Monday
 Bivvy Swamp.....Tuesday
 Flat Swamp.....Wednesday
 Cross Roads.....Thursday
 Laurences.....Friday
 Kehukee.....Saturday
 Coughlin.....4th Sunday
 Spring Green.....Monday
 Bargrass.....Tuesday
 Smithricks Creek.....Wednesday
 Rosentary.....Thursday
 They will need conveyance. Will some brother or friend meet them at Beaver Dam and take them to Blounts Creek.

ISAAC JONES.

[Co. Ga.]
 Cascocker.....1st Sun. and Sat. before in Sept.
 Antioch.....Monday
 Round Hill.....Tuesday
 New Hope.....Wednesday
 Mt. Zion.....Thursday
 Thos. Kersey.....Friday
 Bethesda.....Jefferson Co. Sat.
 Limestone.....Washington Co. and Sun.
 Union.....Monday
 Travel.....Tuesday
 Myrtle spring.....Wilkinson Co. Wednesday
 Mt Olive.....Thursday
 Pleasant Plains.....Friday
 Mt Carmel.....Saturday and 3rd Sun.
 Balance of appointments in next paper. He will need conveyance.

JOHN R. ROBERTS.

Wolf Island.....Sat. and 4th Sun. in July
 Monday.....Pleasantville
 Tuesday.....Sardis
 Wednesday.....Buffalo
 Thursday.....Matrimony
 Friday.....Ridgeway
 Sat. and 5th Sunday.....Good-will Union Meeting
 Monday.....Spoon Creek
 Tuesday.....Liberty
 Wednesday.....Center
 Thursday.....New Hope
 Friday.....Reed Creek
 Sat. and 1st Sun.....Town Creek
 Monday.....Camp Branch
 Tuesday.....Leatherwood
 Wednesday.....North Fork
 Thursday.....Axton
 Friday.....Sugar Tree
 Sat. and 2nd Sun. in August.....Cascade
 Monday.....Union
 Tuesday.....Wolf Island

B. H. WOOTTEN.

Goldsboro.....3rd Sun and Sat. before in July
 Memorial.....Monday
 Aycocks.....Tuesday
 Lower Black Creek.....Wednesday
 Wilson.....Thursday
 Toisnot.....Friday
 Falls.....Saturday
 Williams.....4th Sunday
 Deep Creek.....Monday
 Kehukee.....Tuesday
 Lawrenceces.....Wednesday
 Tarboro.....Thursday
 Old Town Creek.....Friday
 Moores.....Sat. and 6th Sun.
 Scotts.....Monday
 Creelch's.....Tuesday
 Salem.....Wednesday
 Neuse.....Thursday
 Cedar Grove.....Friday
 Dutchville.....Saturday
 Shoo Fly.....1st Sun. in August
 Surf.....Monday
 Shiloh.....Tuesday
 Will Elder D. R. Moore arrange appointments from thence to the Country Line Association
 He will need conveyance

L. H. HARDY.

Thursday before the 5th Sun. in July.....LaGrange
 Friday.....Mewozin
 Saturday and 5th Sunday.....Nahonta
 Sunday night.....Goldsboro
 Monday.....New Chapel
 Tuesday.....Cross Roads
 Wednesday.....Bethany
 Thursday.....Union
 Sat. and Sun.....Smithfield
 Monday.....Clement
 Tuesday.....Rehoboth
 Wednesday Mr Joseph Hardee may arrange an appointment
 Friday.....Fellowship
 Saturday and Sunday.....Middle Creek
 Sunday night.....Raleigh
 Tuesday.....Neuse
 Wednesday.....Cedar Grove
 Thursday.....Dutchville
 Thence to the County Line Association.
 Monday night after the Association Bro. J. R. Youngs
 Tuesday.....Oak Grove
 Wednesday.....Willow Spring
 Thursday.....Sandy Grove
 Friday.....New Hope
 Saturday.....Black River
 Sunday.....Reedy Prong
 Monday.....Hickory Grove
 Tuesday.....Juniper
 Wednesday.....Hannah's Creek
 Wednesday night.....Smithfield
 He will need conveyance.

Wm. LUNDY AND ISAAC JONES.

Smiths River Association.....July 14, 15, 16
 West Fork.....18
 White Oak Grove.....19
 Pine Creek.....20
 Paynes Creek.....21
 County Line.....22

ZION'S LANDMARK.

Long Branch.....	23
Union.....	24
Town Creek.....	25
Camp Branch.....	26
Leatherwood.....	27
Aston.....	28
Good-will.....	29
True Vine.....	30
Sugar Tree.....	31
Cascade.....	August 1
St Matthews.....	2
Mt Arrarat.....	3
Strawberry.....	4 & 5
Malmalson.....	6
Cane Creek.....	7

Thence to Staunton River association.

Lewis School House.....	11
Mt Zion.....	12
Shiloh.....	13
Surl.....	14
Tar River.....	15
Shoo Fly.....	16
Dutchville.....	17

Thence to the Country Line Association.

They will need conveyance.

J. E. ADAMS.

North Lake.....	Thursday before 1st, Sun. in Aug.
Rose Bay.....	Friday
Beulah.....	Sat. and 1st Sunday
Goose Creek Island.....	Monday
Sandy Grove.....	Wednesday
Bethel.....	Thursday

Thence to Railroad at Newbern. He will need conveyance.

J. C. WILLIAMS.

Liberty.....	2nd Sun and Saturday before in Aug.
High Ridge.....	Monday
Bethany.....	Tuesday
Thomas Lysons.....	Wednesday
Red Hill.....	Thursday
Jerusalem.....	Friday
Jones Hill.....	Sat and 3rd. Sun.
Liberty Hill.....	Monday
Freedom.....	Tuesday
Mountain Creek.....	Wednesday
Bear Creek.....	Thursday

T. B. LANCASTER and J. W. GARDNER

Autrens Creek.....	Aug. 9
Town Creek.....	10, 11, 12
Falls.....	13
Peach Tree.....	14
Suits School House (at night).....	15
Dutchville.....	16

Brethren can make an appointment 17th if they see proper.

Country Line Asso.....	18, 19, 20
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They will need conveyance.

P. D. GOLD.

Robersonville.....	Friday night July 27
Briery Swamp.....	Sat. and 5th Sunday
Skewarky.....	Monday
Spring Green.....	Tuesday
Hamilton.....	at night
Conoho.....	Wednesday

Kelukee.....	Thurs.
Lawrences.....	Friday

He will need conveyance.

RECEIPTS.

ALA.—S M Calhoun 2 By W G H Abel 2.

FLA.—Armanda C Bennett 4 50

GA.—By Elder W T Everett 6

KAN.—A D Simmons 2

KEN.—By Wyatt Hunt 3 By Eld E F Ravsdell 3 By Elder P. G Lester 14

N. C.—By Elder F L Oakley 2 By J C Pittman 1 By Elder L H Hardy 2

O B Amey 12 Elder J D Draughn 1 50 Mrs Edith Yelverton 1 By Elder S Hassell 2 By H B Proctor 3 Mrs J

J Kerner 2 A Reed 2 S M Williams 1 50 Gardner Bryant 2 By Harriet wilk-

erson 4 50 Jonathan Gore 6

S. C.—Mrs M J Epperson 2

TEXAS—J R Kirby 5 J F Mathews 2

TENN.—By M D Cox 1 50

VA.—By Elder W A Via 3 Elder T G Morris 1 J K P Legg 1 S R Biggs 1 50 By F P Branscome 3

W. VA.—By Miss S E Broyles 4

GA.—Jno F Lord 1

IND. TER.—R M Rountree 1 50

Mo.—J P Ringo 50 cents

N. C.—By W D Pender 2 By Elder Jno D Roberson 2 By Elder J E Adams 4 50 D A Hix 25 cents Miss M E

Parker 2 Mrs L Havens 1 50 By J Scott 1 50 By I G H Mitchell 3

VA.—Miss Laura Hunton 2 By Elder William Lundy 1 50 By Elder J C Hall 3

WHITAKER'S ACADEMY.

FOR BOTH SEXES. WHITAKERS, N. C.

The twentieth Session of this School will open the Lord willing, on the third Monday in July, (16th) 1888. Board can be obtained from eight to ten dollars per month. Tuition from ten to twenty dollars to be paid in advance.

No deduction to be made except in cases of protracted sickness. My Daughter Cornelia will assist me.

For further information enquire of
A. J. MOORE, PRIN.

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry lumbag, without knowing anything about it. Remember, it does not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels costive, have legs bristled, etc. Remember,

TEN DAYS' TREATMENT FURNISHED FREE.

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Leave Weldon	7:25 p. m.	7:45 p. m.	7:50 a. m.
Arrive Rocky Mt.	7:47 "	8:07 "	7:45 "
Arrive Tarboro	8:45 p. m.	9:05 "	8:40 a. m.
Leave Tarboro	10:50 a. m.	11:10 "	10:50 "
Arrive Wilson	1:51 p. m.	2:00 p. m.	2:45 a. m.
Leave Wilson	8:40 p. m.	8:50 "	9:00 "
Arrive Selma	9:00 "	9:10 "	9:20 "
Arrive Fayetteville	7:45 "	7:55 "	8:05 "
Leave Goldsboro	4:45 p. m.	5:00 p. m.	5:10 p. m.
Leave Warsaw	5:30 "	5:45 "	5:55 "
Leave Magnolia	6:05 "	6:20 "	6:30 "
Arrive Wilmington	7:40 "	7:55 "	8:15 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 65, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	1:45 p. m.
Leave Magnolia	1:21 p. m.	10:35 "	5:25 "
Arrive Warsaw	2:00 "	10:50 "	5:50 "
Arrive Goldsboro	2:43 "	11:50 "	6:53 "
Leave Fayetteville	8:30 a. m.	8:30 a. m.	8:30 a. m.
Arrive Selma	8:50 "	8:50 "	8:50 "
Arrive Wilson	9:30 "	9:30 "	9:30 "
Leave Wilson	3:01 a. m.	12:42 p. m.	7:05 p. m.
Arrive Rocky Mt.	3:23 "	1:05 "	8:25 "
Arrive Tarboro	4:00 p. m.	1:50 p. m.	9:00 p. m.
Leave Tarboro	4:30 a. m.	2:40 p. m.	9:35 p. m.

* Daily except Sunday.

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Trains leave Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 5:00 p. m., 6:00 p. m. Returning, leave Wilmington, N. C., daily, except Sunday, 7:30 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:15 a. m.

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Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8:10	3:30	Goldsboro	4:30	7:20	
9:10	3:59	Princeton	5:59	8:27	
9:39	4:15	Pine Level	3:43	9:57	
9:53	4:23	Selma	3:30	10:40	
10:20	4:37	Wilson's Mill's	3:16	9:12	
10:58	4:57	Clarton	2:59	8:40	
11:30	5:12	Auburn	2:40	8:00	
11:45	5:20	Gardner	2:20	7:53	
12:15	5:30	Raleigh	2:15	7:30	
1:31	5:56	Cary	1:51	8:53	
1:45	6:07	Morrisville	1:41	5:34	
2:13	6:27	Brassfield	1:21	5:00	
2:37	6:41	Durham	1:07	4:35	
3:09	7:05	University	12:21	3:09	
3:32	7:20	Hillsboro	12:07	2:34	
3:47	7:30	Eno	11:56	2:18	
4:09	7:43	Bingham School	11:43	1:53	
4:14	7:46	Mebane's	11:40	1:58	
4:40	8:02	Haw River	11:23	1:20	
4:50	8:10	Graham	11:15	1:01	
5:00	8:15	Burlington	11:10	1:00	
6:15	8:52	Gibsonville	10:39	12:05	
6:56	9:10	McLean's	10:15	11:30	
7:40	9:30	Greensboro	9:50	50	

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VOL. 21

AUGUST, 1 1888.

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Zion's Landmark.

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

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Completion
18987

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry.

STRANGE, YET OLD.

There never was, nor is, nor ever will be,
One of Adam's race so unlike me,
As to love the gospel, or even desire
To be a christian, or from sin relieve,
Until his heart is broken and his conscience torn,
And that he cannot wish, hence cannot mourn.

As a healing balm to a throbbing sore,
As bread of pity to the starving poor,
So the gospel is a sweet repose,
To beggars; others turn up their nose,
None but filthy wretches banquet here,
While they who trust in works scoff and sneer.

A poor, self-loathing, cripple woman I
I would not be myself, I long to fly,
Nor did I use to think I'd feel this way,
But thought I'd get to heaven as others say,
Through praying, doing, getting good, but ah,
To trust in such is death, its end is woe.

When hungry hogs refuse to eat their swill,
Or waters change their course and run up hill,
Then will I believe and not before,
That hearts unchanged their wiffulness deplore
Though outwardly from sin mankind may turn,
But if wild in hell we'll burn.

But if my heart is turned, if sin I hate,
That just One will not spare at any rate,
I know the scriptures say, 'the pure in heart'
'Shall not be saddened by that word depart.'
Better be pure within, in right vile,
Than walk like angels, still be Satan's child.
I. J. TAYLOR.

COMMUNICATED.

P. D. GOLD, DEAR SIR:—I am not a subscriber to your valuable paper, ZION'S LANDMARK, but the pleasure and profit of reading it has been made available by the kindness of neighbors who are able to pay for luxuries. Circumstances confine my purchases, in the main, to absolute necessities. I

have been an interested reader of your articles and those of many of your contributors, for more than two years. I was particularly interested in a discussion between you and Mr. Miller of Red Springs, Ga., on the subject of Sunday Schools. The Question was ably debated, but after drifting into Predestination, was discontinued. I would have been glad for the debate to continue with Predestination the issue, for there is where my greater interest lay.

Since then one enquirer proposed some questions calculated to draw out your views fully on Predestination. Your remarks in reply to 'enquirer' were somewhat profuse, but not without a degree of obscurity. My attention was particularly called to them by an esteemed friend who was of the opinion that they would entirely satisfy me on the doctrine of election.

But after reading and re-reading, I am forced to acknowledge your reasoning unsatisfactory, and your biblical proofs inadequate, according to my humble understanding, to establish election, in an absolute sense as the doctrine of the Bible, and with your permission will notice the positions you have so nobly contrasted, adduce some arguments in favor of enquirers position, and then sift, at least, some of the arguments used in support of yours.

But it will be well perhaps to state in the beginning, that I am a member of no church. But like 'enquirer' claim to love christians, and also have claimed for several years to love the Primitive Baptists especially; and am prepared to state why I love them.

First, because they believe in a revealed, experimental religion. And again,

because they are not, in my humble opinion, so tightly fettered by fashion and formality, as are most other sects.

But I am unable to believe in the doctrine of irrevocable decrees. And unless I can be convinced that it is a doctrine of the Bible, or the Primitive Baptists be convinced that it is not of God, I can never be accounted worthy to walk shoulder to shoulder through life with the good old Baptists, which I would so much love to be.

But returning to the subject, I will say that I know not 'enquirer' either; but freely espouse the position you have given him, viz, first, that the Spirit of God visits or awakens all men. Second, that God does not always finish the work of salvation begun in man. Thirdly that Christ died for all those who will be finally lost, as well as for those who will be saved. But afterward you say that he holds, God does not always see the end from the beginning. If so I am not with him all the way, for emphatically God does see the end of all things from the beginning, otherwise he is not an all-wise God: and if not an all-wise God he is not a perfect God; and if not a perfect God he is no God at all. The object of Almighty God in creating man is beyond the province of our investigations. But we may be assured that he is destined to contribute in some way to the glory of his creator. We also know that God foresaw the fall of man, and made restoration before man was created. "Christ was a lamb slain from the foundation of the world." Neither was this provision a partial one. It was the world that God so loved as to give his son to die; "the just for the unjust," and not the church, the elect, or any part of the world. And in regard to individuals, God verily begins in each head and in each heart the work of salvation, but whether or not the work is ever completed, i. e. whether or not the individual be saved finally, depends upon himself. For "he (Jesus) was the true light that lighteth every man that cometh into the world." Jno. 1:9. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come into him and

sup with him and he with me." Rev. 3:20." Showing plainly that man must be a co-worker with God in working out his salvation. "For he that heareth these sayings of mine and doeth them, I will liken him unto a wise man who himself built his house upon a rock, and not a man for whom the Lord built a house upon a rock. And every one that heareth these sayings and doeth them not shall be likened unto a foolish man who himself built his house upon the sand, etc.," Matt. 7: 24-27. Showing that man is, in a very important sense, the architect of his hopes of immortality as much as he is of his fame or fortune. Notice also the young man who came to the Master enquiring what he must do to inherit eternal life. 'What did Jesus say to him? Did he tell him not to concern himself about that which was altogether beyond his power? Did he say if you are one of the sheep I will save you? Or if my Father gives you to me I will save you. No. He remembered what his mission here on earth was, 'to seek and to save that which was lost, to do the will of his Father who sent him,' and that his Father had said, 'I have no pleasure in the death of him that dieth,' &c. Jesus beholding him loved him, and said unto him, one thing thou lackest, go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me. We see that Jesus commenced the work of salvation in this young man by giving him the needed instruction how to obtain treasure in heaven, and promising to be his leader to glory, if he would take up his cross and follow him. But did he finish the work? did he save the young man? No, the young man went away sorrowful; he had great possessions and the inference is that he loved them too well to relinquish them, even for the hope of eternal life! How sad, and how awful, yet how many there are who cling to their idols, whatever they may be, refusing to sacrifice them at the command of God, though to retain them incurs his displeasure and excludes all reasonable hope of a glorious immor-

tality.

We see again from the foregoing notionally that man may have a good work begun in him and the work not completed on account of his refusing to be a co-worker with God. But we see a proof that of the third division of the position," that those may be lost for whom Christ died! For we must confess that if Christ promised the young man salvation on the conditions named, that he was able to save him; and if able to save him, it was through himself. "For there is no name under heaven whereby men can be saved but by the name of Jesus; and if saved by himself, then he died for him; "for without the shedding of blood there is no remission of sins.

Indeed does not the whole tenor of the Bible, as well as the following texts in particular, offer salvation to every one? "Come unto me all ye that labor and are heavy laden &c. Matt. 11 : 23." "And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely" Rev. 22 : 17." For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10 : 12-13. We consider the foregoing scriptures conclusive, but to adduce other arguments, you allow that the right to reason and argument is inalienable, we would say that it being proven that any who have been lost had a chance to be saved, and any who have been saved had a chance to be lost, it will clearly appear that men are lost not on account of any defect in the atonement made for the sins of the world, but because some condition of that atonement is not complied with. Let us first notice Lot's wife. Did she not have the same chance to escape as her husband and her daughters? Was not the command flee, tarry not, neither look ye behind you, given to her as well as to them? Then surely the reason she was not benefited by the warning and the means devised for her escape, was because she

failed to comply with the conditions proposed. Also let us notice again all those who were bidden to the feast. Luke 14 : 16-26. 'Enquirer' says they were all bidden. You say not one came, but both of you say well. But is not the simple fact that they were all bidden sufficient proof that all of them might have gone? Cou'd any of those who were bidden and would not go ascribe aught of their sufferings to the master of the feast, though they should afterward find themselves starving? Assuredly not, for he had given them a chance to go. They were bidden with the intent that they should go. If not, why were they bidden at all? If the Master invited them knowing that they could not come, then after receiving intelligence of their inability, to exhibit indignation and say not one of them should come, would have been an example of mockery and wicked insincerity of which we have no right to accuse any man who might invite guests to a supper, and of which we dare not accuse the great master of the gospel feast, who is shadowed forth or represented by this man who made a feast and invited guests. Then to make the application. If they have a chance to be saved, then as we have seen, Christ surely died for them. Let us again notice Christ weeping over Jerusalem, and saying, "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 gathers her brood under her wings and ye would not!" Now if they would, but he would not, then how blasphemous the conclusion to which we are driven. Viz, that Christ was acting deceitfully toward them, and the tears he wept were but the overflow of hypocrisy! From the foregoing reasons, and many others I cannot mention for want of space, I firmly believe that men are lost, not on account of any defect or short coming in the atonement of Christ, but because they will not comply with the terms of the gospel, but because they will not repent but sin on against light and knowledge, until the cup of their iniquity is full, and

they are prepared to say, "yea and amen to their own condemnation." Yes, I am fully persuaded that Christ by the grace of God tasted death for every man; for as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil way for why will ye die, O house of Israel?" Ezekiel 33—2.

So much for 'enquirers' position. I promised also to examine your position, which as gathered from your remark is, that God's Spirit has nothing to do with those who are lost. That when God commences the work of salvation in a sinner, he will assuredly complete it independently of the will or work of the sinner. That God, the Father hath chosen a part of mankind, whom he will save in Christ, and the remainder of mankind are vessels of wrath whom he has fitted to destruction. That God does not offer salvation to the whole human race, and if he did they could not receive it &c. The examination of your argument would now be in order, but my remarks are already more lengthy than a new correspondent should have made them, and furthermore, it may be that I have not your true position exhibited; for as before stated your remarks are somewhat obscure, and like you by 'enquirer,' I wish to misrepresent no man. Am a lover of the truth and am seeking the truth. If convinced of an error will acknowledge it tho' it be grievous to flesh and blood to do so. Yours very Respectfully,

W. H. JEWEL.

Floyd C. H. Va.,

EXPERIENCE.

DEAR SISTER IN CHRIST;—With the help of the Lord I will try to comply with your request to tell you as I hope, my travail from nature to grace. It seems quite a task for me, as weak and sinful as I see myself to be, though the Lord is able to bring strength out of weakness.

I must confess I have felt impressed to write you my little experience for sometime, but for fear of doing wrong

I have omitted it, knowing my imperfection and weakness so well. I shall have to go back to my childhood.

I would at times have very curious thoughts about death and eternity. I went on in this way until 12 years old, when the angel of death came and bore away on his snowy wings my sweet little sister Mollie. While her dear little body was in the house, the night after her death, I dreamed that I saw her in heaven. When I awoke I began to think what I should do to meet her in heaven, so I concluded to try to be a better girl than I ever had been before, but still did not feel my condemnation before God. I knew I was a sinner but thought there were worse sinners than I was, because I had seen and heard others do that I would not do: so I tried to brace myself against those serious thoughts, but notwithstanding all my reasonings they would return, and then I would say or do something to try to keep it hid. Then something would seem to say "this is doing better, isn't it."

I went on in this way until about my 18th year, which was 1879. I had been sick and was feeling very feeble. Sister Jennie and I went upstairs to retire, and suddenly it seemed that I heard something say: "You are dead in trespasses and sins, you are too wicked to live." I sank to the floor. Jennie asked me what was the matter. I told her I just felt bad, she asked me what could she do for me. I told her nothing, she would not do me any good for I should not live long any way. She then said, why what makes you think so? I said, I am no pleasure to myself, nor anyone else. I then went to bed with a heavy burden. It seemed more than I could bear. My very breathing, it seemed was, Lord have mercy on me, a poor lost and ruined sinner. I was in so much trouble I could not rest nor sleep until after midnight. I got into a kind of doze and dreamed I saw a deep pit, and it was hell, and the devil and his angels were in there, and I was hanging over this horrible pit, and a chord was wound around me and tied at my heart, and extended up into the heaven,

and the Lord had hold of the end of the chord, but there seemed to be a misty cloud or veil between me and heaven. About this time I awoke crying, Lord have mercy, which woke my sister, who was sleeping with me. She put her hand on me and said, What in the world is the matter with you, are you sick? I told her nothing, only I had dreamed a frightful dream. She tried to quiet me by saying, Well don't study about it if you can help it: you need rest and sleep. But all this did me no good. Oh, I felt to be the meanest thing in this world, but could not help crying for mercy.

The chord above spoken of, I then believed or thought to be the thread of life; but since I have a reason for a little hope I look at in another way. I believe it was the blessed Lord drawing me with the sweet chords of his love, but I could not see it so then, though I saw my life was in his hands, and verily thought this chord was the thread of my life, and all I lacked of being in hell, was for the Lord to clip this thread, and I was lost. I felt like I wanted to hear some good preacher tell how the Lord dealt with his people. I had often heard them tell it before, but had not experienced it.

This was but a few days before the Association at Fellowship, Johnson Co., N. C., the last of September 1879. I went and paid good attention to the preaching. They told my feelings so much better than I could, I could witness through their distressing feelings, but when they came to the point where they felt that their sins were forgiven, I could not witness that. I felt too sinful to ever enjoy anything like that. I could not see how God could be just and save such a sinner as I was, but could not help crying for mercy. I was in a flood of tears nearly all the time, I thought if I could only feel half as good as I believed they were, how good I would feel, but instead of feeling better I felt worse. I wanted to ask some good person to pray for me, but felt too wretched. I would often try to pray, but could not say any thing but Lord have mercy on me, a poor lost sinner.

It seemed like my prayer would not go higher than my head.

I went on in this way having many sad dreams, which are too tedious to mention, until August, 18th 1880, when I hope the Lord pardoned my sins. There was a protracted meeting going on in the neighborhood. I attended. Some of my comrades saw there was something the matter with me. They came to me and asked me to go up to the mourner's seat to be prayed for. I told them I wanted every body to pray for me that could pray, but felt that my case was an outside one. I thought there was a better chance for anyone else than for me. An Aunt of mine who was a Primitive Baptist was sitting by me. I asked her what must I do, for I felt to be the worst sinner in the world. Her reply was, I am glad you feel so, do as you like about going to the mourner's bench. The Lord is able to pardon your sins anywhere. If you feel impressed to go, go. The Lord is the one to go to for advice. I was willing to go anywhere to find relief. A lady friend took me by the hand and said, come on I'll go with you. I went with her to the anxious seat. I tried to ask the Lord to be merciful to me, but the more I tried to pray the worse I felt.

I came home that night in so much trouble I did not know what to do. I thought I had committed more sin than ever. That night was another miserable night to me. Next morning this hymn was presented to me.

Awaked by Sinai's awful sound,
My soul in guilt and thral I found,
And knew not what to do;
O'erwhelmed with guilt, with anguish-lain,
I saw I must be born again,
Or sink in endless woe.

Amazed I stood, but could not tell,
Which way to shun a moving hell,
For death and hell drew near;
I strove indeed, but strove in vain,
The sinner must be born again,
Still sounded in my ear.

When to the law I trembling fled,
It cursed me and pronounced me dead,
I fell beneath its weight;
This perfect truth renewed my pain,
The sinner must be born again,
My woe I can't relate.

I decided to go to meeting again that day, but thought I would not go to the mourner's bench any more, but I went in with a heavy load on my heart, and went up to the seat again and staid there until intermission. I got up and went out and thought I wouldnt go back to that place any more, but I concluded to go in and take a back seat where I would not be so apt to be seen. I tried to be cheerful but it was not long before I was sinking down with a flood of tears again, so I ventured up to the seat for the last time I ever expected to try to pray. I felt like I never should see the Sun rise or set again. I fell down and asked the Lord, if it was consistent with his will, to pardon my sins, Lord save, I perish. "Thy will Oh Lord be done, not mine."

But while in anguish thus I lay,
Jesus of Nazareth passed that way;
On me his pity moved;
Although I might be justly slain,
He spake and I was born again,
By grace redeemed and loved.

While at that point something seemed to say, Thy sins are forgiven thee, thy iniquities I will remember against thee no more. Arise and let your joys be known. I could not express my joy. I felt like I should never see any more trouble. Every thing looked more beautiful than ever before, but alas! This did not last long before I began to have doubts and fears. I feared that I was deceived and had deceived others. If I am saved at all, it is by grace and grace alone. Nothing good that I have done, and thanks to God for it. I struggled along through doubts and fears nearly four years, before I united with the church.

I have worn many stripes of affliction for disobedience. So many times I wanted to tell the people of God what I hope the Lord had done for me, and would shrink back on account of feeling my unworthiness, and for fear I would be a stumbling block. I would try to ask the Lord to show me my duty. He would answer my feeble petition by some passage of scripture. Then I would promise if my life would be spared I would obey time and

again.

I would resist the spirit and have to wear the chastening rod. Sometimes I would feel like it was the wicked spirit prompting me instead of the good one. The last call I had was this. If ye know these things happy are ye if ye do them. This was on Saturday before the first Sunday in August. I was made willing to tell the church what good things I hoped the Lord had done for me, a poor helpless sinner, but I could not tell but a few words. I was received and baptized the next day by Elder T. Y. Monk. I feel so thankful for that privilege as unworthy as I am. I cannot tell the sweet comfort and peace I have in obedience. Sometimes my hope seems so little I think I'll throw it by. Sometime it seems sufficient if I were called to die. Sister Annie I have tried to give you a reason for my little hope, and have failed to express myself plainly as I wish to.

I fear I have wearied you. I will close with love and fellowship to you. Your little sister in Christ I hope.

LAURA Y. HINES.

Pernell, Wake Co., N. C.

ELD. P. D. GOLD, DEAR BROTHER:—It is through much weakness I address you, but if I say anything amiss I hope you will pardon me. I do desire from my heart to do what is right, but I find myself often out of the way.

Now my cause for writing to you is this, I would be glad for you to publish sister Laura Hines' experience. It was so much comfort to me I thought it might be a comfort to many more if it was published. I have asked her if she would object to it. She said she did not feel like it was fit, though she would not object, but if I did send it, tell you to examine it carefully and see if you thought it would do. I know that there are some Baptists who oppose sisters' writing, but if we feel impressed, and if our impressions are of the Lord, they will be blessed. The trouble with me is, is it of the Lord.

The Lord is not slack concerning his

promise. It is in duty we are blessed. May we not fear man, but fear God who is everywhere, and has all power, and man is nothing, can do nothing to merit salvation.

I think I have been shown that. I will close. Much love to sister Gold. Remember us in your prayers. Your unworthy little sister, if one at all.

A. E. YOUNG.

Cary, N. C.

ELDER P. D. GOLD: DEAR BROTHER,—Will you please answer a question or two that I shall ask according to your understanding. If a brother gets a letter from a church and moves to another state, and there joins a church that is in disorder, or has been dropped from the Association, and he stays there three or four years, and decides he has been in disorder, and makes acknowledgment of his wrong and gives satisfaction, and the church receives him has that church departed from Primitive Baptist usage, or does the scripture condemn such an act?

Please answer as soon as practicable, and oblige an unworthy brother in Christ as I hope,

L. C. DESHONG.

Seffner, Fla.,

Remarks.

According to the strict letter it would be better for him to return to the church that gave him a letter of dismission, and give them satisfaction: but it occurs to me that his going to a true church in the vicinity where he committed the trespass, and acknowledging his wrong and giving that church satisfaction, and being received into that church might give quietness to all parties and settle the trouble, though for the sake of peace I should prefer to go to the church that gave me a letter and be forgiven and restored there.

Often a thoughtless step commits one to trouble and many times it involves others.

P. D. G.

MRS. R. ANNA PHILLIPS, MY DEAR SISTER IN CHRIST:—It has been a long time since we have interchanged letters by private correspondence, but I have been reading your letters in the papers very often with deep interest and profit. I have often left like writing to you and saying so, but many cares have hindered me often, and sometimes the matter was just put off without any good reason.

I was particularly drawn out to write to you at this time by the kind Christian like tone of your article on Predestination in the last LANDMARK. Many things in it drew me near to you. And even a difference in one thing did not put you any further away from me. I trust that I may have a measure of the same humble enquiring spirit that was manifest in your letter in the LANDMARK. It is true that we are but learners yet in the school of Christ. And there our childish reasonings must be laid aside for what our teacher "Christ" is pleased to say to us. Oh that all the school could just be content to hear what "God the Lord will speak."

I suppose that you have learned that my faith is and has been that our God predestinates all things that come to pass. Every event from the fall of a sparrow or the present position of each mote that floats in the sunbeam, I believe were all settled before that sparrow or that mote were created. And so each act, word, and thought of all men were settled before time was. I understand that all our brethren believe that all *good things* were predestinated, but some cannot think that evil things were predestinated.

While it is not what I wanted personally to say, yet allow me to suggest that I can see no difference in principle, between the predestination of one wicked act, and the predestination of all wicked acts. And if the predestination of a wicked act destroys the guilt of that act so that the doers of it cannot be condemned, it seems to me also that by the same reasoning, the predestination of a good act destroys the right to commend the doer of it. And yet God does commend men for doing the good

which he has predestinated; why then not condemn the evil act which yet he has predestinated.

But my sister, you have asked questions of us who believe in predestination which I *frankly confess I cannot answer*, and so, if I denied predestination you could also ask me questions which I could not solve. If I go to reasoning either for or against predestination, I soon find myself against a wall of difficulty which I cannot surmount. And so I frankly confess that I cannot answer your questions. But we are not required to solve all the difficulties of our faith in anything? The question is simply this. Does the bible teach that God did predestinate any one wicked act that has ever taken place? And surely the answer to this is plain. Some wicked acts God did predestinate. See Acts 2; 23, Acts 4; 26, 27, 28, and Romans 8th chap.

Now my dear sister, I have not written this for controversy, but as a brief response to your appeal to us to solve your doubts if possible. We cannot solve all the questions even of our own minds, but we can appeal to the word of God, in which every separate prophecy proves that God did predestinate the things prophesied, or else they must be from necessity of some other kind.

I thought at first of writing this through the LANDMARK, but felt more like writing to you directly. And I trust that you will believe that a brother's love goes with it. If you see fit to send this to the LANDMARK with any words of your own that you may feel to write I shall be glad.

Let me hear from you in any event. I remain as ever your Brother in the hope of Christ.

F. A. CHICK.

DEAR ELDER CHICK, :—Unless you had said you would 'be glad' for me, if I saw fit to add any word, to send them, together with your letter to the LANDMARK, I should not do so, thinking perhaps enough was said. But considering this together with the fact that you mistake me on one point; and have made a point or two to which

I want to reply I conclude to do so. More especially since letters and assurances from brethren, declare that my late letter was most acceptable and profitable; and for me to continue the subject further. Besides, our writings on the subject seem rather to strengthen, than loosen the bonds of christian love.

Wherein you mistake me is found in the following from yours—"I understand all our brethren believe that all good things were predestinated; but some cannot think evil things were predestinated." Then in connection "I can see no difference in principle between the predestination of one wicked act and the predestination of all wicked acts. And if the predestination of wicked acts destroys the guilt of that act, so that the doer of it cannot be condemned; it seems to me that by the same reasoning, the predestination of a good act destroys the right to commend the doer of it. And yet God does commend men for doing the good which he predestinated. Why not condemn the evil which he has yet predestinated?"

As to the first I answer, I do not know the general belief of brethren. I never read Gill or Calvin or any author on the subject of predestination, in my life, and only know of the general and personal faith of brethren by what I have gathered from our late periodicals. But I know I do not believe, nor did I intend to convey the idea, that God directly predestinated either good or evil acts, no more the one than the other, but that he did predestinate to place good and evil, obedience and disobedience—before man: and then (as to commending and condemning) that the law should commend the good, and condemn the evil acts of man. And that hence, these are timely, contingent, law-measures, that must await the action of law subjects. And that therefore with man, and not God's predestination, rests the issue. And the result, as declared by the word, has shown us that, even as "by one man sin entered into the world, and death by sin," so "by one, judgment came upon all men to

condemnation." Rom. 5:18.

And thus, the wages of sin is death; and the sting of death is sin; and the strength of sin is the law. And what the law could not do, as to redemption, "God sending his own son in the likeness of sinful flesh, and for sin (for sin, mind you, and he avers that from God's predestination?) condemned sin in the flesh, that we might be made the righteousness of God in him." And thus Jesus Christ made free "from the law of sin and death." Rom. 8:1. And thus it is the law that commends or condemns, and that according to the innocence, or guilt of man.

But in connection let me ask you if God's predestination caused this sin, why charge it to the flesh altogether, to be condemned in it by God's law? And again "Christ hath redeemed us from the curse of the law:" but is it possible that God's predestination makes this curse from which God's Son by death redeems?

If you tell me that God's predestination is synonymous with God's written law, I tell you that the one is cause eternal and immutable; (as answering to God's will) and the other is effect, timely and contingent. If you tell me God's law does condemn the evil act of God's predestination, I will tell you, you make the less and weaker to adjudge and condemn the greater and stronger,—the created, written on the sands of time, to subordinate and overrule the pure and eternal: and that accordingly God himself sends his Son to fulfill, support and sustain his law in condemning and destroying the fruits of his predestination. My beloved brother, don't think I use lightness, but that I would really and truly—and in the fear of God—show you my difficulties in accepting your arguments; and also, what seems to me your own dilemma, either horn of which appears to me to be in a tangle.

But in conclusion you say, This is the only question. Does the bible teach that God did predestinate any wicked act that has ever occurred? And if one, then all, you say in substance: and you add, some wicked acts God did predestinate:

and refer to Acts 2:23; and 4:26, 28; and Rom. 9th chap. And of course you refer to these as your strongest, and main proofs of your assertions. I am willing for these to decide the issue between us forever. For as you say, if God predestinated one wicked act, then all. But if not in this you refer to; then, nowhere.

Your first reference reads Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Surely you do not think from this reading that this "determinate counsel" of God applies to the vile, malicious intent of the heart of these people of "wicked hands." If so notice again "Him, being delivered by the determinate counsel and foreknowledge of God." Do you not see that he is delivered by determinate counsel &c. Thus being already delivered, then, ye have taken, &c. "Him being delivered," that is the divine power that has heretofore protected the Son of man, preventing and restraining these wicked hands when and while his hour was not come, is now withdrawn, delivering, or leaving subject to the passions and power of those who hate and would destroy him, now his hour and "the power of darkness" that is come.

And now by referring to your second reference, we will find for what he is thus delivered. This reads "The Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done," Acts 4:21, 28. Now, I ask, what was determined before to be done? What was determined in covenant before the world, should be accomplished in Jesus as made partaker of flesh and blood with his people, but condemnation and death in their behalf? Yes condemnation and death in order to their redemption and justification to eternal life. And we find that condemnation and

death—yet not as fulfilling the covenant, or honoring the law; but as gratifying their intense personal hate and malice, was the intent and design of this people, as of one heart and mind, gathered together; for it was not only against Christ, but also against the Lord they gathered and acted.

And here comes in the foreknowledge of God, who foreseeing this people, representing all the earthly "powers that be" and in their cruel hate and rebellion against the Lord, answering to the sinful state of his people in nature—would condemn and crucify Jesus, determined to deliver him to them; and in thus withdrawing his divine arm and leaving them unrestrained, permit them, in gratifying their own personal murderous malice, to unwittingly accomplish, mechanically, that determined or predestinated in covenant before they were created.

And this is not to say God predestinated or pre-determined this evil intent of their heart. Hence it was not a wicked, but a righteous act, forasmuch as the Son of God had agreed in Covenant thus to make a sacrifice of himself,—thus to suffer and to die as made one in flesh with his people. Yes, it was good and honorable,—it was well and just,—it was right and righteous to deliver him to die as fulfilling the stipulations of that Holy Covenant; as well as honoring the law of God concerning every sinful body of flesh, for he was not only partaker of flesh and blood, but was also "made to be sin", as imputed from his Bride, and therefore must die. Jesus himself as affirming, asked "Ought not Christ to have suffered?" "for thus it is written, and that it behooved Christ to suffer." John 16 chap.

Then that God predestinated to deliver Jesus to be crucified and slain I repeat, was not a wicked, but a righteous act.

Now make the line of distinction separating between the high and holy design of God, that to sustain his holy counsel, word and throne, and being in everlasting salvation to Jesus this Bride in delivering him to be crucified; and the low vile design of those, that as sole-

ly gratifying their hate and malice, revilingly murdered a known innocent and friendless man. And by so much you may see how God's determinate counsel applied to the one without touching the other.

I have written much more than I intended; but hoping you will receive in the same spirit in which written, I freely send it. May the Lord make us lowly, loving and as little children. Unworthily.

R. ANNA PHILIPS.

ELDER P. D. GOLD, DEAR BROTHER:—

I desire to write a few things that I have experienced in Missouri. I came to Marshfield three years ago, and found an old Baptist church near here by the name of Wolf Creek. Their preachers were Elders Johnson & Brazil. Elder Johnson came here from Ky. He has been preaching for fifty years, and an old fashioned Baptist, earnestly contending for the faith once delivered to saints. He has spent all his living in organizing churches and Associations in South West Mo. He says he has had pistols and knives drawn on him, and said if he did not quit preaching his doctrine they would kill him. Another one of our Elders went to Kansas and administered the Lord's supper and was indicted in their court for using wine. But they still preach salvation by grace. Other preach how Jesus came and tried to save poor lost sinners. Baptists preach how he did save them, and are willing to ascribe all praise, honor and glory unto him, and not by any works of righteousness that we have done, but according to his mercy has he saved us. Since I have been here I have lost a lovely child, and a kind and affectionate father. In Va., I dreamed that I had pawned my child for fifteen dollars, and if I did not redeem it it would have to go. I thought I got a subscription and tried to beg the money, but could not get one dollar. In a week after this, death took its victim over all our efforts to save the child. I never knew what trials and troubles were before, but hope to be resigned to the will of him who do-

eth all things well. Here it is consuming fevers and exhausting pain, broken arms and legs. My child died in the agonies of croup. I hear his voice now ringing in the anthem. My father that went bowed down with the infirmities of age. I see him walk now with the step of an immortal athlete forever young again.

I remark further, that we cannot get any idea on earth of the unions in Heaven. After we have been away from our friends a long time, and met them how our blood thrills, and how glad we are to see them. What will be our joys after we have crossed the seas of death to meet in the bright city of the sun those from whom we have long been separated? We hear people say, how you have changed, your hair is turned, wrinkles have come in your face, you are getting old, but oh when we stand before the throne, eye hath not seen, nor ear heard, the change that will be there. In this world we only meet to part. It is good-bye, good-bye.

Yours in hope of eternal life,

W. H. DICKERSON.

Mansfield, Wright Co., Mo.

DEAR BRETHREN GOLD AND LESTER,
—Will you be so kind as to allow me the privilege of trying to write my travels and troubles of mind, if the Lord will enable me so to do, as I have been requested, though feeling unworthy and sinful.

May the kind hand of the Lord direct my pen while I make the attempt to write. About nine or ten years ago on Sunday, while going to my sassafras still this hymn came in my mind, "Am I a soldier of the cross, a follower of the Lamb? These words were repeated and I could not pass on for thinking of the meaning of them. When I reached the next verse, it seemed to give me an understanding that I never had before that I was not a soldier of the cross, a follower of the Lamb. I saw it would not be right for me to go up to heaven in my way, while others fought to win the prize and sailed through bloody seas.

These words sank in my heart and I

don't believe that I ever had any understanding of any hymn before, though thought I had been singing for years. There was something strange to me. After the hymn came I thought that I would do right, but failed. I was a man with a very great temper, and would get mad, scold and go out to my work, and would promise if the Lord would spare me I would forsake my faults, but would fail I quit some things, and thought I was as good as any one, but O my dear brethren, I found so great a mistake. In about a year after the hymn was impressed upon me as I do believe, was when I was condemned to death, that death Paul died. I was at home and went out about the edge of my yard when I saw myself, as I do believe, all lost, cut down. I went back and told my wife I wished to call for Mr. Barnes, a neighbor who lived near by.

But I did not tell her then what for. No one but those who have had the experience can tell what I came thro', no rest day nor night, but expecting to die and go down to an awful hell and felt it just. I could not say it was not me, but here am I Lord, and if he had said go down to destruction I would not have been surprised, but could have said nothing but justice. O Lord, but have mercy on me, but I could see no chance for me. It did't look like it could be just to save such a sinner. I could see a better chance for any one else than for me, and would often find myself pleading for mercy, and would take my Bible and go to the old fields and the most lonesome places to try to read, but it gave me no rest; it condemned me. I would read and it seemed to me there was in every line a sentence of death and would shut my book to keep from seeing it, for it seemed like it came so near killing me it would to see it there. I went on so 'till one day I came to a mud hole, and Oh how glad I would have been to get in there if I could believe it would do me any good. I would have been glad to change my condition with the hog or dog, or anything else that had no soul to appear before the great God of heaven,

but no relief, my troubles would be greater sometimes than others, then would come again and at one time I was in my wagon in my yard, and my wife, or her sister, was in it, and the other one by the wagon, and it appeared that the time had come for me to die. Brethren, I do believe I was made honest. So I told them I had to die and go to hell and it would be shortly, and that there was no other to blame for it. You know it is common for us to have some one to blame for what we do, but it is not so in judgment: if I am not deceived, I have been brought there. I had nothing against any one only myself, but oh my condition was my cry, no peace, no rest. I thought I would go crazy and others thought so too. My father and mother were then living about thirteen miles off, so I went over there and saw them and felt a little better for a short time, then worse. Oh I did not think I could stand it. Then it was that about the last effort was made by me that I could make, and all was in vain. I would look at the trees: they looked dark and lonesome, and if I had seen the devil coming out of the dark places to seize on me I would not have been surprised, so I did not stay long but started home, and when I started I felt a little better, but had not gone far before I began to grow worse, but I would keep all back from my wife, but could not for she was always good to me, and I did hate to trouble her with my condition: but the further I went the worse I got, 'till I could not keep from telling her, and how can I ever go back to that old dark home. I never saw such a place before, so dark and gloomy, and my neighbors all looking sad. I do believe my home was shown to me as the outer darkness that we read of in the Bible, and I knew that I had gone to all the dark places that had been on my mind, and tried to pray every way, and did all I could but it was all in vain, and I was going to that dark place and asked my wife how can I bear to go to that dark place? and she said William, it is as light there as anywhere. Then I saw the power of the Lord. I saw he had the power to

do anything and even to save me, and the aching in my bosom ceased and my burden was gone, and my heart in praise. So I went on rejoicing in heart but kept it hid 'till we went about a half mile, and I said to my family that was with me, a change has taken place with me without a doubt, so I went on and met with some of my neighbors, who seemed to be in fine spirits, so I reached home. Dear Brother Gold, I do believe I died there. I know I could not do anything more, but I have a hope that the great God of Heaven did, pardon my sins and transgression. After this I remained out of my church for seven years, and found no comfort, until Aug. 26th, 86, and on that day Elder Jones and Elder R. W. Snider both preached. Elder Jones' text was, work out your own salvation with fear and trembling. How he did feed and comfort me. It seemed that my soul gushed full of love for them. They both spoke about their troubles, and I felt that they were worthy of all grace and I was not worthy even to be among them, but yet it seemed that I would have given the whole world if I could, to have been with them in fellowship. After preaching they opened the doors of the church, and four came forward and told what the Lord had done for them, and found that I could witness their trouble, if I was not deceived, and these were received, and three of them were baptized that evening, and when they went in the water, I thought I would be compelled to go in there too. The preachers thought it would be well to constitute a church there, as it was about fifteen miles to the nearest church. They left an appointment to come back in November 1886. Then I was anxious to go, and I hope they preached that I believed, and when they opened the door of the church, the first thing I knew I was up among them, and I felt then that I had nothing to say, but hope I told my travels, and they received me, and I was baptized on the 19th day of November 1886, at ten o'clock, and at the water three others were received, my wife and her sister and my son, and I can't tell any of you how I felt.

Dear Brother Gold, remember us all in your prayers when it goes well with you. This is from your unworthy brother, if one at all.

W. R. TROGDON.

IS EDUCATION REVELATION?

DEAR BROTHERS, GOLD AND LESTER:—I take hope by the power of the Almighty God to write a few words through the LANDMARK for the relief of my mind, and the benefit of your consideration.

It seems there are some that are inclined to believe that Paul was the greatest apostle, the most useful, and in fact a better apostle than any of the others, seemingly they say because he was educated.

Some brother inspeaking of himself and J. C. Philpot seems to think that God had done by them as he did by Paul! God knew just where to find a man that was able to do his business, and preach the gospel. What sort of business was it that Peter and John were doing, as told in the Acts, 3: 7, also 4: 13.

It seems some want to understand that God is dependant on education or those that have it, and they want to apply to the case of Paul for proof. Please see what Paul says to the Corinthians (2 chap.) Paul is not dependant on education, but on God. I am not opposed to education, any further than any other natural blessing.

So if education helps, so does natural food, so does clothing, money, land, riches, or anything that is deemed good for help naturally. But the important thing is the education that comes as the wind blows, the revelation of Jesus Christ and that alone. Yours in desire of truth.

U. J. WESTBROOK

"He that is void of wisdom despiseth his neighbor, but a man of understanding holdeth his peace."

"A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."

ZION'S LANDMARK

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

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

VOLUME XXI No. 18

WILSON, N. C., AUGUST 1, 1888

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

Editorial.

WHY IS IT?

(Concluded.)

When children are turned loose to the winds, Arminians of every class do not hesitate to approach them; but when the proper oversight has been taken of them by their parents, they are not likely to be molested by any respectable arminian, while under parental care. I know some children of Primitive Baptist parents, to whom no honorable Arminian dare approach to influence them to fall in with him, especially when he knows whose children they are. Why is this difference? It is in a great measure because the parents take charge of their own children, and in showing interest in their children that they should they demand respect and all respectable people grant it.

Some parents console themselves in something like this; "Well, let them go, the Lord will bring them back if it is his will." That is true, but the Lord never preached such doctrine as that. The devil once preached a little sermon on that text to our Savior, but he did not put it in practice, neither has he commanded his people to do so, nor to tell

any one else to do so. If thou be the Son of God, cast thyself down, the angels will catch you. The son or daughter comes to father and says, "Father, may I join such a church? Well I rather you would not, but if you want to go and join, if you are a christian the Lord will bring you out of there." Does not that sound very much like what the devil said to Christ? Parents should no more consent to their children going contrary to that which they believe to be right than did Jesus to cast himself down from the pinnacle of the temple. We have no right to thus indulge upon the doctrine that God will finally save his people with an everlasting salvation.

I believe that God will ultimately save all his elect, let them go where they will, or do what they may, yet I do not believe this authorizes me to follow in ways, nor participate in things which he has not commanded or has forbidden.

The thought upon the doctrine of absolute salvation whence I draw comfort is let come what may, let men deride, and devils assail, and bring to bear against me whatever they may, I cannot be overthrown, because greater is he that is for me than he that is against me. And when I can realize this precious truth I am humbled and made to rejoice in the God of my salvation and glory in the Lord. I do not wish to become reckless and vain-boasting because I feel that my salvation is of the Lord, and is therefore certain, while others trust in themselves in a great measure for salvation.

Parents should not fail to manifest the greatest consistent concern for their children, because others claim to be helpers with the Lord to the salvation of them. Because one man believes he can

and should bring his children to Christ, is no reason why another man, who does not believe such doctrine, should turn his children over to that man to be proselyted.

While we cannot teach anyone our religion, it is very evident that Arminians in their schools do teach them their religion.

Where is the propriety, or consistency of Primitive Baptists allowing their children to attend the Sunday Schools of the various denominations, when they claim these schools to be nurseries to the church? Everything that they have instituted, even to their organization which they call the church, is for the conversion of sinners, which conversion is the same as proselyting in the days of Christ. And we have his word as to the result of that work. We believe conversion is necessary, but conversion without previous quickening and conviction is only a conversion from bad to worse. Besides it is the spirit that quickeneth, the flesh profiteth nothing. I know some children of Primitive Baptists who have fallen into the meshes of Arminianism, who cannot treat the brethren of their parents with enough respect to show themselves respectable. A religion that causes the children to ignore even the common respect due to their parents can surely be of no benefit to either parents or children. I have noticed that wherever one has become identified with another denomination, who gives evidences of a work of grace in the heart, that one never loses due respect for his or her parents and for their religion in a friendly way. These children are not ashamed of their parents, nor the Primitive Baptists, but those proselyted ones are ashamed of their parents, their parents' brethren and their religion.

These thoughts will likely find some difference of opinion as to the position taken, which will be about as follows: those who give their children good advice, and set before them good examples, and provide for them to go, and take them to meeting will have no fault to find to these thoughts and suggestions, but those who pay but little or no attention to their children, but turn them loose, or send them to the Sunday Schools and exciting meetings so common in the land, will no doubt find some objections. It is always the man who is to be hung who finds fault with the law and its executors.

P. G. L.

LOOK AT IT.

We publish the communication of Mr. Jewel that our readers may now and then see and read for themselves what the other side (the Arminian side) think of the bible.

It might be said that our people are prejudiced against others, and will not read their views, nor hear their preachers. The communication published is a fair expression of what other denominations hold and believe.

One side is true or the other. Which is it? If they are right then we cannot be. If we are right then they are not. For there is a great difference in the views.

1st. They hold that there is no election of grace or by grace taught in the bible, but an election of works only. That is that God elected only those to salvation that he foresaw would do good works and for doing these good works he elected them to salvation, or because they would persevere, and not that they might persevere and endure. That is God foresaw who would persevere to the end, and he elected them, and there-

fore saved them and called them according to their works, and for or because of their good works. This is a fairly stated view of their position.

2nd. They hold that Christ died as much for those that are eternally lost, and will be damned, as he did for any of those that are saved—that he died as much for Judas as he did for Paul, or John. Hence that the death of Christ is not the cause of the salvation of any one at all, but that which determines or causes the salvation of any or all that are saved is something that they do or neglect to do, and could do if they would, or that it is of him that willeth and runneth, but not of God who showeth mercy.

3rd. They hold that God quickens all men, and thus commences the work of salvation in all alike, one as much as another, and leaves it to the chance of the creature's will whether he will finish it or not; or that God has formed a partnership with all mankind, and it is left to chance therefore whether any are saved or not.

4th. That it makes no difference even if the scriptural promises are addressed to the poor and needy, such as "Come unto me, all ye that labor and are heavy laden, and I will give you rest." For they say that all want to be saved, that every body hungers and thirsts after righteousness, for that there is no difference at all among men.

5th. That although God works in all men both to will and to do of his good pleasure, yet it is left wholly to the creature to carry on this work, and that he may neglect it and be lost. For although God wants to save every body yet he will not do anything in that direction until the sinner first encourages him by showing a willing mind. Or they wholly deny the power and pur-

pose of God in the matter of salvation.

Perhaps if these people held a more God honoring doctrine than they do our people would go and hear them oftener.

What does Mr. Jewell mean by irrevocable decrees, or what does he report that I believe? I do not use such a term that I remember, for bible terms are preferable.

If he means by irrevocable decrees that God declared the end from the beginning, and whatsoever his soul desireth even that he doeth, then I confess I believe that. If the bible says the wicked shall do wickedly, and none of the wicked shall understand, (Dan. 12:10,) then I believe it. How could prophets foretell events even for one day if every thing hinges and turns on the will of man?

Could a prophet foretell even for one month what will come to pass, if nothing is certain to be accomplished until it is done. This would exclude all the realm of foreknowledge. Let us take up the case of Jezebel, that most people consider as a wicked woman. Elijah declared the word of the Lord concerning her, "The dogs shall eat Jezebel by the wall of Jezreel." Now this was spoken sometime before her death. How strange that a king's wife, proud and imperious as Jezebel was, should be eaten by dogs, and should be eaten too by the wall Jezreel. If nothing is certain to be accomplished until it is done, and all depends, or any part of it, on the will of man as the supreme determiner of events, how could one as well as hundreds of other events be known before hand?

Jezebel must be in a certain house. She paints her face and ties her head, perhaps to disguise her real character. She looks out of the window and said,

"Had Zimri peace, who slew his master?" Jehu who had to be anointed king in a strange way, had ascended the throne, and commanded to throw her down, and there looked down two or three eunuchs, and they threw her down, and she was trodden under foot, and dogs ate her by the wall of Jezreel, even though Jehu ordered her to be buried.

Or could Ahab have gone otherwise than he did? It was said to him that he should go up to Ramoth Gilead and fall. For the Lord had shown the prophet that a lying spirit decoyed Ahab's false prophets to lie to him and entice him to go out and be slain.

Ahab goes into the battle and disguises himself, and enters the battle as a common soldier, thinking thereby to elude the prophet's word. But a man drew a bow at a venture. He knew not at all what he should do. Yet his arrow pierces the harness of Ahab, and Ahab is wounded and is taken away to die. So he died as it was said before that he would die.

There are hundreds of cases of events, in themselves improbable or out of the usual course of nature, or that no human ken could foresee, and all dependent on many other equally strange things that must also transpire before hand, that prophets have long before hand told should occur, and they have said so not with a peradventure or guess or probability, but with certainty, and every one of these things has been fulfilled without a single exception, whether they be good things or evil, and they have been all fulfilled just as foretold. Now call these decrees irrevocable or what you please, I say they are not dependant on the whimsical will of man, but an all-wise, infinite, will declares them before hand.

Mr Jewel espouses the weakest Arminianism that could ever be hatched up, namely 1st, that the Spirit of God quickens all men. 2nd. That God does not finish the work of salvation, he begins in man.

3rd. That Christ as much died for all those that are finally lost as he did for any that are saved. No free willer could ask for any thing more frothy and vain than this. The devils even hold a better idea of the power of Jesus than that, for they believe and tremble, and they said to Jesus, "We know who thou art." They admitted his power. What is the value of quickening the dead if they do not live afterward? The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

What does it amount to if God begins a good work and yet does not finish it? Paul certainly was confident of this very thing that God, who had begun a good work in them, would perform it until the day of Jesus Christ, Phil. 1:6.

Did Christ die as much for Judas as he did for Paul? Then in what sense does Christ save a sinner? If he died as much for the lost as for the saved what has he done for the saved, that he has not done for the lost? and how can they ascribe the glory of their salvation to Jesus saying, Thou art worthy, for thou hast redeemed us out of every nation &c under heaven, and hast made us kings and priests unto God.

Jesus says he has power over all flesh to give eternal life to as many as the Father has given him, John 17:2. If Jesus has all power in heaven and earth, then what power can prevent him from doing the will of his Father in the salvation of his people?

The rich young man who came to Je-

sus that Jesus loved, and that went away sorrowful, gives good evidence of being a vessel of mercy in the fact that Jesus loved him; and that he went away sorrowful is proof that he was a subject of grace. If Jesus loved him is not that good evidence that he will save him? His sorrow shows an interest in the matter. He makes the inquiry that all quickened sinners, all distressed souls make. What must I do? What good thing shall I do to inherit eternal life? Jesus tells his disciples that it is possible with God to save the rich, and that all things are possible with him. How is that harmonized with the notion that there are millions of things that God begins and is not able to finish: for Arminianism says he tries to save every body, and tries as hard to save one as he does to save another, or tries as hard to save those who save themselves as he does to save those who will not let God save them, and therefore are lost. A wise man builds on a rock, a fool builds on the sand. But one is a wise man and the other is a fool. Then are they both alike? The wise man uses his wisdom in building on a rock, and the fool shows his folly in building on the sand.

The scriptures Mr. Jewel refers to explain themselves. His quotation, "Behold I stand at the door and knock" &c, is addressed to his own people, a church—The one addressed to the weary and heavy laden is addressed to subjects of redemption and of grace. The one that declares that Jesus came to seek and to save that which was lost declares that he *will save them*. He never fails to do this. The text in Rev. 22, where the spirit and the bride say come &c—shows that this *is not* to those that are without, or on the out side, for they are lovers of

lies and corruption.

The great issue he makes is that many are called while few are chosen. Hence he infers that all are called, and therefore all might, if they would, be saved, and therefore Christ died for all.

One thing to be remembered is that all do not want to be saved. Jesus says, "Ye will not come to me that ye might have life." We state the truth when we say that no man can come to Jesus, except the Father which sent Jesus draw him, and that all that the Father gave to Jesus shall come to him.

If men have the will to come to Jesus they do come. None that have the will to come to Christ ever fail to come.

The Jews were under the law or the covenant of works. As such they are addressed in the bible which states that they should obey and serve God, as all men should do. But no man that is carnal has the mind to keep the law, nor the ability. But men are held under that law in nature, and called upon to keep it. Its penalty is death. For whatsoever the law saith it saith to them who are under the law, that every mouth may be stopt, and all the world become guilty before God.

The gospel is confirmed of God in Christ Jesus to every heir of promise, and sure to all the seed, whether they be Jews or Gentiles. For Jesus is the surety of his people, and all the promises of God are yea and amen to the glory of God the Father in him.

So we must notice both covenants in the bible, and give to each what belongs to it, rightly dividing the word of truth.

P. D. G.

"They rewarded me evil for good to the spoiling of my soul."

KINGDOM OF GOD.

When Jesus was born of a woman he did not enter into the Kingdom of heaven. As born of a woman he was under the law to redeem them that were under the law. Like David who gathered the material for the temple, but was not to build it himself, Jesus laid down his life for his people, and gathered the outcasts from the ends of the earth: but not as born of woman, or while in the likeness of sinful flesh did he enter into his kingdom. He was to purify the vessels of mercy by the washing of regeneration and after his resurrection by the renewing of the Holy Ghost.

It was through death and the resurrection, or as born, not of woman, but begotten of God, that Jesus was to enter into his Kingdom.

The thief on the cross saw the glory of Jesus as King of Saints whose Kingdom is not of this world, nor did any other seem to know this at the crucifixion. Only one witness confessed Jesus on the cross, and he was a thief being crucified with him. Surely then this was a matter of revelation. The thief said to Jesus, Lord remember me when thou comest into thy Kingdom. The thief here confessed that Jesus had not entered into his kingdom. Then the thief saw that the Kingdom of Jesus was not of this world: yet he was born a king, but he tarried and patiently waited. David was anointed a king long before he came to the throne, and was much persecuted before he was publicly crowned king. But he learned in his sufferings the lessons needed to fit him as a great and wise king to rule Israel. So Jesus learned obedience by the things which he suffered, and in the flesh passed through that ordeal of per-

fect suffering and obedience even unto death that freely and forever liberates all the redeemed from corruption; for by the one offering of himself he perfects forever them that are sanctified.

Jesus often tells his disciples that he must be put to death and rise from the dead the third day, and that repentance and the remission of sins must be preached in his name among all nations beginning at Jerusalem. This was hid from his disciples until after his resurrection, and then it was opened or revealed to them. After his resurrection Jesus said, ought not Christ to have suffered these things and to enter into his glory? The apostle Peter, on the day of Pentecost, when the Holy Ghost baptized them, preached that Jesus the Son of God was raised from the dead by the glory of the Father, and was exalted at the right hand of God to rule and reign until his foes were made his footstool. Also in the second Psalm it is said, the Father speaking unto Jesus his son, "Yet have I set my king upon my holy hill of Zion: I will declare the decree; the Lord hath said unto me, thou art my son; this day have I begotten thee." In Acts 13:33 we are told that Jesus was born of God or begotten in the resurrection, and that the quotation from the 2nd Psalm was fulfilled in the resurrection. In Heb. he says, "And again, when he bringeth in his first begotten into the world he saith, and let all the angels of God worship him," Heb. 1:6. When God raised Jesus from the dead he ascended up on high, and led captivity captive, and gave gifts unto men even to the rebellious. Then flew wide open the gates of glory, and the King of glory Jesus came in.

Thus Jesus was born of the flesh and

took a body of death, and was partake of flesh and blood, and was put to death in the flesh, and made an end of sin by the sacrifice of himself; and when he was raised up from the dead he was begotten from the dead as born of God, and declared, manifested, to be the Son of God with power and great glory. He thus is the first born of God, the first begotten of God. His people are also begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last times.

Jesus appears then as born of woman and as the first begotten of the dead and first born of God in the resurrection from the dead.

So his people are born of the flesh and then born again or born of God.

Now on the day of Pentecost Jesus entered into his glorious Kingdom, not of this world. He is the head of the church and must reign until the last enemy is destroyed which is death. All power therefore is in Jesus, who is the life and head of the church. One must of course be born again before he can see the kingdom of God which is not of this world. When one is brought into this spiritual kingdom, he is brought under the reign and power of Jesus who is king of saints. What a blessed dominion is this. It is a kingdom of righteousness and peace. All the subjects of this kingdom reign with Jesus, for they die no more being children of the resurrection, for over such the second death hath no power. It is by the resurrection of Jesus they are begotten again unto a lively hope, the hope of the resurrection. The quickening is always with Jesus who is the resurrection and the life.

P. D. G.

Obituary.

JULIA A. FARRIS.

Died near Mt. Cross, Pittsylvania Co. Virginia, Oct. 31, 1886. Mrs. Julia A. Farris, wife of Deacon C. Farris. She never joined the church but she always manifested a due regard for worship and acknowledged that she had a good hope in Christ. Joining the church is a duty which all the children of God should perform, but a failure to comply with that duty will not exclude any of them from heaven. The new birth is the essential qualification for entering everlasting happiness.

I visited the family a great deal during the life of Brother Farris, and Mrs. Farris always seemed glad to see me and treated me with Christian respect. She seemed to be devoted to her family and she showed the marks of a Christian.

The family have my sympathy in their bereavement. Doubtless their loss is her eternal gain.

A. FRIEND.

MARY E. EDWARDS.

Sister Mary E. Edwards, daughter of Deacon Coleman Farris, was born May 17th 1845; was married to Mr. D. C. Edwards, Nov. 17th, 1864; joined the church in 1873 and died of consumption, May 1st, 1888. No doubt death was the door to endless joy with her, but her husband and children who survive her are deprived of her cheerful presence and good counsel.

Even in the early stage of her sickness she was aware of her approaching departure, yet it did not seem to alarm her. The faith which she had in life sustained her in death. As the flesh grew weaker, she became the more steadfast in the doctrine of salvation by grace. From my first acquaintance with her she seemed to be in bad health, nevertheless she was prompt to fill her seat in church meetings, thus leaving us an example after which we should follow. Would that all our members manifested a similar zeal.

Truly a good sister has fallen, asleep in Jesus. In her death the community has lost a good neighbor; her children have lost a kind mother; her husband has lost an affectionate wife and the church has lost an excellent member. The bereaved ones have my sympathy and may their be-

reavement work for them a far more exceeding and eternal weight of glory.

A. BROTHER.

JOSEPH I. PORTER.

This brother was born June 1813, in the town of Tarboro N. C., and died in May 1888, making his age about seventy five years.

His father Ely Porter was a solid, old fashioned Baptist who lived in the troublous days of strife for the wells of water. He was a companion of Elder Joshua Lawrence, and they resided within a few miles of each other.

Brother Joseph Porter did not unite with the church until late in life. He was a member at the church at Tarboro for about fifteen years, and a faithful one he was. He loved a true Baptist because he loved the truth. He was very faithful to his church; and was its clerk and treasurer until his death.

It was my pleasure to stop often with him on my monthly visits to Tarboro. His character was worth studying and loving. He was noted for his candor, truthfulness, fearlessness of man and for his economy, his hatred of show and low things. He was the most gifted man in saving and taking care of every thing, without beingiggardly, I perhaps have known.

I was with him at the time he was attacked with his fatal sickness. He said he should die, and said he was ready, not afraid to die.

He owed no money, kept his matters correct and straight with his fellow man. He had everything as he wished it, so far as he could arrange his worldly matters. Being of a ripe old age, full of years, and feeble in health, he had nothing to keep him here. Though married twice and raising two sets of children, nice people too and well to do, yet even these, nor his wife a model house manager, could give him no attraction to stay.

He often spoke of the decay of morals and corruption of the times in which he lived, and said that people are much more corrupt than they were before the war.

He desired not to live, but was willing to fall asleep, being weary with the labors and infirmities of life.

What a blessing to be ready to depart and be with Jesus which is far better.

P. D. G.

ALICE TAYLOR.

Died in Monroe township on the 12th of June 1888 of measles Alice Taylor aged 7 years; also on the 5th of July with the same disease Lula Taylor, daughters of J. D. and M. A. Taylor. God has seen fit to remove these little jewels from earth to heaven for some wise purpose, we know not what, but may it be the means of drawing the parents nearer to God. It is hard to give up these dear ones, but while it wrings our hearts we must submit to the will of God and acknowledge his ways are the best.

We early see the black pall and the shroud,
We only see the sad sorrowing crowd,
We only see the dark side of the cloud:
God sees the rest.

We only know of life's sorrow and tears,
We only know of its hopes and its fears,
* We only know of earth's sorrowing years,
God knoweth the rest.

The ways of our Father are right,
Tho' he sends us much sorrow and pain:
He giveth, He taketh, the dear ones back,
Oh blessed be his name.

These dear little sisters were not parted but a few days, they are now reunited in heaven where parting is no more. May God help the bereaved ones to bear up under their afflictions and may they strive to meet their loved ones in that better land where death and parting is known no more.

L. W.

ASSOCIATIONAL.

The Silver Creek Association will convene at Philadelphia church, six miles South of Lenoir, Caldwell Co., N. C., on Friday before the 2nd Sunday in Sept.

The Elk River Primitive Baptist Association will convene with the Friendship church, Roane Co. W. Va., Sept. 14, 15, and 16th, 1888.

HENDERSON GROSS, c'lk.

The next session of the Mayo Baptist Association will be held with the Church at Axton Depot, on the Danville and New River Railroad, in Henry Co., Va. Commencing on Saturday be-

fore 1st Sunday in Sep. Visiting brethren are cordially invited to attend who will find good homes with friends near the church.

F. J. STONE.

The 6th annual session of the New Hope Association of Primitive Baptists convenes with the church at Antioch, Logan Co., Arkansas, on Saturday before the 4th Sunday in September, 1888. Brethren from the East or elsewhere are cordially invited to attend, especially ministers. If any should feel impressed to come this way, they must get off at Clarksville, on the Little Rock and Fort Smith R. R. Notify me or Eld. L. F. Griffin before hand, and we will be prepared to convey you to the Association.

P. H. JAMES.

Clarksville, Ark.

Point Remove Association, of Primitive Baptists, convenes with the church at Point Remove, Pope Co., Arkansas on Friday before the 3rd Sunday in September 1888. Ministers especially from the East or elsewhere are cordially invited to attend. If any should come they must stop at Morrilton, Arkansas on Little Rock and Fort Smith R. R. Notify brother Anderson Gordon, and he will meet you and convey you to the Association.

Brother Gordon's P. O. is Lewisburg, Arkansas. I will also state that our Association (New Hope) is in the North Western portion of the state. I locate it because I learn there is another of the same name in the central portion of this state.

Brother Gold, could not you, Elder Lester and Elder Greenwood come to see us? Could not some of our Georgia ministers come out this way? We are few in number, but have had several accessions this year to the church of which I am a member, and some growth in other churches. It cheers our poor souls to see them come and hear them tell the wonderful working of God's Holy Spirit with them, not what they have accomplished by their efforts. "This is the Lord's

doings and it is marvelous in our eyes." What can we render unto the Lord for his manifold blessings? But I am reminded that I am so prone to forget His mercies. All praise and adoration is due unto His great and good name, "for His mercy endureth forever." May the Lord bless His Zion every where is the prayer of one of the least,

P. H. JAMES.

CHANGE OF ADDRESS.

Elder John W. Gardner's post office is changed from Saulston N. C. to Goldsboro N. C.

Brother P. H. Wilson's post office is changed from Kaleigh N. C. to Apex, Wake Co., N. C.

He desires preachers to visit them at Oak Grove.

Visitors coming to the Country Line Association by rail will be met at Durham and conveyed to and from Association on Friday. A general invitation is extended.

So many preachers are having lists of appointments that we cannot publish them in more than one issue: but that is enough. Keep your back numbers and refer to them to see when the appointments are to be filled.

For one insertion as much assures you they will be filled, as several would.

ISAAC JONES,

Camrocher	1st Sun. and Sat. before in Sept.	Emmanuel Co. Sat.
Arbuckle	Monday	Emmanuel Co. Sat.
Emmet Hill	Tuesday	Emmanuel Co. Sat.
New Hope	Wednesday	Emmanuel Co. Sat.
Mt. Zion	Thursday	Emmanuel Co. Sat.
Thos. Kersey	Friday	Emmanuel Co. Sat.
Belmont	1st Sun. in Sept.	Emmanuel Co. Sat.
Limestone	2nd Sun. in Sept.	Emmanuel Co. Sat.
Union	Monday	Emmanuel Co. Sat.
Travel	Tuesday	Emmanuel Co. Sat.
Myrtle Spring	Wednesday	Emmanuel Co. Sat.
Mt. Olive	Thursday	Emmanuel Co. Sat.
Pleasant Plains	Friday	Emmanuel Co. Sat.
Mt. Carmel	Saturday and 3rd Sun.	Emmanuel Co. Sat.
Rush	1st Sun. in Sept.	Emmanuel Co. Sat.
Mt. Spring	2nd Sun. in Sept.	Emmanuel Co. Sat.
Camp Creek	3rd Sun. in Sept.	Emmanuel Co. Sat.
Thence to the Ebenezer Association.		
Nansaria	Emmanuel Co. Monday	Emmanuel Co. Monday
Conning	Emmanuel Co. Tuesday	Emmanuel Co. Tuesday
Kights	Emmanuel Co. Wednesday	Emmanuel Co. Wednesday
Nash	Emmanuel Co. Thursday	Emmanuel Co. Thursday
New Hope	Emmanuel Co. Friday	Emmanuel Co. Friday
Reby Creek	Emmanuel Co. Saturday	Emmanuel Co. Saturday

Sunlight	Tatnall Co. Monday	Tatnall Co. Monday
Cedar Creek	Tatnall Co. Tuesday	Tatnall Co. Tuesday
An cross's Meeting House	Tatnall Co. Wednesday	Tatnall Co. Wednesday
It	Bulloch Co. Thursday	Bulloch Co. Thursday
Thence to Upper Camrocher Association.		
Long Creek	Emmanuel Co. Monday	Emmanuel Co. Monday
Hebron	Emmanuel Co. Tuesday	Emmanuel Co. Tuesday
Newels Creek	Bulloch Co. Wednesday	Bulloch Co. Wednesday
Upper Mill Creek	Bulloch Co. Thursday	Bulloch Co. Thursday
Thence to the Lower Camrocher Association.		
He will need conveyance. H. TEMPLE.		

JOHN W. GARDNER.

Aurys Creek	Aug. 8
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ELI KANE.

Saints Delight	Aug. 20
Abbotts Creek	21
Walnut Grove	22
Sandy Creek	23
Best	24
Bear Creek Church	25, 26, 27
Mt. Tabor	28
Suggs Creek	29
Pleasant Hill	30
Old Union	31
Toms Creek	Sept. 1*
Flat Creek	2

Will brother S. C. Little arrange some ten days in the bounds of Bear Creek Association.

G. BRIANT.

South West	1st Sun. in Aug.
Bay	Monday
Stump Sound	Tuesday
Yopps	Wednesday
Wards Will	Thursday
North East	Friday
White Oak	Saturday
Had Not Creek	Sunday
New Port	Monday
Brother Morton's	Tuesday
Live Oak North River	Thursday
North River Church	Friday
Straits	Saturday
Davis Shore	Sunday
Huntley Quarter	Monday
Cedar Island	Tuesday
Goose Creek Island	Thursday
Beulah	Friday
Rose Bay	Saturday
North Lake	Sunday
Moratico	Tuesday
Jamesville	Wednesday
Smithwicks Creek	Thursday
Briery Swamp	Friday
Great Swamp	Saturday
Tysons	1st Sun. in Sept.
Meadow	Monday
Mewhorns	Tuesday

He will need conveyance.

WIN. A. ROSS.

Old Town Creek	2nd Sat. and Sun. in Aug.
Pleasant Hill	Monday
Upper Town Creek	Tuesday
Toisnot	Wednesday
Wilson	Thursday
Goldsboro	Thursday night
Durham	Friday night
He will need conveyance.	

J. E. ADAMS.

Goldskero..... Friday before 2nd Sun. in Aug.
Big Meadow..... Wednesday after 3rd Sun. in Aug.
Mr. Nathaniel Norwoods..... Thursday
Thence to Abbott's Creek Association.
He will need conveyance.

JESSE BROWN.

Brother J. K. Scott..... Monday night Aug. 13
White Oak Meeting House..... 14
Hadnots Creek..... 15
North East..... 16
Wards Will..... 17
Yopps..... 18
Stump Sound..... 19
Bay M. H..... 20
South West..... 21
Maple Hill..... 22
Cypress Creek..... 23
New Meeting House..... 24
Muddy Creek..... 25 & 26
Sand Hill..... 27
He will need conveyance.

A. J. TAYLOR and G. L. CHANEY.

Cross Roads Wilkes Co. N. C..... Aug. 14
Mulberry..... 15
Meadow Fork, Allegany Co..... 16
Cranberry..... 17
Union..... 18
Elk Creek..... 19
Piney Creek..... 20
South Fork..... 21
Senter, Ashe Co..... 22
Friendship..... 23
Beaver Creek..... 24
Brother J. B. Millers..... 25
Brother Jas. Phillips..... 26
Travel across Blue Ridge..... 27
Hollow Springs..... 28

D. N. GORE.

Oak Grove..... Friday Aug. 3
Raleigh..... 1st Sat. & Sun. in Aug.
Durham..... Monday night Aug. 6
Eno..... 7
Dutchville..... 8
Cedar Grove..... 9
Neuse..... 10
Middle Creek..... 2nd Sat. & Sun.
Clement..... 13
Juniper..... 14
Hannah's Creek..... 15
New Hope..... 16
Bethsada..... 17
Hickory Grove..... 18
Union..... 19
Bethany..... 20
Cross Roads..... 21
Chapel..... 22
Goldsboro..... At night 22
Nahunta..... 23
Mewborns..... 24
Lagrange..... 25
Friendship..... 26
Dudley..... 27
Wilmington..... 28
Armour..... 29

Beaverdam..... 30
Mill Branch..... 1st Sun. in Sept.
Pieraway..... 2
Bethel..... 3 and 4
Pleasant Hill..... 6
Pedee..... 2nd Sun.
Conway..... 2nd Sun. night
Simpsons Creek..... 10
Sharon..... 11
He will need conveyance.

CHURCH HISTORY DEBT OF \$2,000

Contributions during the month of June, 1888
for the relief of Brother S. HAZEL.

Ark.—I D Barnes & Mrs J H Purday 1
Ark.—Wm Pace 4
Ontario, Can.—S Mc Donald 1
Col.—Lester S Bloomfield 2
Del.—Mrs S H Bishop 50 cents.
Ga.—S H Stan & Mrs W G Simpson & Mrs Nancy Hitch-
cock & Chas Ivey & J T Copeland & Henry Mar 6 & W W
Williams 50 cents.
Ill.—Philomena Stout 5 Sarah Clark & Samuel H Cooper & 250
Mrs J I Fitzgerald 3
Iowa—W B Lilly 2
Ky.—Wm Young & James Crow 100 cents Eld Edie Kel-
ly 50 cents.
La.—B Thigpen & 50
Maine—Rhoda Butler & Edm Wm Quist 1.
Md.—Mrs M E Parsons 5.
Miss.—W Thomas 2 25
Mo.—Thos W Records 1
Montana Ter.—Kate E. Mills 2
Texas —R I Shaddock & Wm Kemp & F G Cul-
pepper & Elder Wm Lagow & D E Shanks 1
N. C.—Dlder J M Harris & Wm Daughtridge & 10
S W Outerbridge & Wm Jenkins & H D Jenkins
& Jos H Ward 50 cents Mrs M E James & W B
Wright & C W Hubbard & John C Walker & Jos
T Mc Kinney & John W Harris & Eld D A Mew-
born & 50 Eld I J Taylor & Mrs Howard & Eld J
S Dameron 50 cents Mrs W T Crawford & 50 Mrs
C H E Moore & cents Wm Abrams 25 cents Cal-
vin Gardner & Bennett Fields 2
New Jersey.—E Henderson & Mrs M R Lawshe 2
N. Y.—C M Herrick & Mrs Henry J Dutcher &
Mrs Drucilla Wheeler 2
Ohio.—Mattie S Derr & G W Tukerson 2
Pa.—Mary A Lefferts 1
Va.—W H Dawson & W H Giles & Ben Butcher
& Wm Dalton 1

NOTICE.

We the Country Line Association
forbid every species of traffic and all
other disorder within legal bounds of
our Association during the entire meet-
ing and offenders may expect to be pro-
secuted to the extent of the law of
North Carolina.

GILLIAM'S ACADEMY For BOTH SEXES

The 12th Session will open Oct. 30th, and continue twenty weeks.

TUITION:

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

BOARD:

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

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

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy has been furnished with fold-inkdesks and additional wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

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

The principal is persuaded that, as an Academic school, patrons will regard the opportunities offered as second to none.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

HYMN AND TUNE BOOK. This book has been carefully compiled by Elders Silas H. Durand and P. G. Lester. No hymns unsond in sentiment have been admitted, and great care has been taken in the selection of sound cheering, devotional tunes. The book contains 272 pages of print in all, printed on heavy No. 1 book, well bound in full cloth. Two kinds are printed, round notes and shaped notes. Be careful to name which kind is wanted.

Price post-paid, cloth, \$1.25; morocco, \$2.50; per dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey morocco, price \$2.50. To any one sending us an order for a dozen, common binding, with the money (\$12.00) we will send an extra copy.

Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders. P. D. G.

HOPEWELL FEMALE SEMINARY

Twenty third scholastic year commences Wednesday, Oct. 3rd, 1888. Special advantages offered for delicate and backward girls. Send for circular.

Address: Misses Boggs, Principals.
Hopewell, Mercer Co., N. J.
Aug. 1 to Oct. 1.

DO YOU DESIRE A SITUATION AS TEACHER?

THE WARREN SOUTHERN TEACHERS' AGENCY makes a specialty of supplying schools and families with Teachers, free of charge, and of securing situations for Teachers at moderate cost. School property sold or rented. Send for blanks, &c.

Letters requiring answers should enclose necessary postage. Address

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

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKERS, N. C.

The twentieth Session of this School will open the Lord willing, on the third Monday in July, (16th) 1888. Board can be obtained from eight to ten dollars per month. Tuition from ten to twenty dollars to be paid in advance.

No deduction to be made except in cases of protracted sickness. My Daughter Cornelia will assist me.

For further information enquire of
A. J. MOORE, PRIN.

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it costs you not a cent to realize the merits of the treatment for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs burst, etc. Remember.

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days effects a permanent cure.

Send for circular containing questions, testimonials, etc.

DR. H. H. GREEN & SONS
Principal office, 30½ Marietta St., Atlanta, Ga.
Branch office for Eastern States 251 Canal St., N. Y.

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

TRAINS GOING SOUTH.

Date	No. 27, Daily.	No. 27, Fast Mail, Daily.	No. 15, Sunday.
Leave Weldon	2:25 p. m.	5:41 p. m.	9:00 a. m.
Arrive Rocky	3:17 "	7:15 "	"
Arrive Tarboro	4:50 p. m.		
Leave Tarboro	10:50 a. m.		
Arrive Wilson	1:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.		
Arrive Selma	5:09 "		
Arrive Fayetteville	7:45 "		
Leave Goldsboro	4:45 p. m.	7:00 a. m.	3:40 p. m.
Leave Warsaw	5:50 "	8:40 "	9:35 "
Leave Magnolia	6:05 "	8:40 "	9:35 "
Arrive Wilmington	7:40 "	9:55 a. m.	11:15 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wil'm'gton	12:05 a. m.	9:00 "	1:40 p. m.
Leave Magnolia	1:41 a. m.	10:15 "	5:25 "
Arrive Warsaw	2:15 "	10:50 "	5:50 "
Arrive Goldsboro	2:21 "	11:50 "	6:52 "
Leave Fayetteville		4:30 a. m.	
Arrive Selma		5:10 "	
Arrive Wilson		11:30 "	
Leave Wilson	3:52 a. m.	12:52 p. m.	7:55 p. m.
Arrive Rocky Mt.		1:15 "	8:21 "
Arrive Tarboro		4:50 p. m.	
Leave Tarboro		10:50 a. m.	
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:15 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax, Scotland Neck at 3:00 p. m. Returning, for Scotland Neck at 9:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:35 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 6:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 5:00 p. m. Returning leaves Clinton at 8:45 a. m., connecting at Warsaw with Nos. 15 and 66.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Hay Line.

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

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

J. R. KENLY. **JNO. F. DIVINE.**
Supt. Trains, Gen'l Supt.
T. M. EMERSON General Passenger Agent

HOPEWELL FEMALE SEMINARY.
HOPEWELL, MERCER CO., N. J.
The twenty-second scholastic year will commence Wednesday, September 28th, 1837.
For particulars apply to
MISSES BOGGS, Principals.

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 60 cts.
Per dozen, by mail, \$6.00.
Morocco binding, plain edge, single copy, by mail, 75 cts.
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 discount rates.

Books sent to any part of the United States or Territories, postage prepaid.

In all cases, at these prices cash must accompany the order.

Send money in Registered Letter, or Money Orders, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

Please do not send any postage stamps.

R. & D. R. R.

Between Goldsboro and Greensboro.

To take effect at 5:30 A. M., Sunday,
July 24th, 1837

SOUTH BOUND.			NORTH BOUND.		
52 ex.	50	Passenger	51	53 ex.	
Sun.	Daily.	Trains	Daily	Sun.	
p. m.	p. m.	Lv.	Ar.	p. m.	a. m.
8 10	3 30	Goldsboro	4 30	11 20	
9 10	3 59	Princeton	3 59	10 27	
9 39	4 15	Pine Level	3 43	9 57	
9 53	4 23	Selma	3 30	9 40	
10 20	4 37	Wilson's Mill's	3 16	9 12	
10 55	4 57	Clayton	2 56	8 40	
11 30	5 12	Auburn	2 40	8 00	
11 45	5 20	Gardner	2 30	7 53	
12 15	5 30	Raleigh	2 15	7 39	
1 31	5 55	Cary	1 51	7 53	
1 45	6 07	Morrisville	1 41	5 34	
2 13	6 27	Brasfield	1 21	5 00	
2 37	6 41	Durham	1 07	4 55	
3 09	7 05	University	12 21	3 09	
3 52	7 20	Hillsboro	12 07	2 34	
3 47	7 30	Eno	11 56	2 18	
4 09	7 43	Bingham School	11 43	1 55	
4 14	7 46	Mebane's	11 40	1 55	
4 40	8 02	Haw River	11 23	1 20	
4 59	8 10	Graham	11 15	1 01	
5 00	8 15	Burlington	11 10	1 00	
6 15	8 52	Gibsonville	10 39	12 05	
6 55	9 10	McLean's	10 15	11 71	
7 40	9 30	Greensboro	9 50	5 0	

THE CHURCH HISTORY.

BY ELDERS C. B. AND S. HASSELL.

This Work is Now Ready For Sale.

It contains 1034 pages, with a full table of contents in the first part, and a very full alphabetical index in the last part, making it most convenient for reference, and it is well worth twice the price asked for it. Every Old School or Primitive Baptist, and every honest inquirer after truth in the United States ought to own and read the work.

PRICES PER SINGLE COPY:

Plain Cloth Binding,	\$2 00
Leather,	2 50
Imitation Morocco,	4 00
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PRICES PER HALF DOZEN COPIES:

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6 Leather,	13 50
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G. BEEBE'S SONS,

MIDDLETOWN, Orange county, N. Y.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

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WILSON, N. C.:
Zion's LANDMARK PRINT

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*The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

COMMUNICATED.

MR. GOLD, DEAR FRIEND:—I have thought a great many times I would write what I hope the Lord has done for my soul. Sometimes I feel that it is so little I am afraid it will not do, and then I think there has been a change in me in some way. I will tell some of my troubles, and I want you to tell me whether you think it is of the Lord or not.

The first time I took any notice of preaching was under Mr. Bodenhamer's preaching. I thought I never heard such preaching. His text was; The law was given by Moses, but grace and truth came by Jesus Christ. It seemed to me he preached to me and nobody else. It affected me so I could not help from crying to save my life. I tried to hide my tears but I could not. I thought he told me that I was a sinner. I felt that I was one, and tried to pray, but it appeared like it was a sin for me to pray.

Sometime after that Mr. Oakley staid all night with us, and he asked me some questions about my condition. It was strange how he knew anything about my trouble, but I thought if I was as good as he was I would never see any more trouble. Sometimes I would be in so much trouble I could not sleep at night. I would study about my condition, and think there is nobody like me. Sometimes my trouble would wear off for awhile, but I could not enjoy myself with other young people. Sometimes I would rather be by myself than to be in company.

I went on in this way for several years, thinking the Old School Baptists could

tell my feelings better than any body else. I thought they could tell my feelings up to the time they were delivered and then they would leave me, and I was afraid I never would get there. In the summer of '83 I was in so much trouble I could not work to do any good.

I thought I would attend a protracted meeting and see if that would do any good, but all their talking and praying did not do me any good. I felt that there was nothing that I could do. Sometimes I would wish I had never been born. I could not enjoy anything. Sometimes I could not read the bible without shedding tears. It seemed there was a chance for others but none for me. I never told any body about my trouble for a long time. I was in company with Mr. Jones coming from an association one time, and told him more than I ever did before, and after that I wished I had not told him any thing, for I thought I had made him believe that the Lord was dealing with me when he was not. O such a miserable being as I was. I did love to read the LANDMARK, but it seemed like I was different from any one else. I tried to pray one night that if I was one of the Lord's that he would show me in a dream, and I dreamed that I was on a log house, and it caught on fire and it fell in a pit, and I thought there were some men standing at one side, and they took me by the hand and helped me out, and there was no scorch or burn on me. I woke up and could not help from thinking about my dream. A few nights after that I dreamed that I was at meeting and Mr Jones was preaching, and I never heard such preaching in my

life, and when I woke up I was speaking these words, O that men would praise the Lord for his goodness and for his wonderful works to the children of men. I did not know that I ever had seen that verse in the bible, I went to looking for it and found it. I felt better. I felt the Lord had answered my prayer. My burden left me, but I did not know whether to claim it or not, but I believe that there had been a change some way. I felt like I loved every body.

I cannot help but love the Old Baptists better than any other denomination, but I never get to hear them often. I read the LANDMARK, and enjoy that.

I often think of Mr. Isaac Jones and Mr. Oakley, I wish I could hear their preach again. I have told some of my troubles. I want you to pray for me. A friend.

AMANDA S. EDWARDS.

Remarks.

A good experience this is that the Lord has wrought in our friend, if I know what the dealings of the Lord with his people are.

There is no better evidence of a work of grace than is found in ones hearing the gospel preached in power, and in the Holy Ghost, and in much assurance. This always causes one to see himself a sinner; and feel his own vileness, which leads such to prayer, repentance and hope, or to the godly exercises of soul that accompany salvation.

Then the love of brethren is good evidence of the Lord's gracious dealings with his people. The fear of the Lord, wherein he appears glorious, gracious and merciful to poor sinners, is conclusive evidence of salvation. Christ crucified and risen is the glory of believers. My friend has so much to thank God for and take courage. May she be enabled to follow Jesus in baptism, and thus confess his name and rejoice with me little flock whom Jesus feeds.

P. D. G.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN AND CHRISTIAN FRIENDS:—I have claimed a hope in Christ nearly sixty years. I from a child loved to hear christians talk about religion.

I lived my single life a poor blind sinner. Soon after I married I saw myself a justly condemned sinner. I was weeping day and night and could not sleep nor eat. My husband was convicted. He was praying and seeking. He professed religion and joined the church, and left me without a hope. Oh I felt that I was left behind almost heart-broken.

Soon after that I went to see my brother-in-law baptized. I was a poor distressed sinner begging for mercy. I felt that my prayer was nothing. I was so wretched and undone. Myself and husband went to the Ebenezer church, and brother William Brown preached. His text was, The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted. He asked if there was any person that wished to be prayed for to come up to the pulpit. I started but fell on my way helpless. It seemed there I got relief until I got home. I then became distressed for fear I was deceived. I went off again to pray the Lord to show me my condition. These words came to me, Do not be discouraged for Jesus is your friend. I could not take it for religion. I then went to the spring praying, and it seemed that a flow of love to God burst in my breast. I felt that I never should see any more trouble, but I had doubts soon and fears. I would go to the church and think I wanted to be with them, but I felt so unworthy for six or seven months.

I never shall forget the day I joined the church. Cousin John Yarborough sang, "How happy are they who their Savior obey," I went up but could not express my feelings, my heart was so full. I told part of my experience and was received at Ebenezer church, Person N. C., with my husband Samuel Satterfield.

Myself and he remained until his death. Since his death I moved my membership to Stories Creek with my children. He has left me here a poor afflicted sufferer. I believe he is now in heaven. I have been on my bed going on three years. What I have suffered tongue cannot express, but Jesus has been a precious Savior in all my afflictions and bereavements. He has come to my relief. I believe salvation is of the Lord, and he will save his people. I have many doubts, but the good Lord shows his smiling face and all his right.

Brethren and christian friends pray for me. May God bless and save you all is my prayer forever.

JOANNA SATTERFIELD.

EXPERIENCE.

BROTHER GOLD:—I believe I have an impression to write my experience, if I have one. Sometimes I am afraid it may all be imagination with me, I am yet in the gall of bitterness. Though I can say in the language of Ruth, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God."

I am so sinful it may be wrong for me to write these words. So what am I to do? I have had this desire to write for several years, so now if the Lord is with me I will try to do so. If I am one of his chosen ones I know he will never leave me. I do not doubt Him, nor His promises, but myself. I am so prone to do wrong, feel so unworthy to receive such merciful blessings as He is daily bestowing upon me, how can it be that my name is written in the Lamb's book of life? Surely nothing but the mercy of God, and the blood of the precious Savior could save such a sinner as I am.

When a little girl I believed the Primitive Baptist to be the true church. My parents believed so too. They were not members. I would go to meeting to hear the gospel preached in its purity, but could not understand as I hope I

do now, yet I could not help from crying. I felt so guilty, but I tried very hard to keep any one from knowing it.

As I grew older I grew harder, and enjoyed gay company, and dancing as much as any one, for a season. After I was married my thoughts were turned on my sinful condition. What a helpless being I was. I went to hear the truth preached every time I well could but did not get much consolation, for I felt more condemned every time, yet I would go back, for a lost sheep will keep bleating around the fold. The Baptists looked lovely to me. I did wish I was one, but I never dared to talk with them. It took me all the time to keep them from knowing I felt concerned. After awhile my dear mother went to the church. I was very glad indeed for her to go, but I knew myself to be so sinful I could not bear to see her baptized, though I wanted to do so. In vain I tried to frame an excuse for not going. I wanted a cloak for my sin. But before the day for her to be baptized my husband had a large boil on his back, so I had an excuse. Then I was so unhappy. I felt like I was lost and ruined. I then read the bible more but could get no relief. One night I retired feeling miserable on account of sin. I could not rest. I heard something so powerful and solemn, as the rush of mighty waters. I did not understand what it was for several minutes. Then I felt these words with power, "It is the voice of God." I could not see why such a sinner as I knew myself to be, could be allowed to hear His voice. I did not feel any better but more condemned, still I felt that I must search the scriptures. "For in them ye think ye have eternal life, and they are they which testify of me." Soon after this one night I read some as usual, then went to bed, but I do not think I slept. I was so miserable. I thought I was without God and without hope in the world, and death and everlasting punishment was my doom. I knew it was just. I could not murder, for who can lay anything to God's charge? Oh I felt to be a woman who

needed a whole Savior, a Savior whose power is not limited, a Savior who had saved his people in the eternal mind of God before the world was. I knew if I could but touch the hem of His garment it would be enough, but of myself I could do nothing, without He saved me I should perish; not even a good thought, not one good act could I offer to God. I knew the flames of everlasting punishment must consume me if He did not extend His mercy.

I was entirely cut off from human aid, higher grew the flames and more awful my condition, for it seems to me I was almost surrounded by the flames of Satan's rage. My desire then was Jesus, just to touch the hem of His garment but could not reach high enough for that. So on my knees I must try to pray. My prayer was, Lord be merciful to me, I believe my whole mind, heart, and soul went to God in the prayer, for just as my soul uttered the words Jesus appeared to me. He was between me and the fiery darts of Satan. I was on his right side. In a still small voice, but distinct and sweet He spoke these words of Life to me, "Your faith has saved you." Instantly every care and trouble was gone. He was altogether lovely, so pure and holy. He had heard my prayer. He had caused me to touch His garment, it had the desired effect, is it not a happy thought to look and believe on Jesus?

Tongue can never express the sweet comfort and peace,

Of a soul in its earliest love.

For awhile all was joy. Then I wanted to go to the church to be baptized, still I had, as I have yet, doubts and fears, afraid to go and afraid to stay away. I would think, can it be possible I am saved. I know there is nothing impossible with God. Will they receive me, for with the dear old Baptists is where I did and do want to be. Now I could get sweet comfort from reading the scriptures, for I hoped the promises were to me. My hope was too sacred to tell to any but old Baptists. I felt too unworthy and weak to go to them. So I would remain where I was. But my troubles began to be many on account of my disobedience. I thought

it my duty to be baptized, but kept waiting, until I became so wretched I was afraid God would visit me with some heavy judgment before another opportunity. So I promised, if I live until next 4th Saturday I will go.

I can but perish if I go, I am resolved to try,

For if I stay away I know, I must forever die.

The church received me. Brother Jesse Baker baptized me. I told them I wanted to go then to the water. I could not wait, till 3 o'clock. I was afraid to wait but did not tell them so. I may be deceiving the church, but I am glad I followed the dear Savior into the liquid grave. If I am deceived, my prayer is yet the same, Lord be merciful to me a sinner, for I have no goodness to plead yet. I have less confidence in the flesh, "For all flesh is as grass." I feel less than the least, if one at all.

Sometimes my fears are almost overwhelming, but I am not left without a sweet hope, for I know I am changed, if not from nature to grace, there is a change some way.

Not long ago I heard a dear and gifted brother preach the truth as it is in Jesus, it was manna to my hungry soul, but I was afraid I did not belong to the ransomed throng. When he spoke to me, I felt so little I could only give him my hand, could not converse with him any, the next day I told him I felt something like the poor publican, I could not so much as raise my eyes. His answer was very comforting to me: he said, I felt so too this morning I could hardly hold up my head. If such able ministers feel so, how can I escape. So I want to be thankful for every thing just as it is, for "without controversy great is the mystery of godliness."

I united with the church Saturday before the 4th Sunday in August 1878. Please pray for me when God so directs your mind. Yours in hope,

DIPPIE LANG.

Farmville, N. C.

Remarks.

What a rich and precious experience of grace this dear, humble child of God has I feel.

P. D. G.

ASSOCIATIONAL.

We the presbytery viz, Elders Warren Graves, Ellis Faucette and W. E. Slade met with the church at Durham, and messengers from sister churches who wished to be constituted into an Associational Capacity, and after prayer by Bro. W. E. Slade, conference convened.

Five churches were represented by messengers, viz: Durham church by Bro. Robert Justice and Bro. O. B. Amey, White Lend church by Andrew Leath and Bro. Alex. Fuller, White Oak church by Bro. Squire Smith; New Center by Bro Warren Graves; Mill Grove by Bro. Columbus Holman.

The letters of the above churches were received upon being found orthodox and in order. Mill Grove was not received, as she was not in order.

The Association resolved to adopt the following plan or constitution for the future government of the Association.

PREAMBLE.—From a long series of experiences we, the churches of Jesus Christ, being regularly baptized upon a profession of our faith in Christ, are convinced of the necessity of a union of churches in order to perpetuate harmony and communion among us, and to preserve a correspondence with each other in our union. — We therefore propose to maintain and keep the orders and rules of our Association according to the following plan, or government. (See Church History, pages 708 and 709, articles 1—15) which we adopted and hold as our sacred rule and government.

They agreed to hold their first Association with the church at Durham, in Durham Co. N. C., commencing on Saturday before the 1st Sunday in October, A. D. 1889, and that Bro W. E. Slade preach the introductory sermon. After which we pronounced them an organized body in an Associational capacity. This day and date above written.

WARREN GRAVES, Mod.

W. E. SLADE, Cl'k.

O. B. AMEY, Ass't. Cl'k.

"The eyes of the Lord are in every place, beholding the evil and the good."

ROUGH PREACHING.

We have often heard the remark that the Primitive Baptists preachers are too rough on other denominations. That is a common or almost universal objection to Old Baptists, especially by other denominations; and we sometimes hear it from our own ranks, and knowing it to be the case, it has raised in my mind an earnest enquiry of this kind, how far ought we to go in that direction? Should we come out in plain terms, or should we expose errors in a round about way? Ought we to be open, honest and bold, or ought we to be hidden and afraid to speak our sentiments? Doubtless this question is fully answered in the Holy Scriptures, for they thoroughly furnish the man of God unto all good works. So to that Holy Book let us go, and humbly submit to its teachings. The first scripture I will notice is 2nd, Tim. 2: 24. "And the servant of the Lord must not strive, but must be gentle unto all men, apt to teach, patient in meekness instructing those that oppose themselves etc. To strive means to struggle in opposition; therefore the servant of the Lord should not strive in opposition. In opposition to what shall he not strive or labour hard? In opposition to sin? Christ did, for in his resisting sin he resisted even unto blood. In other words he shed his blood in the deadly struggle against sin.

We are told that Paul disputed daily in the school of one Tyrannus. I suppose he labored hard to prove both by scripture, reason and argumentation that his doctrine was right, and theirs wrong, and that he was a worshipper of the true God, while their worship was false. He reasoned also before Felix on faith, righteousness, and a judgment. The word may be used in a bad sense, or in a good sense, or we may strive in a bad spirit, or in a good spirit. Paul and Barnabas on one occasion contended, and the contention became sharp as to whether it was proper to take Mark with them on their preaching tour, and as they could not agree they parted asunder, one going one way, the other another. They simply differed on this

one point, not a point of doctrine so as to cause a division in the church. They could not avoid this contention because each thought he was right, so they must talk the matter over in order to ascertain who was right and who was wrong. Paul could not conscientiously yield his honest convictions, simply because Barnabas thought differently, and remain faithful; neither could Barnabas; but certainly there ought to be much caution in contending against a brother's opinions, lest we use bone-breaking expressions, and we be found striving for the mastery instead of striving for the Master.

Paul once withstood Peter to the face, and he never blamed himself for it either, because, said he, Peter was to be blamed: Gal. 2: 11. The scriptures require of preachers to be gentle unto all men, therefore when Paul disputed in the school of Tyrannus he must have done it in a gentle and meek spirit, else Tyrannus would not allow him such privilege, but certainly he did not yield a single gospel point, neither did he act the coward, for although he showed the meekness of an ox, he also showed the boldness of a lion; not that he was like an ox in one debate, and like a lion in another, but he was humble and bold in every speech, and he was like a man also. In 1st, Tim 3: 3 Paul instructs Timothy to guard against ordaining men to the ministry who are strikers and brawlers. A striker, as it reads in the margin is one who is ready to quarrel or offer wrong. We may be ready to strike with the fist or with words, and a striker in the sense of the text be one who is quick to resent a small wrong, especially to resent it in a carnal or fleshly spirit. When the Saviour was reviled he reviled not again. A brawler is a quarreler, especially an angry quarreler. Well I guess every one is angry when he quarrels. Any one who exposes and opposes error in a brawling or quarrelsome spirit will not fail to displease God, injure the cause, and also himself. Now while this is true, still it is true also that a faithful minister will as pointedly as he can declare all the counsel of God as the scrip-

tures abundantly show. In Matt. 3: 7, we are told that John, the Baptist, when he saw many of the Pharisees and Sadducees come to his baptism, said, "O generation of vipers, who hath warned you to flee from the wrath to come." A viper is a poisonous serpent, and Pharisees and Sadducees, if united with believers in Christ in a church capacity, would be as the bite of a serpent to our natural bodies; therefore we ought to be as watchful, or do the best we can to keep out heretics as to take in believers. Pharisees were conditionalists, and in that respect all who believe in salvation to be obtained on conditions performed by the creature are Pharisees, still they are not called Pharisees, but Arminians, from James Arminius, a noted conditionalist of the sixteenth century.

The Sadducees disputed the resurrection of the bodies of saints and sinners, and that there are neither angels or spirits. What poisonous doctrine that would be to the church, splitting and rending it asunder. But John did not make it the one theme of his preaching to call them vipers, that of course was true and right in its place, but there are other things especially true. We could not fatten sheep by chunking wolves, neither would the sheep be safe if we did not point out or keep off the wolves. John was not too rough, neither was he too soft. Either would have been extreme, and extremes are dangerous and should be avoided. Suppose John had spoken to them in an angry or sarcastic voice with an angry countenance? They could justly have said to John's brethren your preacher was mad to day; he ought to be a better man than that; or if John had said to those Pharisees and Sadducees, I know you are all honest and your intentions are good, and I am sorry for you, would he not have been unsound and too soft? It is not right to rail against devils, neither is it right to pity them, lest we try to show ourselves more pitiful than God is. It is true all mankind belong to one common brotherhood, as natural men and women, and should be treated as such in that sense.

hence the expression in the scripture, 'peace and good will to men;' but as religionists, others are not to be countenanced at all, for they are called wolves dogs, greedy dogs, tares, children of the devil; and we had about as well brother the devil as to brother his children; and to bow down to their gods, or their sinner-saving machines or institutions, as they claim them to be, is nothing short of spiritual adultery and the worst kind. Of course it is quite a punishment to me to see a brother or sister paternizing the abominations of Arminianism, prominently among which are the Sunday Schools. Should we do as John did when modern religionists offered to be one with us in religious union or compact? We would treat them as we would vipers. The 23rd, chapter of Matthew is exactly in point on this subject. Christ begins by warning both his disciples and the multitude against their religious enemies, to-wit; the Scribes and Pharisees. Should we not also in as plain language as he used warn the non-professing world, and the saints against what we know to be false religion? How can we declare all the counsel of God if we don't do it? It is not only right but a daily binding on every gospel minister. In that same chapter he says, "Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. I suppose what is meant by their devouring widow's houses is that they begged or otherwise obtained from poor people, widows, &c., their hard earned living, and used it themselves for their own support, while proselyting or converting. Of course they required no change of heart, but only a desire to flee from the wrath to come. Their zeal was commendable, had it been in a right direction. Modern religionists would do the same now perhaps, and Arminianize the heathen, and our own people. Well ought not such to be exposed, both publicly and privately? Should we not, if we have any love for God and man, warn the people against these purse-plunderers? Greedy dogs

Isaiah calls them. Their great love for God and the souls of men, and their prayers for the salvation of the heathen is mere pretense and hypocrisy; so says the Savior, Matt. 23: 14.

Another charge against them, and to their own faces in the presence of the multitude and the disciples, was that they shut up the kingdom of heaven against men; they neither went in themselves, nor suffered them that were entering to go in. The kingdom of heaven in this place seems to mean, not only the following of Christ by openly confessing him, but the privileges and comforts that accrue to one in so following him. By teaching it was necessary to be circumcised and to keep the law etc., in order that, or as a means of salvation, they bewitched many as Paul said the Galatians had been, or rather were, and thus keep even some who were born again in bondage so far as their understanding was concerned. Another way they were kept from professing Christ was by being so popular themselves, whereas the religion of Christ was so unpopular that his own children would not confess him lest they be put out of the Synagogues. He would gather Jerusalem's children as a hen doth her brood under her wings, but they, that is Jerusalem, would not; they were afraid of popular opinion. Like the nine lepers seemed to be whom he cleansed of their leprosy; but only one with a loud voice, or in a public way, gave glory to God. I guess the others were afraid they would be called hardshells, and, for aught I know, tried to conceal their cowardice by saying, "I am afraid I am not worthy." These Pharisees said if they had lived in the days of the prophets they would not have helped to kill them, but even then they were hating the doctrine of the prophets as set forth by Christ, and in their hearts murdering him, even so now, Arminians are torturing the doctrine of the apostles, and putting it to an open shame as their persecutors did then, and in their hearts hating Primitive Baptists. This may seem to be very strong language, but I could put it stronger, and would not be unscriptu-

ral.

I know they are ignorant of the fact that we are right but they are willingly ignorant. Just as mankind at first were not willing to retain the natural privilege of God, for they had a natural knowledge of him, but they willfully turned from him, Rom. 1st. Hence we often hear the Savior reasoning with the Pharisees in language like this, if you believe not me, believe for the works sake. The works that I do in my Father's name, they bear witness of me, and if satan cast out satan how can his king stand. They ought to have known better than to accuse him of casting out devils by Beelzebub, the chief of devils. So theirs was wilful blasphemy for which they should never be forgiven, neither in this world nor in the world to come; but ever in danger of eternal damnation, Mark 4: 28. Of course the saints have never committed that sin, for they are not in danger of eternal damnation. If they could not have believed him why did he rebuke them for their unbelief? Even devils believed and trembled. Ought not they to have believed him to be the Christ when he would affirm he was, and in connection with the claim that he was the Christ: raise the dead? Would God in that way have sustained him had he not been telling the truth? Was it not wilful obstinacy not to believe he was the Messiah when he raised a putrid, rotten corpse as Lazarus, who had been dead four days? I mean ought they not to have assented to his claim of being the Christ? For their wilful rejection of him he sent that awful destruction of Jerusalem wherein hundreds of thousands perished, and over whom he as a man wept when he prophetically told them of it.

Paul said to one who endeavored to turn the deputy from hearing the word. "O full of all subtlety and all mischief, thou child of the dead, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord. Would it be wrong to address the perverters of the word now of days as Paul did in his day, or shall we say, well, poor things, they don't know any better

you are all honest so we are sorry for you. But even Michael, the Arch-angel, when contending with the devil, did not bring a railing accusation against him, but said, "The Lord rebuke thee," Jude 9th. Then surely we ought not to rail, when exposing and contending with the emissaries of the devil. Paul in declaring salvation is of grace in the very next verse affirmed it was not of works, so we see he showed both sides of the question. He not only affirmed what was right, but he repudiated the wrong, just as the putting of white linen by the side of filthy rags makes the linen look more desirable, and the rags less. Just as the exposing of error at the same time we preach the truth makes the truth shine more glorious, and error look the more hateful. David says in Psalms 139th, 21, do not I hate them, oh Lord that hate thee, and am I not grieved with them that rise up against thee, I hate them with perfect hatred, I count them mine enemies.

But in my speaking of false doctrines I have generally put it this way. I don't hate Arminians, but I hate Arminianism. But was I bold enough? Was not I rather soft? I ought to have said I hate Arminians. That is what David would have said, and did say in substance. Of course I don't hate men and women, as such, but as religionists I am not authorized to love them, and if God does not hate them the scriptures read very strangely to me, for therein they are called dogs, wolves, greedy dogs, tares, hypocrites, pretenders, devourers of widows houses, children of evil, children of wrath, children of the devil, liars, blasphemers, murderers, etc. We ought to adhere to the form of sound words and contend earnestly for the faith once delivered to the saints, and do so, not in words which man's wisdom teaches, but which the Holy Ghost teaches, 1 Cor. 2. 13. So we see that it is our duty to use these very words which the Holy Ghost uses in denouncing God's enemies, and not to soften down to please men, nor to rail or strike with fleshly weapons. A Presbyterian lady one sad in my presence "that

she disliked to hear one denomination run down another." I answered her that I knew why she disliked such preaching, because, said I, you take it that all denominations were Christ's churches, and if I thought so I would be as you are, but I don't think such is the case.

There are no branches of the church, but the individual members. There are no denominational branches, and there is but one true church; all others are harlots. "Come out of Babylon, my people," says the Scripture. Again "he that is joined to an harlot is of one flesh." By staying with them, ye are bidding them God speed; hence ye are partakers of their evil deeds. How can you stay among a people whose doctrine gives your experience the lie, and whose prayers and sermons are but little if any, better than blasphemy? How can you stay among those who are neither experimentally, doctrinally, organically, nor practically the church of Christ? The Lord help you, Amen.

I. J. TAYLOR.

LaGrange, N. C.

SMITING.

"Let the righteous smite me; it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head; for yet my prayer also shall be in their calamities," Ps. 141: 5.

David, the sweet singer in Israel, seems to have been a man full of love for his brethren and for his God. And amid all his afflictions he seemed never to lose sight of the fact that he was responsible to God for all his acts. He prayed to the Lord to deliver him from his enemies, from the ungodly, and such as sought after his life, and would have had them cut off and destroyed. But his whole soul seemed to be drawn out in love to those whom he esteemed to be righteous. When he was overtaken in a fault he owned up like one that feared God, and acknowledged that he had sinned; prayed unto the Lord not to enter into judgment with him, and acknowledged that no man in God's sight was justified, or rather said, "For in thy sight shall no man be justified."

Ps. 143: 2. "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; for he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me, and my heart within me is desolate." 3 and 4th verses. Under the smiting of the enemy David seems to quake and cry. In like manner, all of God's dear people often are led to mourn and sigh in bitterness of soul. But this wonderful man when smitten by his enemies, turns to the God whom he loved and plaintively cries unto him. "Deliver me O Lord, from mine enemies; I flee unto thee to hide me." 9th verse. Oh what a glorious hiding-place. For here they are sure of protection. But how different are the smittings. The wicked smite with the fist of wickedness, smite to kill and to destroy, to disgrace and to belittle. Consequently the child of God strives to keep out of the way of such smiters, flees to the Lord, to hide from them. But not so when the righteous smite. There is no deadly weapon in the hands of the righteous. But it is esteemed by the man after God's own heart, as a kindness. "Let the righteous smite me; it shall be a kindness." I have no fears from it, their smiting is full of love; no sting follows it, no ghastly wound is made by it, no scar is left by it. No pain or hurt followeth it. But to the contrary I am benefited by it, a kindness has been done me, for it proveth to me that he is watching for my good, his gentle smiting causeth me to look to the path for my feet, to examine my surroundings. Had the righteous no love for me, they could have no heart-felt desire for my safety. So I may be assured when I am smitten by him that is because his or her love in the spirit, that it has been in love to me that the smiting has taken place. Had he not have been full of love to me, he would have smote with the fist of wickedness. But not so. The smiting has been with no murderous intent, but only to cause me to be more on my guard, lest I be unmindful of my duty. Therefore it is a kindness, not a bruising, but a healing of what might

be a sore.

"Let the righteous smite me." Why should I complain should the righteous smite me. Is not the hand of God in it? Surely the Lord directed the hand of the righteous when they smite, or it certainly could not be regarded by the Psalmist as being a kindness. But in smiting it is to be feared that the flesh prompts even the child of God sometimes to smite, when this is the case, it cannot really be said to be the smiting of the righteous. But is the fleshly man for the time getting the ascendancy, and there is no kindness in it, but it is damaging in a degree to the one who is smote, yet in truth the smiter is generally the worst injured, because he has given way to the flesh and thereby dishonored God and did despite to the spirit. Let the righteous smite me and not the fleshly man.

"And let him reprove me." I would not be understood that David was derisive to have the righteous smite or reprove him. But he would say, if it must be that I am smitten or reprov'd, let it be done by the righteous. It is not a desirable thing to be reprov'd. But if needs be that I am reprov'd let it be done by the righteous. For there can be no exposure, no desire to disgrace, or humiliate me before men. But should the righteous reprove me, it is an evidence that he is fearful that some evil is likely to befall me, or that he sees the signs of approaching disease, and being desirous for my welfare he administers his reproof, which is so seasoned with grace that it acts like an excellent oil. "Let him reprove me it shall be an excellent oil, which shall not break my head." Oil has a soothing effect. Then it must be that my sorrows are soothed. If I have erred in any sense, this excellent oil will have a happy effect, it will drive me to self-examination, yea it will cause me to "look to the hole of the pit from whence I have been digg'd." This excellent oil will smooth my head, not break it; will cause no aches. But rather heal. It will not throw me into feverish excitement, or raise my passion, or produce anger. But to the contrary will produce a desire in my heart to be

humble and forgiving to all. The Psalmist said, "Thou anointest my head with oil; my cup runneth over." Ps. 23: 5. Probably when the righteous reprov's, it may be as an anointing, if so it will not be damaging in the least. I need not fear or grumble because of it but rather rejoice that it is the righteous into whose hands I have fallen. Oil will make the face to shine, so that the image of the blessed Saviour may be depicted in my countenance. Therefore I fear not the reprov's of the righteous. For it is the kind of treasure that bringeth oil into the house of the righteous; God giveth the "oil of joy for mourning." Isa. 61: 3. Then if I feel to believe that the righteous has smote me I am not hurt. If he has reprov'd me he hath given me an excellent (not a common) oil that shall not break my head.

But the Psalmist, although willing to bear the smiting and reprov's of the righteous, could not endure the thought that the wicked should prevail. Therefore his prayer was in their calamities. He would ask for their overthrow, and their complete destruction, which I think is the prayer of the saints to-day, not the eternal damnation of wicked men, but that their wickedness be completely brought to naught. May the Lord bless Zion, and keep her in peace, and may her watchmen look well to their going, preach Christ and him crucified with power to the discomforting of the hosts of Anti-christ is my humble prayer. May the Lord make us faithful.

J. C. HALL.

APPOINTMENTS CALLED IN.

Brother Gore's appointments are called in. The following letter will be sad news to many.

P. D. G.

ELDER P. D. GOLD, MY VERY DEAR BROTHER:—Allow me through the LANDMARK to announce the fact that I am utterly unable to travel, as my able physician, Dr. McGougan M. D. can better testify, I being under his treatment, in consequence of which I am forced to stay at home. I think it doubtful as to my recovery sufficiently,

to enable me to resume traveling again at an early day; so with much love, and as I hope, christian sympathy to and for the many dear brethren and sisters who have so persistently urged on me to visit them, and to whom I so much delighted to preach what I verily believed to be the truth, and that which, even now, amidst my almost constant and indescribable suffering cheers and comforts me, and which I do hope will comfort me in death, the sweet doctrine of salvation by grace and grace alone.

Please pray for me while my harp hangs on the willow, and if I should never meet you on earth any more, Oh, that we may meet in heaven. Your afflicted brother,

D. N. GORE.

Clarendon, N. C.

MORTALITY—LIFE.

One of Paul's wonderful sayings is, "That mortality might be swallowed up of life."—2 Cor. 5 : 4. Let us consider its precious meaning. The Bible teaches the mortality of MAN; and none can dispute that *man is mortal*, that is, subject to death. "Thou shalt die" is the sentence of the Supreme Law-giver upon man, the sinning creature, who was made under the divine law. The sinless angels in heaven are not mortal and shall not die. Therefore those words, "Mortality swallowed up of life," cannot apply to them, because they have no mortality, but are already full of life. Of his people as lost sheep, "sick and ready to die," the good Shepherd said, "I am come that they might have life, and that they might have it more abundantly. I give unto them eternal life and they shall never perish." Therefore, if it were not for his coming, and his gift to them, they should die and perish. This is the meaning of mortality: and we who hope for life and immortality are such mortal beings, "Because of sin." For we may trace our mortality, and all our misery to our sins. And man sinned willingly, and so he brought corruption and mortality upon himself. "God made man upright.

The Bible applies mortality to the

body of man. To his brethren, Paul says, "Your mortal bodies."—Rom. 8 : 2. "This corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15 : 53. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal life."—2 Cor. 4 : 2. Christ shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3 : 21. Paul uses all these terms, "your mortal bodies, this corruptible, this mortal, our mortal flesh, our vile body," as applying to ourselves, and to our dying bodies. It would be trifling with words to say that, "your mortal bodies" are different from our vile body, or that 'this mortal and our mortal flesh' are not the same; for a man has only one body, and all those qualities belong to it. For it is a body of flesh, and a corruptible, vile body; a sinful, decaying suffering, dying body. Mortality is stamped upon it. Therefore man himself is called mortal: for man is identical with his body and is a bodily creature. He is not a spirit or an angel; for "God formed man of the dust of the ground;" and though he was made a living soul, yet he is of the earth earthy, as Paul affirms, So much is man mortal.

But the text speaks of mortality being swallowed up of something greater and mightier than itself. Is it death that shall swallow up mortality? Oh no! for mortality is death, and the same thing cannot swallow up itself. Death may swallow up all the living, indeed, and shall; but here it is not the living or life that shall be swallowed up, but the dying or mortality. "That mortality might be swallowed up of LIFE." This is marvelous and glorious. "Death is swallowed up of victory." This written saying shall be brought to pass said bold Paul. But when shall this be? "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then.—When the last trump shall sound, and the dead shall be raised incorruptible, and we shall be changed, then shall it be said that "Death is swallowed up in

victory." Yea, then shall mortality be swallowed up of life! "Because *the creature itself* also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. 8: 21. How certainly this embraces this corruptible body! Language could not be stronger or plainer to express a fact. Paul did not play on words, for he was in great earnest. And while he was no more a Pharisee, neither did he go to the other extreme and become a Sadducee, and deny the resurrection of our mortal bodies in life and immortality.

"For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Paul thus clearly and definitely tells why we that are in this earthly house or tabernacle, our mortal body, do groan, and how we desire release from our burdened state, our bondage of corruption. It is because our body is dead or mortal on account of sin, so that Paul, and each heir of salvation, is made to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?" Sin lurks in our mortal flesh, and its end is death. Therefore we are in a state of captivity, of unwilling subjection to vanity and affliction, suffering and evil; yet in hope of a happy deliverance from it all.

And how do we desire and expect to be made free from our burden and groaning in this tabernacle? Is it by putting off this mortal body forever? So said the Sadducees, and so say the infidel, and the non-resurrection Baptist. But not so did Paul say, hear him: "Not for that we would be unclothed, but clothed upon." That we who are in this earthly house or body of mortality may be clothed upon and not unclothed, nor found naked. But how Paul shall we be clothed upon? He answers: "That mortality might be swallowed up." Wonderful. This means that mortality shall be subdued and overpowered, by a greater power than itself, that is, than death. "Swallowed up of life," says blessed Paul. O this is most wonderful! Death swallowed up!

Mortality made immortal! The victory given us over the last enemy! Yea over the boasting grave! Sin and groaning, corruption and bondage, pain and death gone forever! Our corruptible and mortal bodies quickened, changed, and made incorruptible, immortal and living bodies! Yea, alive for evermore! Even this, "*That mortality might be swallowed up of life.*"

And shall this be, Paul? Oh shall we who are in this mortal tabernacle, and must descend into the chamber of death, the last and strong enemy, be made alive from the dead, and have the everlasting victory over these enslaving and destructive powers? Yes he assures us of this; for he says, "Now that he hath wrought us for the self-same thing is God." What is this self-same thing, that God hath wrought us for? Why, that our mortal bodies, our dying bodies, shall be made immortal, shall be swallowed up of life and die no more. God has wrought, or made us for this, appointed us to obtain salvation, and ordained us to eternal life. "This people have I formed for myself; they shall show forth my praise," the Lord says, "Who also hath given unto us the earnest of the spirit says Paul, This earnest, already given, is God's pledge to us, that mortality in us shall be swallowed up of life, and that we shall obtain salvation with eternal glory. "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 mortal bodies by his Spirit that dwelleth in you." Rom. 8: 2. Thus quickened *our bodies* shall be spiritual, holy and immortal, and we shall be clothed upon with our house which is from heaven, which we earnestly desire. Then we shall bear the image of the heavenly MAN, the resurrected and glorified Son of God, being perfectly conformed to his glorious image in the resurrection of our bodies; and we shall enter into heaven with him, the eternal and sweet home of his and our Father. In this glorious hope your brother.

D. BARTLEY.

New Castle, Ind.

A TRIP SOUTH.

DEAR BRETHREN GOLD AND LESTER:

In accordance with the request of several of our members, I will give you an account of my recent tour in central Georgia and Eastern Alabama.

I had for several years been contemplating a visit to some of our churches in the States South of North Carolina, but my school duties and work on the Church History had prevented. Last Summer, the History having been published, I employed my vacation in attending the meetings of many churches in my own state; this Summer, my mind was more deeply impressed with a visit to Georgia and Alabama, and Divine Providence opened the way for me to follow that impression. I was not sent out by any Missionary Board, nor supplied with funds by any religious society; neither were the Apostles sent out or supplied in any such manner. Only the Lord knows where he has prepared the ground, for the sowing of the heavenly seed, and he impresses the minds of his ministers now; as he did in the Apostolic age, in regard to where and when they shall go to preach his word, and all the silver and gold and everything else are his, and he can use them as he pleases. I had not the means with which to pay my travelling expenses; but a gentlemen, not connected with any religious denomination, offered, of his own accord, without my having said anything to him on the subject, to lend me whatever amount of money I wished. I left Wilson July 3rd, and returned August 1st. I was gone 29 days, and tried to preach 29 times. Everywhere I found the hearts of the people open to receive what I had to say, their homes open to entertain me, and their purses open to help me on my way. I did not ask any one for money, and yet twice as much was freely given me as was needed to pay my traveling expenses, and half as much more was handed me to help me pay the Church History debt and to pay for copies of the History, although the great majority of the people that I visited were poor, many of them living in

log houses, and although money is, during the Summer, very scarce in the South.

My appointments were from Millidgeville to Macon Ga., then from Butler, Ga., to Opelika Ala., and from Opelika to Ronoake, in Randolph Co., Ala. I found on my journey, as firm, true, solid, gentle, humble and loving Baptists as I ever met elsewhere; and, though there exists in some sections transient disciplinary troubles, for which the caution of the Apostle Paul in Acts 20: 30; Rom. 16: 17; and 1 Cor. 1: 10-13, seems to me a plain and sufficient remedy for every spiritual mind, yet, in general, peace and union and love abound. I was glad to find no doctrinal divisions among the brethren whom I met, whether on the subjects of predestination, or regeneration, or the resurrection, or anything else; and I can see no just occasion for division on these subjects anywhere among the truly humble and spiritual children of God, especially when the entire contention is nothing whatever but an unwholesome, unprofitable, and subverting war of words, against which Paul repeatedly warns, 1 Tim. 6: 4; 2 Tim. 2: 14. Such contentions are particularly to be deplored when the writers are animated by a harsh bitter and unchristian spirit.

Every Saturday and Sunday, and sometimes also on Friday, I was at the regular meeting of the churches; and thus I had the pleasure of delightful and edifying interviews with twelve of our ordained ministers and three licentiates. Elder John H. Gresham accompanied me in love from Mt. Zion to my appointments in Macon. Elder Murray, of Butler distinguished me from other passengers while we were riding on the train. Elder F. M. Casey, of Adairsville, Ga., was with me at both Butler and Opelika, and became very dear to me by his gentle and lovely christian virtues. Elder Bennett Stuart greatly interested me by the relation, at Elder Respass's of a part of his religious experience; and he and Elder Casey and I made some public remarks together at Sister R. Anna Phillips, who lives

four miles from Butler. Elder H: Bussey, of Columbus, though feeble from two weeks illness, walked with me from his residence to my night appointment in Brownville Ala. Elder A. J. Harrison, of Hampton, S. C., and Elder J. S. Barley, of Notowlga, Ala., met me at Opelika. Elder J. T. Satterwhite, of Stroud, Ala., the youthful and lovely pastor of three of our largest churches, was with me at five of my appointments and I had the pleasure of spending a night at his house, and of endeavoring to speak words of christian consolation to his greatly afflicted but still highly favored wife, who seven years ago was baptized in her chair. Elder W. R. Avers, of Stroud, was with me at three of my appointments; he is an intelligent and faithful minister, has a large family farms and teaches school, and serves three churches. Elder J. W. H. Cliett is the Moderator of Beulah Association; and tries to call out all the gifts in his churches; I staid with him one night, and he conducted the General or District meeting of three days which I attended at Zion's Rest, where my appointments closed.

Generally speaking, our congregations were large, and everywhere they were remarkably quiet, orderly, and attentive. A considerable proportion of some of the audiences was composed of persons who were not Primitive Baptists; and I spoke in some places where a Primitive Baptist sermon had never been heard. In all the sections that I visited I found to my great joy that the Church of Christ was letting her light shine; so that members of other denominations, both Catholic and Protestant, did not hesitate to say that they had more confidence in Primitive Baptists than in their own professors. Such remarks as these were common:—"No locks are needed where Primitive Baptists live;" "Primitive Baptists are not required to sign cut-throat notes, waiving homesteads and all other legal exemptions;" "A Primitive Baptist, who is in good standing in his church, may have on credit, anything in my store from cellar to attic;" "Primitive Baptists who do not pay their debts are

turned out of their churches;" "Primitive Baptists are the most reliable people in our community," etc. Let all our members so live as to deserve such and still stronger commendations from others: thus they glorify the Lord who has purchased them with his own blood.

I regarded it as among the greatest privileges of my life to be with dear Elder J. R. Respass of Butler, Ga, and W. U. Mitchell of Opelika, Ala., at their own homes and churches; and, solely for the general welfare of the household of faith, I must be permitted to give a few of the most impressive remarks that I heard from these highly esteemed brethren. Elder R., who was very feeble in body, said in his bed-room, to me and others:—"Love is the soul of christianity; and, just as the body is dead without the soul, so christianity is dead without love."—"The recent controversies among some of our brethren remind me of a sermon said to have been delivered by an old minister. '1st', said he, 'I shall speak of what I know something about, and *you* know nothing about; 2d, I shall speak of what I know nothing about, and *you* know something about; and 3rd, and *most of all*, I shall speak of *what neither you nor I know anything about*.'"—"Several years ago I removed with my family, to a very poor section of the country, in order that my children might be brought up in familiar knowledge of and real sympathy with the poor."—"I never sent a poor person away empty from my door."—"The most precious seasons that I have ever realized were in this room, while engaged in praying with my family."—"I said to one of my sons as he was about to go to live in a large city—"My dear boy, you will be surrounded by great temptation, but never do anything you would be unwilling for me and your mother to know; and I received a letter from him not long ago in which he says he has never done what he would not be willing for us to know."—"I wish all the preachers in the world were bigger preachers than myself."

Said Elder M.—to me and others at his home: "I have always been poor, and have raised a family of ten children

on a little farm. I have suffered many severe misfortunes, both physically and pecuniarily, and am never without pain. But I have always lived within my income; sometimes my entire store-account has amounted to only ten dollars a year."—"Parents, in this wise age of the world, endeavor to shift the divinely constituted and inalienable responsibility of rightly bringing up their children upon the Sunday School, an institution that has no soul."—"I had tho't for about fifty years, as much as I tho't anything, that I believed in the Bible doctrine of predestination; but some recent communications, both public and private, seem to say that I do not. During all my ministry of about forty years I never received such bitter attacks from brethren as since the appearance a few months ago, in the *Gospel Messenger*, of my short article entitled "Time to call a Halt." Brethren do us injustice in substituting their extreme and what seem to me unscriptural views of predestination for predestination itself, and then declaring that, if we do not accept their views, we deny the doctrine of predestination."—"And in a house of worship Elder M. said, "The church is not a prison to the true people of God. Her door stands open all the time, either to come in or go out by. If the retention of a name on the Church-book is the only bond that connects one with the church, the sooner that bond is severed the better. And if any one loves a worldly institution better than the Church of Christ, he should not be a member of the Church."—"Feet-washing, as observed and commanded by the Lord Jesus, seems to me to teach three important lessons—humility, equality, and purity. I never aspired to any higher position than to be accounted worthy to wash the feet of the disciples of Jesus." The solemnity and tenderness of this last remark of our aged and venerable brother, adorned with flowing locks and beard of snowy whiteness, as he was down upon the floor, with basin and towel, at the feet of Brother Casey, deeply touched my heart, and filled my eyes with tears. What a different world would

this be, thought I, if such were the highest aspirations of all its inhabitants! How divine is the religion of Jesus!

After consenting to have appointments made for me in Ga., and Alabama, I very deeply felt it to be the height of presumption and folly in me to undertake to instruct or comfort people served by some of our most gifted and esteemed ministers; but then I also felt that the Lord had called me to visit them and their congregations in meekness and love, and add my own feeble testimony to the glorious and eternal truths for which they had so long contended. And, as I went, the Lord seemed pleased to revive his precious work of grace in my own soul, and to strengthen my little faith and hope and love, and to make my mind unusually fruitful in spiritual things, and to supply me with a new subject almost every day, and to give me a message to his dear people, and to prepare them to receive the message. Notwithstanding the very warm weather, and my travelling by private conveyance and speaking almost every day and sometimes at night, and my constant change of water and diet, my bodily health was also well preserved by the Divine goodness; and I was spared to find my family in tolerable health on my return.

Before starting on my Southern trip, in order to try to benefit at least physically, if not spiritually, the people that I should meet, I had printed at the office of ZION'S LANDMARK, 200 copies for gratuitous distribution, of one of the most valuable of all medical receipts, with the excellent effects of which I am myself well acquainted. It is called, "The Sun Cholera Mixture," having been first published by the *New York Sun* in 1851; and it is the best known remedy for Diarrhoea, Dysentery, Cholera Morbus and Cholera. The receipt can be filled at almost every Drug Store, and is as follows:—"Take equal parts of tincture of Rhubarb, tincture of opium, tincture of Cayenne Pepper, essence of peppermint, and spirits of Camphor, and mix well." The dose for an adult is 15 to 30 drops in about two table-

spoonfuls of water, either with or without sugar, every 20 or 30 minutes until relieved. One or two are generally sufficient. Even infants may take a few drops without harm.—Our Lord and his Apostles delighted to relieve bodily as well as spiritual troubles. The body is one of the best channels through which to reach the soul.

Desirous of feeling especially thankful to the Lord for his goodness to me during my trip, and of invoking his blessing upon all with whom I met, I remain as ever, yours in love.

SYLVESTER HASSELL.

ELD. D. BARTLEY ON THE RESURRECTION.

The subject of the resurrection is to the undersigned full of comfort, when I am enabled to view it as the effect of our dear Lord's being raised again from the tomb, after his crucifixion. It is a source of great, yea, of unspeakable delight to know that as the king of terrors could not hold him, neither shall he be able to hold his sleeping members. The enemy tried all he possibly could to keep him under his control, by sealing the stone at the door of the sepulchre, and setting soldiers to watch; but O how vain the attempt! The adorable God-man, having satisfied divine Justice for all the iniquity, transgression and sin of all the elect, at the appointed time a special messenger from the eternal Throne is sent to roll the stone from the sepulchre; so that the Almighty Conqueror had nothing to do but to rise, and go forth to make himself known to his sorrowing disciples.

I have read with much pleasure and satisfaction *Elder Bartley's Treatise on the Resurrection*. In a long time I have not read any work of human production with more gratification, and less to object to than the one now under consideration. I trust it will have a good circulation, and be carefully and prayerfully read, and have the effect of enlightening and clearing the minds of any whose conceptions are cloudy on that glorious subject.

JOHN ANFORD.

337 West 16th St., N. Y.

ZION'S LANDMARK

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

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

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Editorial.

ALONG THE WAY.

I am often requested to give our readers a sketch of incidents of interest along the way I take in my ramblings, and I might often say many things, but fearing that I might not confine my narrations to those things which would be of general interest to our many readers, I often feel to decline to make the attempt.

If I attempt to tell where I stayed at night and give in detail the many or few kindnesses shown me, and fail to mention in full each instance, I am partial, and some one might feel slighted. Then I question the fact of its being of the slightest interest to the general reader where I stayed, or what were the manifestations of kindness toward me. Again it could be of no interest to many as to how I got there, whether aboard the cars, or a wagon, buggy, or dump cart. I may have gone horse back, or by steam boat, and may have walked, any of which is good enough for one no more deserving than I am. But few if any, are interested as to who conveyed me from place to place, but those who did it, and it might not have been so

very pleasant to all of them. If the Lord has to drive out his preachers much against their feelings at times, I should not wonder if he does not have, at times, to drive some one out to convey them on. It might well be wondered at that I should find either conveyance or lodging. The master walked and slept upon the ground. He called no place his own, so he had not where to lay his head; but all things are Christ's and Christ's is God's. While he in one sense was blessed above us, yet we in another are blessed above him. He was never known to ride, but once, and that too upon a beast, which if offered in this day, as a means of conveyance to many who claim to be sufferers for Jesus, would be regarded as an insult to the dignity of their high calling. But we are furnished with all manner of conveyance as much arranged for our special benefit as for anything else. Therefore as all things are ours it is of no special interest to any, I conclude, as to which of them the Lord calls out for our conveyance or comfort at this or any other time.

During the months of May and June I had the privilege of attending four of the eastern associations. The first was the Baltimore which held its session with the church at Black Rock, which has been made historical by being the place where the great struggle began that terminated in the division between the Old School and the New School Baptists. The word Missionary is often used to designate the New School Baptists, but this does not mark the distinction, as all Bible Baptists are truly Missionary as being called of God and sent to preach the gospel. This doctrine we have always held, and taught as the true doctrine. Should one of our preachers feel impressed to

go to any country whatever, all he has to do is to start, and if the Lord has bidden him go, he will prosper his journey. We favor the spread of the gospel but do not hold any means other than those of the spirit in Christ. As God works in his servants to will and to do of his good pleasure, so they are to work out. And the servant stands alone to his Master.

We hold that the support of the ministry is as clearly taught as is salvation by grace, but we differ from others as to how this is done, that the true minister may have that which he only should have. The man who ministers spiritual things should most undoubtedly reap carnal things of those to whom he sows spiritual things. But he must sow first. No man can expect to reap where he has not sown. But if he sows, he has the right to expect the privilege of reaping.

In many places our churches fail to do their duty towards their pastors. No church should think of calling one to serve it if it is not willing to give to that one according as the Lord has blessed it with the things of this life. Our pastors through unwarranted timidity fail to declare all the counsel of God on this point, it seems to me. There can come no real harm to one who is careful to preach what the Apostles preached. Truth is mighty and must prevail.

The Baltimore Association was well attended both in number and ability of ministers, none of which gave an uncertain sound, but with one accord they preached the doctrine of Jesus Christ in the salvation of sinners, as the wisdom and power of God.

There was perfect harmony from first to last upon all points of doctrine. The salvation of Adamic sinners according to the election of grace in Christ before

the world was—and their quickening by him who is a quickening spirit, and their being born again by virtue of Christ in them the hope of glory were all set forth with marked ability and clearness as being the doctrines of the Bible, and therefore of all genuine Old School Baptists.

Our next Association was that of the Delaware, held with the church at Welsh Tract, where the saints were much refreshed by the same precious doctrine. Next we came to the Delaware River Association which met with the Church at Southampton, where we had another feast of fat things of wine well refined upon the lees. Among the most prominent and decisive features of this meeting, was the Circular Letter prepared by Elder Silas H. Durand, the present Moderator of that Association, in which it was most conclusively demonstrated that sinners of Adam's fallen race are the subjects of election, and are born again. The circular was carefully scrutinized by the committee to whom it was referred, which was composed of nearly all of the ministers present at the Association and was unanimously declared to be the doctrine held by that and all the Associations of their immediate correspondence, and was fully endorsed by the Association as its letter.

Next we came to Warwick Association held with the church at Warwick, N. Y. There was considerable life manifested at this meeting, several of the old brethren and sisters gave free expression of the fulness of their souls. Two were received for baptism, and I trust others will follow. Many were unable to suppress the tears of joy and gladness of heart for the wonderful blessings of the grace of our God. I love to see live Baptists, and love to preach to them, when the power of God is mutually known and felt in the unity

of the spirit and in the bond of peace. When God is pleased to make his goodness known by revealing in our hearts the riches of his grace in Christ Jesus. I believe we should not quench the spirit by endeavoring to conceal or keep back an expression of the fulness of our hearts. A single tear upon the furrowed cheek of the aged father or mother, or bedimmed the sparkling eyes of gentle maidens and manly youths are often a true index of the well-spring of living water in them, springing up unto everlasting life. I am glad that Jesus wept. If ever I have felt the melting prayer of God's love it was when it produced a kind of joyful weeping. If weeping indicates weakness or anything contrary to sound doctrine then even so was Jesus. These Associations are held Wednesday, Thursday and Friday, leaving out Sunday. This is a good plan, for on Sundays there are so many who attend that care nothing for the meeting that those who do wish to worship are prevented. At these meetings there are but few except the brethren and friends, and everything is quiet.

The first inter-mediate Sunday I spent with the church in the city of Baltimore, where we had good meetings. The central figure in this church is that of Dr. John Thorne who is an earnest contender for that which he believes to be the gospel of salvation. He has been styled a kind of "Old Baptist grind-stone" especially for the benefit of preachers who may become somewhat ineffective in such a way that grinding will remedy the defect. As a good grind-stone improves as it wears down, I am inclined to think this one will eventually prove to be of more effective service, as I noticed some improvement in the quality of grit. The next Sunday I spent with Elder Wm. J. Puring

ton at Hopewell, N. J. The privilege and pleasure of the society of this able, fixed and inflexible minister of the gospel of our God were most gratifying. Our conversation upon the great truth of the salvation of sinners of Adam's fallen race was to me both comforting and instructive. His discourses and conversation are beautifully illuminated by the most apt and pertinent illustrations. I was forcibly impressed by an illustration he used while treating upon who it is that was elected, and is born again. He said "there were no fish taken into the ark; as water was their natural element they needed no salvation as did those things taken in. So in salvation, it is the sinner that needs salvation and that is the subject of salvation."

The next Sunday was enjoyably spent with Elder S. H. Durand at Southampton. This church together with the churches generably in those associations is composed of good material and well rooted and grounded in the solid truth of the gospel.

The next and last Sunday I spent with the church in Canada, at Duart. The brethren in Canada under the ministry of Elder Pollard are well established in the truth. For some cause there seems to be quite a number there who are firm in the doctrine and have a hope in Christ, but have not denied themselves and taken up the cross and followed Jesus. May the Lord give his people strength to do that which is pleasing in his sight, and his name have all the praise. We had good meetings in Canada, and a manifestation of life.

While I am weary from much traveling and preaching, yet I feel strengthened and comforted by the warm reception given me, and the words of God-speed along the way, and the general

kindness shown me, for all of which I trust I possess a grateful heart to the giver of every good and perfect gift.

I had the pleasure of meeting the following Elders who attended the different Associations—Elders Beebe, Jenkins, Hubble, Vail and Clark of N. Y., Durand of Pa., Purington of N. J. Quint of Me., Rittenhouse and Staton of Del. Grafton and Chick of Md., White, Francis and Paulson of Va., Hardy, Mewborn and Greenwood of N. C., Sawin of Ohio, and Eubanks of Ga., and Brother Meredith, licentiate of N. Y.,

Those Eastern churches are blessed with a sound ministry.

P. G. L.

POWER.

The greatest power or forces of what we call nature are not visible. We look at the muscles, sinews, limbs, frame and shape of a horse, and judge from these exponents that the horse possesses power. We see him draw a load, or bear a heavy burden, and we judge from this that he has power, though we do not see that power, but only the signs, evidences and effects of it.

We gaze at the signs everywhere around of vegetable life. In the Spring we see a grain of seed bursting in its life through the hard soil, leaves springing out of the wood of trees, and everywhere signs and products of a power or life that produces everything. But do we see the *power itself*? We see clouds floating or swimming in the air, weighing millions of pounds, yet we do not see the power that upholds them.

The thunder fills the air with terrific roaring, and causes man to tremble, yet we do not see the power. The lightning flashes and instantly a man is killed, but who has seen the power that

caused so instant a death? One is attacked by a disease that rapidly consumes and destroys life. We see the effects of this malady in the prostration of the system and death resulting, but we cannot see the disease itself. Look at a man in health and active life, and see various displays of power, yet you cannot see the power that moves the man. We say that he has will, energy &c, but do we see the will or power itself? No, indeed, this is invisible.

Now we cannot doubt that a power incomprehensible and unseen, eternal, omni present, irresistible and everywhere active, pervades and upholds all things in this universe: for power belongs to God. It is not that power moves God, or upholds him; but power belongs to him.

This eternal power and god-head are clearly seen in and by the things that do appear, namely his creation of, control, and preservation of all things by the word of his power.

Where the word of a king is there is power. As a man, a king or ruler is no more than another man; yet he is so clothed with authority that his word carries power, or causes obedience from his subjects. A decree from Caesar Augustus calls all the world to a taxing, and every one enrolls himself for this purpose, after he repairs to his own country. Where is the power that causes millions to obey one man, even in the matter of paying out money, a thing that men are not fond of doing? If such power is invested in a man who has no power at all in the day of death to prolong his life one hour, what must be the power belonging to the King of kings and Lord of lords, who only hath immortality dwelling in light, whom no man hath seen nor can see? His words are spirit

and they are life. He speaks and it is done. He commands and it stands fast to a thousand generations. Jesus says the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

There is a power of guilt that burdens a convicted one, causing a distress and travail in sorrow that no penance can appease, that no sacrifice he can make can soothe. A stinging cry of guilt and woe follows and haunts him, let him go where he may. Nor can any amount of suffering efface or wash away this in-dwelling sense of guilt and sin. What an unseen power there is in a guilty conscience.

In the minds of men there abides a remembrance of everlasting guilt against such men as in ages past acted a wicked part, and died under guilt. The redeemed do not feel that Judas now is any thing better than a betrayer of innocent blood, or that Absalom any better than an ambitious, ungrateful and rebellious son. As they die so they remain. As the tree falls so it must lie. The memory of the wicked is held in everlasting contempt. Cain is still of that wicked one, while Abel is yet speaking as a righteous man, though long since dead. Why is it that things of the mind or spirit are so fixed? Where is the power of guilt that no lapse of age can destroy? Who has power on earth to forgive sins but God?

When we are pardoned of our sin, which we know from our inward feeling and consciousness of ease and peace, joy and love that fills our hearts with such gladness and praise to God, what a divine and wonderful power is this that we know is of God, and which causes us to hope in God that raises the dead and quickens whom he

will.

The power that sustained Jesus, who was made sin for his people, enabling him to bear that load, and causing him to delight to do the will of God, and that enabled him to offer himself without spot to God, and that raised him from the dead and set him on the right hand of God, with all power in both heaven and earth in his hand that he should give eternal life to as many as the Father had given him, is the power which quickens us together with Christ, and raises us up from the dead. For we live by the power of God, and are kept by the power of God through faith unto salvation, ready to be revealed in the last times. Greater is he that is in the christian than any other power. He that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwells in you. For this salvation is not by might, nor power, but by the spirit of God which swallows up all other power.

Christ is the power of God and the wisdom of God, which is altogether unlike any other power or spirit.

It is eternal life to know the living Father, or the only true God, and Jesus Christ whom he has sent. What a blessed truth to all lovers of God that the power that saves us is the blessed power of God which is never to destruction but always to salvation.

The power of the devil is to death, the powers of earth bring evil and oppression, but the gospel is the power of *God unto salvation*. If we consider that there is anything in the gospel to destruction we sadly mistake the gospel. For it is all to love and to edification.

What a precious truth that Jesus is stronger than Satan, and therefore the lawful captive shall be delivered, and

this prey shall be taken from the terrible one. This unseen eternal power quickens the dead and raises up all that the Son of God pleases to raise. It shall change our vile bodies, and fashion them like unto the glorious body of Jesus, according to the power whereby he is able to subdue all things unto himself.

This blessed power is now in the church, and preserves and saves the true church and saves any member from all the grievous sins he commits; for the power of Jesus crucified and risen is the most perfect and glorious display of power that has ever been manifested on earth. It turns an enemy into a friend, a drunkard into a sober man, a hater of truth to a lover of truth, a vile wretch into a saint of God, and causes old things to pass away and all things to become new.

Now to him that is all to do exceeding abundantly above all we can ask or think according to the power that worketh in us, to him be glory in the church by Jesus Christ forever and ever, amen.

P. D. G.

"MESSENGER OF PEACE OFFICE GONE UP IN FLAMES."

"Our office with four of the finest business houses in the city was entirely consumed by fire this morning at 4 o'clock, which will cause some delay in our next issue, just how long we are not now able to say, but will have it out as soon as we can possibly get the material and have the work done. We have sustained a very heavy loss, which will make it very important for our patrons to forward to us our dues at once, as we will be compelled to furnish our entire outfit of everything needed to go on with the paper. Hoping this will be heeded by all who can possibly do so, we send to each of our subscribers a notice of this great calamity. Examine the tag on your last paper to see how your ac-

count stands."

EDITOR "*Messenger of Peace*,"
Macon City, Mo., Aug. 7th, 1888.

Remarks.

We publish the above notice as sent out by the Editors. We extend our deepest sympathy to the Editors in the loss of their office, and hope that the brethren will respond to their call for aid.

P. D. G.

She died almost suddenly, her sickness not exceeding perhaps 2 hours duration. She leaves an affectionate and good husband and 7 children to deplore their loss. But God is able to solace and comfort and to lift up such as are cast down.

Rest, dearest Sister, slumber sweet,
Till Christ shall bid thee rise,
Then with thee we hope to meet!
In heaven above the skies.

D. N. GORE.

Obituary.

NEWMAN LEE ELLISON.

Our dear little babe died on the seven-teenth inst. Little Newman Lee was born June the 5th, 1887, hence was one year, one month and one day old. He died with that awful malady flux and fever. Oh! it was hard to give up the sweet little babe. He was the son of H. and Matilda Ellison and was a bright and smooth-tempered little boy, the pet of the family.

Dear Readers of the LANDMARK, I fear I have read the obituaries in that paper of the departed ones with too little concern. To the dear brethren and sisters and friends who have had to give up their dear ones, O, how I do desire the prayers of God's dear praying children that he might comfort and support us in our great affliction, and oh that I could do as I am bid, "mourn with them that mourn, and weep with them that weep;" but the sweet tho't is though it cannot come to us, but we can go to it. From your poor afflicted brother, if a brother at all.

H. ELLISON.

CALLA CREACH.

Sister Calla Creach, the wife of Brother J. P. Creach, died at her residence in Columbus County N. C., on the night of June 16th, 1888. She was born in Johnston Co., N. C., May the 8th, 1840.

She has been a faithful member of the Primitive Baptist church at Union, in Johnston Co., for about ten years. Her house has ever been a good home for both rich and poor, saints and sinners, but most especially for Baptists, in the company of whom she was ever happy. You only had to know her to love her!

JOSEPH, J. DUNFORD.

Died at his home in Edgewood County on July 6th 1888—Mr. Joseph J. Dunford—aged 30 years and seven months. Mr. Dunford was taken suddenly ill, and after suffering severely for three days, calmly passed away from the toils and cares of life into a quiet and peaceful rest, leaving a wife and three little ones to mourn his early death.

He was perfectly conscious 'till the last, knew his friends and talked freely with them, several times speaking of his approaching death. He was a devoted husband, a kind and indulgent father, a good and obliging neighbor. All will miss him but none so much as the wife and little ones around the fireside; his chair on earth must henceforth be vacant, but let us hope that although we have lost one, heaven had gained one and that he is now singing with the redeemed around the throne of God.

Grieve not dear wife for your companion, and aged mother for your son, remember though he cannot come to you again, though if one of the redeemed, you can go to him. Bear your sorrow patiently. Our Father will not make your burden heavier than you can bear, for,

"Earth has no sorrows
That heaven cannot heal."

The Lord has promised, "To be a husband to the widow, and a father to the fatherless," so raise thy head, O sorrowing one, and look to Him who loveth thee even more than a husband, brother, sister, or mother.

A. FRIEND.

JOHNSON, L. BARTLEY.

My dear younger brother, Johnson L. Bartley, peacefully fell asleep in Jesus at 10 P. M., July 7th, 1888, at his home near Willow Hill, Jasper Co., Ill., in his 60th

year. His disease was consumption. I visited him early last month, and preached at his house, by his request. His confidence and trust in the Lord Jesus were full of assurance and peace, and he was raised above all doubts and fears. He was not only reconciled, but even cheerful, while arranging his affairs for his departure, and counseling his young sons.

About thirty years ago he and my oldest brother, Amos, were baptized, by dear old Elder Simon Billings, in the faith, hope, and love of Christ. He was an humble, orderly and worthy Primitive Baptist. His end was peace.

His wife, Elizabeth, died in the faith of Jesus three or four years ago. He left one daughter and five sons, one sister, and five brothers, many relatives friends and neighbors, the church and brethren to sorrow, yet not for him, but for themselves.

His funeral was very largely attended, at Rockville, Sunday the 8th inst, at which Elder Lauter preached. I was not permitted the sad privilege of being present.

May the Lord comfort and save the dear orphaned children, that they may also die in Christ as did their dear parents. In sorrow and hope,
D. Bartley.
New Castle, Ind. July 17th, 1888.

LAWRENCE JACKSON COGGINS.

Died, Sept. 24, 1887, Lawrence Jackson Coggins, after receiving a severe burn the evening previous. In perfect health came the summons of death to bid adieu to this life, and his gentle spirit was borne from our hearts and home to that happy land above, from whence no traveller returns. Though his body suffered an awful pain that could not be relieved by loving hands, nor the best of medical skill, he was to bear it until the gate was opened to pass over Jordan and enter into that happy land.

He was born Aug. 12th, 1884, and died Sept. 24th, 1887, making his stay on earth 3 years, 1 month and 12 days. Jesus said "suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

The tyrant Death of him took hold,
From earth he, had to fly;
He had to cross the Jordan o'ld,
And in the tomb must lie.

His time on earth can be no more,
His soul's forever fled;
He's crossed the raging Jordan over,
And lies among the dead.

At the last day he th'n shall see,
And meet the mighty God,
Go flying up beyond the skies,
No more on earth to plee.

FRANK COGGINS.

Castoria, N. C.

ON THE RESURRECTION.

Elder David Bartly of Ind. has written and published a book on the Resurrection which deserves especial attention, as it treats more fully on that wonderful subject than any book written by any of our people. It presents the subject in an able and clear manner. No notice of the brief kind I can now give can suggest any idea of the value of the book. You can better appreciate it by reading it yourself.
P. D. GOLD.

ASSOCIATIONAL.

The South Carolina Primitive Baptist Association is appointed to meet with the church at Mount Pleasant, Sumter Co., S. C., commencing on Friday before the 3rd, Sunday in Oct. The place is four miles West of Bishopville. Those coming by rail will be met at Bishopville on Thursday. Ministering brethren are requested to attend, as we are destitute of preachers.

JOHN BROWN.

The fourth Annual Session of the Toisnot Association will be held with the church at Meadow in Green Co., commencing Saturday before the third Sunday in October, 1888. Wilson is the nearest Railroad Depot. We hope visiting brethren will be met and conveyed to the place of meeting.

A. J. MOORE, Mod.

G. W. THOMAS Clerk.

The Seven Mile Association is appointed to be held with the church at Harnett M. H., Sampson Co., N. C., commencing on Friday before the 3rd, Sunday in September.

We invite brethren to visit us, especially preachers. Those coming by Wilson and Fayetteville Short Cut R. R., will be met at Dunn, on Thursday ad-

dressing Josiah Baggett, at Hawley's Store, Sampson Co., N. C., Those coming by the W. & W. R. R. will be met at Clinton on Thursday, addressing Noel Jones at Newton Grove, Sampson Co., N. C.,
NOEL JONES.

The 58th Annual Session of the Centenea Primitive Baptist Association will be held at Town Creek Meeting House, Edgecombe Co., N. C., commencing on Saturday before the 2nd Sunday in October, 1888 when and where we hope to see a large number of the brethren, especially those in the ministry.

Visiting brethren, who come on the Railroad, will be met in Tarboro Friday before the Second Sunday in Oct. If any come up the River on Steamboat, they will be met at Old Sparta, Edgecombe Co., on Friday evening also.

B. C. PITT, Mod.

L. J. H. MEWBORN, Clk

The Mountain Association will hold its next session with the church called Zion six miles from Sparta, Alleghany Co., N. C., commencing on Friday before the 4th Sunday in September.

APPOINTMENTS

Appointments to insure insertion in the following issues should be sent in by the 5th and 20th of the month.

The following Elders will preach, the Lord willing:

J. D. DRAUGHN.

Durham.....	Monday night after 1st Sun, in Sept.
Lebanon.....	Tuesday
Wickeys.....	Wednesday
Lyach's Creek.....	Thursday
Arbor.....	Friday
Lick.....	Saturday
Wolf Island.....	Second Sunday
Pleasantville.....	Monday
Sards.....	Tuesday

He will need conveyance.

RECEIPTS.

FLA.—J A Irvine 1 J F Burtshaw 2
GA. —By Elder J R Respass 1 50

ILL.—J H Myers 2 Elder Lewis How 2
By Elder I N Vanmeter 1 50

IOWA—Hugh Moffitt 4

IND.—J T Hickman 2 J V B McRea 4

MO.—R R Putman 1

Md.—Mrs Deborah Baker 2

N. C.—Mis Laura Y Hines 1 50 Wm

Spoon 1 50 L Bartholomew 1 50 Mrs Ly-

dian Ferrill 1 50 T E Aschcraft 4 John

Barden 1 50 Mrs Ruth Lee 2 Mrs Lydia

A Terrell 1 50 R E Byrd 2 N B Orrell 1

50 By Elder A L Moore 1 45 By Mrs

Maggie Bozeman 1 25 By Elder J T Edg-

erton 1 50 By Elder Isaac Jones 3 By

Elder John Williams 1 60 By Elder Isaac

Jones 1 50 Mrs S J Whitfield 2 By Jus-

tus Everett 1 50 By Seth Woodall 2 50

Mrs E A Harper 2 B E Mathews 2 Elder

J T Edgerton 1 50 Mrs Nancy Allsbrook

1 50 G T Daniel 2 By Elder A N Hall

5 50 By Elder F J Stone 4 50 W A

Cherry 1 50 By Elder W A Ross 1 50

By Elder A Wooten 2 75 Charles King

2 J K Lawrence 4 Mrs Huldah Dawson

2 Elizabeth Harper 2 J C Pittman 2

Mrs M E Draughn 3 B I Allsbrook 2 J

H Allsbrook 1 50 King White 1 50 By

H Matthews 7 50 H L Home 2 F L

Thigpen 1 80 By G T Daniel 2 Miss Em-

eline Terrell 1 40 M J House 2 Henry

Shevrod 1 N S Hyman 1 50 W C Dav-

enport 2 Mrs S E Edmonston 1 50 D

Hardison 1 50 Mrs M E Purvis 1 50 S

D Ward 2 Elder D House 1 50 M H

James 75 cents B A House 1 50 W G

Baily 1 50 J R Coryleton 1 50 J H

Downing 2 Elder J M Harriss 1 50.

N. J.—J H Hill 2

N. Y.—By E Hix 7 50

PENN.—By Elder S H Durand 2

TEXAS—G W Cunningham 2 P T

Watson 1

TENN.—By Elder John W. Davis 6

VA.—G G Galleher 2 M Jamison 7

By Elder P G Lester 10 50 By Elder J

C Hall 3

W. VA.—By Elder W A Melton

13 50.

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

TRAINS GOING SOUTH.

Date	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 35, Daily, ex Sunday.
Leave Weldon	4:54 p. m.	.....	8:00 a. m.
Arrive Rocky	1:17 "	.....	7:35 "
Arrive Tarboro	4:59 p. m.	.....	.....
Leave Tarboro	6:20 a. m.	.....	.....
Arrive Wilson	3:53 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....
Arrive Selma	5:39 "	.....	.....
Arrive Fayetteville	7:05 "	.....	.....
Leave Goldsboro	4:45 p. m.	7:00 p. m.	8:00 p. m.
Leave Warsaw	5:50 "	.....	9:35 "
Leave Magnolia	6:55 "	.....	9:39 "
Arrive Wilmington	7:30 "	9:35 a. m.	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 26, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:20 "	12:15 p. m.
Leave Magnolia	1:31 a. m.	10:35 "	1:05 "
Arrive Warsaw	.....	10:50 "	5:50 "
Arrive Goldsboro	4:35 "	11:30 "	6:52 "
Leave Fayetteville	.....	4:30 a. m.	.....
Arrive Selma	.....	7:30 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	3:04 a. m.	12:42 p. m.	7:45 p. m.
Arrive Rocky Mt.	.....	1:18 "	8:24 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:39 a. m.	4:40 p. m.	9:35 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax, Scotland Neck at 3:00 p. m. Returns, leaving a Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m. Sunday 5:00 p. m., arrive Wilmington, N. C., 5:30 p. m., 6:20 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 46.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY. JNO. F. DIVINE.
Supt. Trans. Div. Supt.
T. M. EMERSON General Passenger Agent

HOPEWELL FEMALE SEMINARY.

Twenty-third scholastic year commences, Wednesday, Oct. 3rd, 1888. Special advantages offered for delicate and backward girls. Send for circular.

Address, Misses Boggs, Prin's.

Hopewell, Mercer Co., N. J.

Aug. 1 to Oct. 1.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain sheep binding, single copy, by mail 60 c. Per dozen, by mail, \$5.00.

Marocco binding, plain edge, single copy, by mail, \$1.00.

Per dozen, by mail, \$9.00.

Marocco binding, gilt edge and gilt copy, single copy, by mail, \$1.25

Per dozen, by mail, \$12.00

No less than half dozen will be sold at these rates.

Books sent to any part of the United States or Territories, postage prepaid.

In all cases, at these prices cash must accompany the order.

Send money in Registered Letter, or Money Order, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

Please do not send any postage stamps.

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Full Session begins Monday, September 3rd, 1888. Healthy location. Large, commodious, and comfortable buildings. Pure water. Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

EXCELLENT ADVANTAGES IN MUSIC AND ART.

Best methods of Instruction and Discipline.

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Wilson, N. C. Principal.

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

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The 22nd Session will open Oct. 30th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2.00
English Graded Lessons,	2.50
English Higher,	3.00
Latin and Greek, each extra,	1.00

BOARD:

Per month,	\$7.00
Including lights and washing,	0.00
When absent from Friday till Monday	1.50
Including P. M. S.,	3.75

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy has been furnished with fold-inkstands and additional wall maps.

Instructions in Physiology will be given by Dr. G. W. Kemble.

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

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

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

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—FOR—

Job Printing

—TO THE—

LANDMARK OFFICE,

Where you will receive prompt and efficient attention.

HYMN and TUNE BOOK. This book has been carefully compiled by Elders Silas H. Durand and P. G. Lester. No hymns unsound in sentiment have been admitted, and great care has been taken in the selection of soul-cheering, devotional tunes. The book contains 272 pages of print in all, printed on heavy No. 1 book, well bound in full cloth. Two kinds are printed, round notes and shaped notes. Be careful to name which kind is wanted.

Price post-paid, cloth, \$1.25; morocco, \$2.50; per dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey morocco, price \$2.50. To any one sending us an order for a dozen, common binding, with the money (\$12.00) we will send an extra copy.

Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it does not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember.

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days effects a permanent cure.

Send for circular containing questions, testimonials, etc.

DR. H. H. GREEN & SONS.
Principal office, 30½ Marietta St., Atlanta, Ga.
Branch office for Eastern States 251 Canal St., N. Y.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders. P. D. G.

VOL. 21.

SEPTEMBER. 1 1888.

NO 20

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

JRCongleton
1888

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry.

THOUGHTS OF HEAVEN.

A golden scepter in thy hand,
Oh! may I touch and live,
And may the grace to us abound,
Thy spirit to us give.

I love to read in thy pure word
Of promises so divine,
It strengthens me when troubles rise,
And calms my troubled mind.

Oh! Lord be thou my shield,
Protect me from all harm,
Keep me safe by thy pure grace
And in each virtue shine.

And wilt thou be my hiding place,
When storms of trouble rise,
And Jesus to my view reveals,
His mercy never dies.

Thou lovely lamb who, bled and died,
And suffered on the cross,
And for a victim such as I,
Thou conquered nature's dross.

Thy blood flowed down thy wounded side,
And from thy temples burst,
And on the cross my sins he bore,
And Satan's kingdom crashed.

Thou King of kings and Lord of lords,
Who sits upon thy throne,
And bids the pilgrims here below
To join the heavenly choir.

C. C. BLAND.

COMMUNICATED.

THE BETTER RESURRECTION.

Heb. 11th and 35th

ELD. P. D. GOLD:—DEAR BROTHER
IN CHRIST,—There first came into my
mind to-day, the desire to write some-
thing for the LANDMARK, and then
came the words at the beginning of
this letter, "The better resurrection."

I have been astonished sometimes in thinking over how much is said in the New Testament about the resurrection and how constantly it is held out as consummation of the hope of the believer, and how frequently it is dwelt upon by the Apostles and their master, that we are so little moved by it, and so seldom hear it preached or talked about. It seems as though Paul could not write or preach without bringing in this theme this final evidence of the power of God, and the efficacy of the atonement. Paul expressly declares that "for the hope of the resurrection" did he meet all the distresses and calamities of his life. This it was, that kept and cheered him on, in all his ministry; and this, at the last, enabled him to lay his head upon the block of the executioner, and cheerfully accept the summons that called him home. This same hope it is that has upheld millions of saints, in the dying hour, and that has cheered many a weary mourner, as dear ones have been laid to rest. "Thy brother shall rise again" has comforted many a heart, besides that of the sorrowing sister to whom it was spoken.

True, the resurrection is a mystery. But so is all divine truth. And though a mystery, it is a mystery revealed just as all other things that are divine, are revealed; else we can never know them. Mystery is everywhere. It is in ourselves. We are a mystery to ourselves. There is mystery in every blade of grass, in every dew-drop; and yet we do exist, and so does the grass and the dew-drop. And so there is a resurrection of the body. Why then should we not hope in it, and look forward to it, and talk about it? We do not hesitate to

talk about other things though they be full of mystery. Why then, not also talk about this precious theme? If we are not to make it a theme why did the Master and the Apostles? They said much upon it; they held it up upon every occasion. If a mystery, it was not one that appalled them, but that lovingly invited them near. It is no longer mysterious whether there ever shall be a resurrection or not, that is abundantly declared, how the dead are raised, that is, by what power, is not a mystery. It is the power of God. How they shall come forth, who are raised up in Christ, is not a mystery. It is with a body, which though sowed a natural, is raised a spiritual body. And what the raised in Christ shall be like is not a mystery. They shall be like Jesus. There are many perplexing questions which we cannot value, but the things which I have stated are not perplexing questions; they are revealed things. The time of the resurrection is not a mystery, it is in the future. The day and hour we do not know, but we know it is yet to be. And it is declared to be a dangerous heresy to say that it is past already. Now, why may we not speak of these things and comfort one another with these things as the Apostle bade us do.

Now in the words at the head of this article we have another truth stated concerning the resurrection which sets it apart from all other things. It is called "a better resurrection." Better than what? The connection of the text will tell us. There we read, that by faith women received their dead **RAISED TO LIFE AGAIN**. By the same faith others were tortured, would not accept deliverance, that they might obtain a **BETTER RESURRECTION**. Thus it will be seen, that here is no contrast presented between the final resurrection of the wicked and the righteous; but between a coming back from the dead to this same natural life again, and a resurrection to heavenly life and glory. The declaration here is not that the resurrection to life is better than the resurrection to damnation, but after their being restored to this natural life again,

some were so moved by faith and had such a glorious view of that world and the life beyond that they counted not this life dear to them, and preferred to depart, they would not accept deliverance.

When the Apostle said, in this connection, "women received their dead raised to life again" no doubt he alluded to the widow's son raised by the prophet Elijah, 1st Kings, 17th chapter, and the son of the Shunamite raised by the prophet Elisha, 2nd Kings 4th, chapter. These were notable instances of the divine power working through the faith of his people. And the raising of these children must have seemed most wonderful and glorious to the bereaved mothers. We should strive in vain to depict the joy, astonishment, and reverence, which must have filled them. Surely, one might say, nothing is left to be desired. What more could be wanted than to receive their loved ones back to earth again. Yet, even then, some with clearer faith saw a better resurrection than this. We may also call up to mind, the widows son, the rulers daughter and Lazarus in the gospels. One raised almost as soon as death had left the body, one being on the way to his grave, and one already in his grave, having been dead four days. These by a word from Jesus were restored at once to the arms of sorrowing friends, and weeping was turned to rejoicing, and yet there is "a better resurrection."

How often have parents felt like saying, oh! that I could clasp the form of that loved child again, and almost wished that Jesus was once more here in the flesh, that they might appeal to him as did the ruler, to raise up again the loved one. And brothers and sisters have not known how they could endure the loneliness before them; and husbands and wives have felt that they could not part, and yet for them also, this truth remains, that there is a better resurrection. Upon this the christian's faith is fastened, and here is his comfort, when he buries his dead out of his sight.

Let us, if we may, speak about this

better resurrection, and consider why it is better than to come back to this natural life again.

And here many reasons present themselves to my mind. It is true that God has seen fit to tell us but little concerning the unseen world. One reason is that we could not comprehend it were it put into words. And if, like Paul we are ever shown the things of the third heavens, we should find them, as did Paul, unspeakable. God has not, in his word, answered the questionings of a vain curiosity concerning that world. If we ever grow up to know anything about it, we shall find that there, as here, then as now, only the spiritual can understand spiritual things. But to the spiritual man God has given by his spirit some glimpses of unseen things, some prelibations of their future bliss. We may well wonder what is there in store for us, when the few bunches of the grapes of Eschol are so joyous and life-giving here.

Let us then point out a few things wherein that world and that life is better than this; some things, I mean, for which, it seems to me, we have warrant in the scriptures.

And first, it is a better life, and the resurrection to it is a better resurrection, by so much as spiritual life is better than natural life. We cannot measure the difference between vegetable and animal life, or between the life of the highest animal and the life of a man. And the distance between the life of a savage and the life of a Bacon or an Isaac Newton is well-nigh immeasurable. But, infinitely more beyond measure, is the difference between the highest natural life and spiritual life. And this is true when we only compare natural life with the small, faint beginnings of spiritual life which we have entered into down here. Spiritual life is of God, it is God manifest in the flesh. Eternal life is not more unending existence. It is a different kind of life from the natural life. All life is to be judged by its fruits, its manifestations. We know what fruit the natural bears. If we ask what is it that manifests spiritual life, we may

point to Paul after his conversion, and compare the life he then lived with his life before. Or rather, if we wish to judge more fully of spiritual life let us meditate upon the blessed Savior, his love, his pity, his forbearance, his patience toward men, and his submission and obedience to God, and his hourly communion with God. Even in the exalted life of Jesus and in the bright example of Paul, we see such wonderful beauty as tongue cannot express. Yet the real glory of the feelings of spiritual life was veiled by the flesh. What then shall the unhindered shining forth of that life be in the world beyond the resurrection? And by so much is that resurrection better than the resurrection of men back to natural life.

Again, when men were brought back to natural life it was but for a season. The pains, the groans, the fears of death must all be gone over again. They came back to earth, but to again decay and fade, and vanish. After all, what had they gained? While they might have learned to face death with less of dread, still he was still "the king of terrors" and must again be met. When we are ill and draw nigh to death and the grave, and once again are raised up to health and life, we are not so much the gainers, since at the last we must travel over the same road again, and then die. But beyond the better resurrection there is no death. No death! How can we conceive of it? Here we are forced to contemplate death every-day in some form. It always meets us and shadows the brightest day. If it be no more than the withering of a flower, it still is death. And always is something being removed out of our lives. But there death never enters. There the things we love abide. And there we abide. In this also, is that resurrection better than any natural resurrection.

Again by so much as that world is better than this, is that resurrection better. Right here we need not speak of that which led the Apostle to say "this present evil world." Sin is the curse and bane of this world, but of this I will speak by and by. Even with-

out the curse of sin, this world is inferior to that. And all that we see declares his handiwork. But after all it is but the shadow. It is merely a preparation for the enduring world, it is but the porch into the real temple of God. It was not made to always endure. It was not intended for the permanent home of man. It is material, gross and heavy. It can never satisfy the spiritual mind. At the best, the spiritual man must cry, "This world is not my home." Even an eternal Eden could not satisfy the Christians' large desires. But this world is no longer Eden; its inhabitants are no longer innocent, and its delights are not pure and refined. The believer must long for a better world, where no night is, and no gathering gloom, where there is light and where crystal fountains perpetual flow. That world is filled with the light of God "For the Lamb is the light thereof" and its inhabitants are not sick and they worship God forever. Who that is in the kingdom of heaven here, would exchange it for all that is here below! What then shall we say of heaven itself, of which we are taught to say "Our Father which art in heaven." By so much then is that resurrection which gives us entrance there, a better one.

Again, we are called upon to contrast the relationships of this world with those that exist there. The ties that bind us to our natural kindred here are the chief pleasures of this life. They are the best things that we can know. They are the things that make it possible to live and be measurably happy in this selfish world. God himself has ordained them for us, and he has sanctified them for us. How dear the names of father, mother, brother, child, sister, husband and wife are to most men. They belong to this natural life. But this is all. With this life they shall end. And even while we live now often do they impart pain instead of joy. All human love is at the best imperfect and often marred and broken. Those who have come back to this life and have once more taken up the thread of these natural ties found it as we find it.

There was no perfection in them and soon they must be broken again. Not only must they be broken, but even while they lived, misunderstandings, and selfish aims often interfered and turned what was meant for a joy into heart-burnings and sorrow. But thank God, there is a better resurrection, there is a spiritual world. In that world, we have the very Jesus for it, "they are neither married nor given in marriage." And surely, we may say if this dearest of all earthly ties does not exist there, the others cannot enter. *Could earthly marriage be carried over into that world, then surely no man nor no woman here, should contract a second marriage.* The occasion of this testimony of the Saviour was that the Sadducees, who did not believe in a resurrection at all, thought to catch him by proposing the case of a woman having been married to seven men, who were brothers, and asking whose of the seven she should be in the resurrection, which he taught should be. And this was his answer, "ye do err, not knowing the scriptures, nor the power of God, for in that world, they are neither married, or given in marriage, but are as the angels of God." Among the angels there are no parents or children, brothers or sisters, husbands or wives. **AND WE SHALL BE LIKE THE ANGELS.** How absurd, and false, and misleading then, are all exhortations and appeals to men based upon the supposed continuance of earthly ties! Fathers, mothers, brothers, sisters, husbands or wives are not looking down upon those related to them here, any more than upon any one else, if indeed, they look down at all. And if our desire for heaven, be simply upon the ground of taking up and resuming the broken threads of this life, we are not of a really heavenly mind, but are still earthly and sensual in our nature. No thank God, there is a better resurrection! There is a resurrection to the communion of God and Christ and saints. There we shall see God. There, we shall awake in the likeness of Christ and shall be satisfied. There, we shall know what is meant when we say "I believe in the communion of saints." I have

no doubt that each one will maintain his own personal identity there. Paul will be Paul, Peter will be Peter, and John will be John still. But the communion will be the communion of saints, and not of earthly relationships. We can all sympathize with the tender longing of bereaved hearts after loved ones gone before, and can understand how easy it is to believe what we so much long for. But we do not give up this earthly hope, and nothing in its place. No! there is a better resurrection. In that world we have God and Christ and saints in place of parents, brothers and kindred. Who that has ever known the love of God, the indwelling of Jesus through the spirit and the communion of saints can for a moment compare the purest of earthly love and treasure with it? We shall see the being in his beauty.

Once they who came back to this life came back to all manner of imperfection and sin. They had been sinners, and they were still sinners, and sin is the evil of evils. It is that which turns every Eden into a barren wilderness. It spoils every joy and corrodes every heart. The child of God finds himself perplexed by it when he would do good and it hinders his most earnest approaches to God.

"If I hear, or pray, or read,
Sin is mixed with all I do."

And sin belongs to this life. Into that world beyond the better resurrection there enters no sin. Without sin! Without the presence of those who love and make a lie! What shall it be? Satan there hurls no darts of fiery temptation. Here when we would pray or praise God, evil thoughts and earthly passions often obstruct and hinder our joy; but there such swellings surges of sin shall never come. We shall be holy as God is holy. We can only speak about it. It cannot be uttered. We have nothing in our present state to liken it to. Who that hates sin and loves holiness would not desire this better resurrection. From this we may deduce an argument against the unscriptural theory of sinlessness in the flesh. If

such a state can be ours in this life, then what is there more for us beyond. Holiness is happiness—if heaven. Perfect holiness banishes death, pushes back the doors of darkness and closes the yawning grave. Wherever death enters and the grave takes men to its bosom, there is sin. But we have "A better resurrection," beyond which there is no death because there is no sin.

Let us draw out the contrast still further, although this letter is already too lengthy. Those who come back to this natural life bear still the image of the earthly, but those who partake of the better resurrection shall bear the image of the heavenly. Here there is natural affection, there the love of God reigning in the heart. Here, even among saints there is parting, but there exists eternal communion. Here the flesh often hinders the full realization of christian fellowship, but there it shall flow free and unbroken world without end. In this life is that which is corruptible and corrupted, but there we shall find that which is incorruptible, undefiled and that fadeth not away. Here are corruptible bodies and those who were brought back again to this natural life, still bore about with them corruptible bodies, but in that better resurrection the bodies shall be incorruptible. Here there is weakness, there shall be power; here we are unlike Christ, there we shall be like him for we shall see him as he is. Here there is suffering, while there shall be recompense that is not reckoned of debt, but given according to the unbounded measure of grace and that of the infinite God.

Now since the better resurrection is so much better, can we wonder that others were tortured, not accepting deliverance, that they might obtain it. Rather is it not a matter of wonder that we are unwilling to endure so little in this warfare? It is not marvelous that such a glorious hope makes so little impression upon us? We live, as though we lived not so much of our time. What are we enduring? What one earthly comfort are we doing without because of our following Christ? Does the glory of that world so impress us that we are by it made willing to for-

sake all things, to yield all things for Christ's sake; counting that they are but dung if we may win Christ and through him attain to that resurrection? As I write about these things, these questions come home to me. What have I endured for his sake? And the answer it seems to me must be, nothing. As I look back I can see nothing in all my life that looks like torture. Now suppose it should come, would I accept deliverance, or not? Oh, that the unseen things might make more impression upon our minds, and be more real to us!

All the time while writing this article my mind has been going out to some of my dear kindred in North Carolina, who have within the past year conveyed to earth the mortal remains of loved ones and have felt a desire that some word might be written here that should comfort and make them glad. Since I was last with you some in families, under whose roof I have been, have been called away, and some had been taken home just before. I shall miss them if I ever visit you again. But they sleep in hope of the better resurrection. My brethren, let us comfort one another with these words. I remain, your brother, in hope,

F. A. CHICK.

Rehoboth, Md.,

153 PSALM—102.

"Teach me to do thy will for thou art my God thy spirit is good, lead me into the land of uprightness."

The child of God is often made to contemplate much upon the many changes that he is made to pass through here in this vale of sorrow, in the midst of his troubles here on earth, many deep sorrows and discontentments he often meets with and cannot see any way to surmount them and he is often made to think if I were a child of God it would not be thus with me, wondering in his mind how the Lord can save such a sinner as I am.

Knowing of a fact that my heart is as a cage of unclean birds, and no soundness therein, but with a longing desire he is made to think of the Lord and in

the language of the Prophet to look to the hole or pit, from whence we were digged, or to the rock from whence we were hewn.

And yet hope that the Lord will lead him by the right way, that he may go to a city of habitation where all of our sorrows and sighings will end. And yet so long as he remains here in this tabernacle he desires to be taught and led by the Lord, and often feels to ask the Lord to teach him the right way for David here in speaking of the Saints of God, has addressed himself to the Lord and says, "Teach me to do thy will for thou art my God." David here speaks with confidence and with much assurance as if he knew the Lord, for he says, my God, and again he claims him as his rock and my refuge, and a present help in time of trouble.

So every child of God in his experience, here on earth feels to express the same with that of David. We have many trials and afflictions here in this world and sometimes they are very great, and we know not how to surmount them and that our trials are so great, even of a literal character that we do not know what to do. We sometimes resort to all the means that we are in possession of, and they all fail and we are often made to think that we are not right in the matter and have a great many thoughts that render us almost miserable, and day by day we go mourning and grieving about things and matters that if we had them as we would like, they would prove disastrous to us and many times when we are about to abandon, all hope, and when all of our earthly propensities are subdued, then it is that we ask the Lord to teach us to do thy will, and it is then sometimes that we feel to exclaim with a sensation of love and weakness in our hearts, thou art my God thy spirit is good. Then we feel to be submissive to the will of the Lord, and then we desire of the Lord with all meekness and humility to be led by the Lord and even into the land of uprightness. Then when we feel that we are delivered from our affliction and are made to believe that the Lord hath delivered us, then we can

rejoice in the Lord and praise his holy name.

We understand that the Lord teaches his saints to do his will in various ways and under different circumstances, for instance the Lord taught Joseph under the similitude of dreams what should come to pass in the futurity of time respecting his trials and afflictions which he should pass through, and equally so to-day does the Lord teach his people in the same like manner and warn them of the trouble that awaits them, and enables them to realize in their experience the fulfillment of such teaching. The Lord by his spirit reveals to our dark and benighted minds things that are wonderfully strange, and yet for the want of faith we are made to doubt notwithstanding we can't help believing it must be of the Lord. So it was with Joseph in the midst of all his afflictions, he still served the Lord, and after suffering much at the hands of his brethren he was delivered from his afflictions, and oh, my brethren many of the Lord's people has suffered in like manner, and let me say to all that have had such like afflictions trust in the Lord and he will give you of his strength and of his grace to overcome all of your enemies, and at last will enable you to thank the Lord and praise his holy name. And oh! may God teach all of his poor and afflicted saints to do his will, and then we can say with David, Thou art my God.

We will notice Moses the servant of God, a man who undoubtedly was taught of the Lord to do his will. See the many judgments that was wrought by the Lord according to the words of Moses, who was doing the will of God. And oh! what strong faith it was that enabled him to approach before the king and speak of the wonderful works that God was going to perform in behalf of his people. Yet how strange it may seem to one though slow was Moses to perform the will of God notwithstanding he saw the mighty power of God displayed in the persecution of his people. And oh! brethren it is so to-day with God.

Servants are sometimes slow to perform their duty. They feel their unworthiness, so that the servants of God often imitate Moses in a sense. So the Lord said unto Moses, now therefore go and I will teach thee what thou shalt say. So the Lord teaches his servants to-day what they shall say concerning his will and he gives them strength and boldness from on High to perform their duty in his service and how often should our minds be engaged in asking the Lord to teach us to do his will aright that we may be found blameless in his sight, that he may lead us to the land of uprightness. Then we can sing with David from a heart-felt sensation and say they shall speak of the glory of thy kingdom, and talk of thy power. David we presume, was a man that was taught of the Lord, yet he suffered many trials and afflictions.

I have thought much of the affliction of David and of his confidence and faith in God, and how he bore his afflictions with much long suffering and patience. I believe it was the grace of God in his heart and that living faith in God that he would deliver him from the hands of his enemies, and I believe to-day that it is the grace and mercy of God that sustains us and keeps us from falling, otherwise we would one day fall by the hand of Saul, but the good Lord teaches us by the spirit, the way that we should go and gives us of his strength to enable us press onward to the gaining of the prize, of the high calling as it is in Christ Jesus our Lord. We see that the Lord taught Joseph by his spirit even to take Mary and the young child and flee into the land of Egypt, for Herod would seek to destroy the young child's life so we find through all the dispensations of time, God has ever taught his people by his spirit, and I believe will ever continue to teach them in the way that they should go. And again we find that the Lord taught Solomon wisdom that he might know how to go in and out before thy people. Oh Israel! so teach me to do thy will, for thou art my God, thy spirit is good, lead me into the land of uprightness.

There is not a child of God but what in his experience feels to express the language of David, Thy spirit is good, oh! what wonderful love it was that the Lord had for we poor hell-deserving sinners. And oh! what low condescensions of his mercy that he remembered us in our low estate going the downward road with no fear of God before our eyes, and without hope and without Christ in the world. Thy spirit is good, David has said, The Lord hath taken my feet out of a horrible pit and out of the miry clay, and hath set my feet upon a rock, and hath put a new song in my mouth, even praises to Israel's God. And in this song David has portrayed the experience of every child of grace that has ever been resurrected from the grave of carnality by the spirit of God, and have been able to know him in the power of his resurrection, the fellowship of his sufferings being made conformable to his death then the spirit of God teaches us that we are sinners and that we are without strength and in that condition where God and his Christ is we can never appear, and by his spirit we are enabled to comprehend the condition that we are in by the reason of sin and transgression and are made to feel poor and dependant upon him for life and for salvation, and by his spirit illuminating our mind and casting out the old leaven of sin and corruption, then we can say in deed and in truth, teach me to do thy will for thou art my God, thy spirit is good, and oh! how our hearts are made to glow with love when we are enable to view Christ as our Savior the chiefest among ten thousand and the one altogether lovely.

So may God teach us all to do his will, for thou art my God, thy spirit is good, lead me into the land of uprightness is my heart-felt desire.

C. C. BLAND.

EXPERIENCE.

ELDERS GOLD AND I ESTER, DEAR BROTHERS:—As some of my children have requested me to write out my experience, and have it published in the

LANDMARK for them to read when I am gone. I will now make the attempt although I feel very weak in body and in mind, as I am nearly seventy nine years old.

When I was nearly thirteen years old there was a protracted meeting going on near my grand father John Weatherford. Two of my neighbor girls came to go with me to the meeting. They were the first mourners I ever saw. I asked them if they wanted me to show them how they looked a night or two before. I fell on my knees to show them and said pray for me. Mr. Nowly pray for me. I them said, girls if you ever see me do this, you may say Susan can't help it. I had as soon be caught stealing as to be caught in such a snap as that. I commenced singing a reel and danced as far as my strength would let me on our way to church. When we got most there I heard them singing. I thought it was the prettiest singing I ever heard, and said, girls they have new singers, let us run and see who they are that's singing so pretty.

I had not been in church long before I fell prostrate under the bench that these two girls were sitting on. My father came to me and said he was afraid I was sick, but my grandfather said that I was not sick, only of sin, let me pray for her. He stood over me and prayed for me. It seemed to me that I was lying over a bottomless pit as black as mid-night my father laid me on a bench, but still that pit was there. Oh! brother Gold, this was when I was sinking down beneath God's righteous frown.

When preaching was over I went home walking between those two girls, and didn't feel worthy to even touch their clothes.

I continued in this way until the week after this I went to preaching, but it seemed to me I grew worse instead of better. That evening my grandmother came up and told my sister and I that my uncle Billy had left us. I commenced crying. My sister said grandma where has he gone? I said sister don't you know what grandma means? Uncle Billy has a hope, but we are lost.

lost forever.

That night my sister and I were at the cow-pen milking, and it came to me if I didn't pray before I got back to the house that I would be certain to die and go to torment. The kitchen was between the house and the cow-pen, and I thought if sister went one way I would go the other, and I fell on my hands in the corner of the chimney and said, God be merciful to me a sinner. When I arose from my knees my burden left me. I felt so light that I commenced jumping up and praising God, but something said to me, now don't you go in the house for they are christians in there, and they will tell you what a sinner you are, so I stayed out until dark drove me in.

If I slept any that night I don't remember it. The next day I had to go to my grandpa's, and as I was going on I viewed the Savior on the cross, and these words came to me, believe on the Lord Jesus Christ and you shall be saved. I said Lord I do believe, help thou mine unbelief. Something kept telling me not to tell my grand-father, for he would tell me what a wretch I was. But brother Gold I told him what I hoped the Lord had done for me. He told me to join the church and be baptized, which I did the next meeting.

When I had related my experience to the church, I asked them to tell me if they thought it was religion, and if not to tell me. Your unworthy sister.

SUSAN JENNINGS.

ELDER P. D. GOLD: DEAR BROTHER, I send you the experience of brother Wm. M. Stone, for publication in the LANDMARK, hoping it may prove a blessing to some poor mourner, or saint of God. Yours truly,

F. R. STONE.

EXPERIENCE.

DEAR BROTHER IN CHRIST:—Having been somewhat impressed in mind and feelings, and also requested by some of the dear saints of God to pen down my experience, or hope in the eternal world to come, I through much weakness make the attempt. In about the year 1874, I set to work to try to

bring myself into favor with the Lord. In the month of October, of the above date, I attended what was called a big meeting among the Missionaries, in which there was a great revival. A good many professed to have a hope in Christ. This caused me to have some serious thoughts on religion, and the preachers got after me, also some of the members, and wanted me to get religion, as they called it. I told them I could not do that for it was out of the power of men to do that. But they told me that all I had to do was to believe that Jesus was the Son of God, and accept salvation on the terms of the gospel, and I would be a fit subject for baptism: but I thought then that I had never been changed from nature to grace, and without some change I was not fit to belong to any church. But they told me that I was a very common sinner, and I need not expect God to reach out his hand and pull me into heaven; but that I could be changed and hardly know it. Well I thought if this was the case I would go to work in good earnest. So I commenced by cutting off my worse habits, such as cursing and drinking too much; and so on, and sometimes I would get along very well until I would get mad, and then I would spoil everything. I went on in this way for about twelve years, and I got to thinking that I was about as good as any one and better than many, and I have often said I would not exchange chances with half of the preachers.

I had no use for half the doctrine the Old Baptists preached, especially, electing grace, for I had won the prize myself, and I didn't thank God for it. But about this time, when I had gotten my stock of religion complete, and in my exalted condition I was riding upon the scarlet colored beast and claiming the victory I had won, God showed me that of all men I was most miserable. I dreamed that I was condemned to die by the power of almighty God for the sin I had committed, and I had to die blind. I awoke myself trying to pray to God to restore my sight that I might see my children one more time

before I died, but I could not pray a word that went above my head. Brethren, let me say to you and all who may read this, that I never was in darkness before that, I could feel the weight of it upon me. Right there I was shown that I was entirely dependent upon God for all blessings, and I went begging the Lord to have mercy upon me, a poor sinner, with a load of sin and guilt upon me. All the time I thought sure enough God was going to cut me off as a cumber of the ground. I was not willing to die in that condition, but saw that it was just, for I had transgressed the holy law of God, and death was the penalty. I went on in this way for about twelve months when I do believe the Lord, for the sake of Jesus, pardoned my sins and revealed himself to me, and removed that load of guilt and sin. I do not remember whether I was asleep or not, but do not think I was, though it was in the night.

I will tell what I saw and felt. I was carried up a very steep mountain. The road was rough and rugged, and with this load of sin upon me with such weight it seemed to me it would sink the land under my feet, and the path was narrow, so much so it looked like a line stretched across a water-course more than anything else I can compare it to, and on my left was the place of destruction. It seemed that I was desirous to go to the top of this mountain, to which place I was carried, and went on until I came to an opening, and the darkness did not seem to be so intense, but my burden was the same. I went on a little further, and I saw one of the most beautiful rivers I ever saw in all my life: and I saw a company of little children, and they were past numbering for multitude, and among them was my only dear sister, who died July, 13th, 1885, and it seemed to me that of all the congregations that I ever saw they were the most rejoiced; they were all singing the same song; there was no discord in their tone, and there was one seated in their midst on a throne, and he was the most lovely personage I ever saw in all my life in the form of man, and my sister asked me to come and

help them sing. I told her that I could not get over the river, there was no pathway across it. She looked at me with a smile and said, "Brother I did not come that way, and the one that sat on that beautiful seat looked very pleasantly at me, and the light that lighted the place where they were shone across the river, and shone around me above the brightness of the sun, and this company together with their king crossed over the river and went upwards, the last I saw of them, and my load of guilt and sin left me, and when I came to myself I was praising God with all my powers and I felt like I wanted to tell everybody what a dear Savior I had found. Right there I found myself in love with the Old Baptists, the very ones I had thought to be the lowest religious people in the world. I loved them with a superior love to that I ever had for any church before: so much so I got in such a fix it seemed to me that I was compelled to go to their church and tell them what I believed the Lord had done for my soul, which I did on the 12th of May 1888 and was received into the fellowship of the church at Arrarat, and was baptized the 2nd, Sunday in June following by Elder Gabriel Denny, our beloved Pastor. I still have many doubts and fears, but I have that hope dwelling within my soul that is an anchor against the tempest and storm, and do believe that I have seen by an eye of faith the thing that God has prepared for them that love him.

I do not claim to be fully acquainted with all, but in part, but if I am saved it will be through the merits of a crucified Redeemer, and not any merit of my own; and if all the members in the Old Baptist church feel as small as I do they feel to be at the feet of Jesus is too exalted a position for them to be in.

WM. M. STONE.

Pilot Mountain, N. C.,

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

The way of the wicked is an abomination to the Lord: but he loveth him that followeth after righteousness."

DEAR BROTHER GOLD, :- I tried to give you a reason of my hope, and sent it to you, dated June 22nd. When I was first troubled about writing to you I really did not know what to do. That night I dreamed I saw you standing on a most beautiful bright looking place by the side of a tree with your elbow resting on a table. I felt in my heart when I saw you that you loved the truth, though you never spoke a word to me. I thought I walked up to you and said, oh brother Gold, I love the truth, and I know it when I hear it, and it makes me feel so happy and good, throwing my hands up. I shall never forget how you looked. Your bright looking countenance cheered my drooping heart. I felt happy and good for several days. Then it was heavily impressed upon my mind to write to you, and I could take no rest until I did. I wanted to tell you my dream when I wrote to you, but I thought it would make it too lengthy, and be in the way of better matter, and so I left it out, and for the last two or three days my dream is with me, and your bright looking countenance is before me, and I feel that I must tell you. It is short but it is sweet to me. I shall never forget it for it shines so bright to me. When I was so troubled about writing to you the devil tried me, telling me that I was no christian, if I was I could write to you and tell you my feelings like you and others do. Oh the trouble it caused me to see. The 2nd Cor. 12:1 came to my mind: it reads as follows: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." He banished from me, and then I could give a reason of my hope.

I hope the Lord will lead, guide and direct me, and keep me in that strait and narrow way that leads to everlasting life. O I feel so often I am afraid that I am deceived, and know nothing about him. I turned from him once and went back, but now has he commanded the house to stand. I feel that the Lord had something against me because I threw my first love away. I don't doubt the Lord and his great

power, but I do doubt my poor self, and I don't feel fit to be among them.

Dear brother Gold, my children seem to be resting upon my mind. Oh how my heart feels for them. My whole heart and prayer to the Lord for them is, oh Lord, turn them and save them with an everlasting salvation. I put all my trust in him believing that he is God, and has all power in heaven and on earth, for every perfect and good gift is from the Lord.

My dear old mother is no better. She is slowly passing away from this world to a better one, I hope. The old Baptists are the people she loves. She appears to be resigned to the will of the Lord.

I hope the Lord will bless you and all who may read this. Your unworthy sister, if one at all. I feel to be the least of all.

JULIA BELLE.

AT WHOSE FEET.

"And thou shalt go in and uncover his feet and lay thine down." Ruth, 3:4.

Thus Naomi an old Israelite said to Ruth a young convert. To lie at the feet of any mere man or woman signifies a lack of character, or that one is degraded, but it is not bowing down to man to comply with anything the scriptures demand of us, but it is rebellion against God not to do it whether it be to confess our faults, wash a brother's feet, or to humbly submit to a private or a public rebuke, and the scriptures speak commendably of Sarah, Abraham's wife, who obeyed her husband calling him lord, and the wife is scripturally bound to obey her husband, unless he requires something unscriptural of her, then she is, if she is a christian, under obligations to disobey him as said Peter and John to the dictating and threatening authorities, whether it seem right in your sight or not, we cannot but speak the things which we have seen and heard.

Peter and John were law-abiding citizens, unless they required them to disobey God. They must lie at the feet of their spiritual head at all hazards. In the

same spirit that Sarah possessed went Ruth to the couch of Boaz, as much as to say, I would cheerfully, humbly and meekly become your obedient helpmeet; and this act of hers was a pure and virtuous act. Humility is as pure and virtuous as honor, and a thousand times more so than pride or stubbornness.

The scriptures require of us, if our brother trespass against us, that we rebuke him; if he repents, forgive him. It requires both to rebuke him, and that he repent. How are we to know that he has repented, unless he makes sufficient acknowledgment to forgive him? in the absence of free acknowledgement upon his part is to wrap it up instead of rooting it out, like a cancer wart healed over, while the roots remained untouched.

To go too far or to fall too short is a failure. Both are wrong, and seem to signify an unwillingness on our part to submit to Christ's government. Some time ago a beloved brother reproved me publicly for one of my short comings, which reproof has made me more watchful, and has no doubt been beneficial to others. It came in the right time, because several of us needed it; but he was a little sarcastic in his reproof, and as every spirit begets his own likeness, it begat sarcasm in me also, and I surpassed him, my father, in sarcasm, and used too much of it; because any is too much. I at first thought he did me a little wrong to expose me to the public, but he did not, for Paul rebuked Peter to his face on account of one of his dissimulations, and then published it to the world. Paul says, they that sin rebuke before all that others may fear. It is true I did not think I was doing much or any wrong, because I thought I gave him full time to call in most or all the appointments, but he says I did not, and of course he knew more about it than I did; but I feel like I am at the feet of our spiritual Boaz in this thing. It was no great task for Ruth to get down to the feet of Boaz, because she was a meek, humble and lowly follower of Christ. It is the proud and rebellious who refuse to

bend, but it is better to bend in time than to break in eternity. An incident is told of a preacher who attempted to preach a big sermon at an association, and to make a grand display. Of course he made a failure, after which when expressing his deep mortification over his failure, an old brother remarked yes, if you had gone up like you came down you might have come down as you went up. Before honor is humility, says the scripture; and if we obtain it any other way it is like all other ill-gotten gain, it will perish with us. There the disapproval of God starving us in the face is more bitter than death. We had better have the frowns of the whole world than his frowns. The brilliant and learned Voltaire, the noted infidel, while grappling with death, the King of terrors, said that even hell would be a refuge if it would hide him from God's frown.

In love to the faithful, I am their humble servant in love.

I. J. TAYLOR.

La Grange, N. C.

DEPARTED.

We deeply sympathize with our dear brother Elder F. A. Chick in the loss of his precious wife who died August the 19th. What a loss a good wife is. Elder Chick is a very lovely brother and useful preacher, and has the fellowship and sympathy of our people generally. Sister Chick has long been sick, and has suffered much during the time with wasting disease.

We are heirs of sorrow and pain, suffering and death, in this world. What a mystery is life with its tempting, prospects of flower and sunshine in youth, or spring and summer of time, to be chilled and turned into gloominess and death by the hoar frosts of winter.

How many fall in the spring of life ere the drouth of summer has gone.

P. D. G.

ZION'S LANDMARK

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

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

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Editorial.

Brother W. G. H. Abel, of Arkansas, requests my view of Matt, 25 : 1, 13, especially what the oil and the lamps represent.

The scenes described in the 24th and 25th chapters of Matthew are very solemn and important. What could be more so? It was just before the wonderful death of the most wonderful man that was ever on earth. A death made most excruciating by the malignity and treacherous betrayal of the enemies of Jesus, and a death curative of sin and death; for he was the Son of God.

We love to hear of the last words and deeds of those dear to us. How sublime and comforting the words of Jesus, "It is finished." This was as he had finished what God gave him to do. It is the voice of the conqueror over sin and death. It is the shout of victory in the death struggle.

Just before his death he tells of the destruction of Jerusalem. No doubt it was a matter of deep astonishment to the disciples to be told that the goodly temple, where they supposed Jesus would reign forever and they should be greatly exalted over their enemies,

should be thrown down so that one stone should not be left upon another that should not be thrown down. In their astonishment they wish to know when shall these things be.

He tells them plainly of the destruction of Jerusalem, and gives them signs by which it may be known to them when this shall be, and also the time of his coming. It is at this memorable time that the words Jesus uttered were under consideration have their fulfillment. Then at that time shall the kingdom of heaven be likened unto ten virgins, five of them being wise and five foolish.

This was at the end of the Jewish world, or kingdom then existing, and at the coming of Christ in his glory in the gospel heavens.

While as yet the first Testament was standing the true gospel covenant was not manifest. The old one which made nothing perfect must be removed. For when the gospel kingdom comes no place is found for the first.

The literal destruction of the temple and scattering of the Jews denotes the removal, the fading, vanishing away of the first Testament, when it shall be manifest who are wise virgins, and who are the foolish ones. For while the first Testament is standing this cannot be discerned. For all slumber and sleep while the bridegroom tarries. Not until the coming of Jesus in gospel power and great glory is it known who are truly waiting for the consolation of Israel. As it was when Jesus appeared in the flesh, while all Jews professed to be waiting for the coming of the Messiah, yet how few received him when he did come. Who shall abide the day of his coming?

In the destruction of Jerusalem, which precedes the coming of Jesus in

his great power and glory, all that are false, carnal worshippers are left to perish, while the true spiritual worshippers of Jerusalem enter with them into the joy and salvation of his kingdom. A lamp is a profession or appearance of religion. Oil represents grace, or the favor of God which all his children are blessed with, and which they all carry with their vessels in their lamps. The wise virgins are all those true virgins blessed with the love and grace of God in the new heart. While the foolish virgins took no oil, for they thus show their folly. When too late they discover their mistake, and beg the wise for oil, their own lamps having gone out. The wise answer them, "We have none to spare," and tell them to go and buy for themselves. Why do the wise tell them to buy for themselves? Do they not answer the fool according to his folly? What is his folly? It is that he says he can buy for himself, or that salvation is not of grace altogether. For that there is something the sinner can do, or not, just as he pleases. If he does it he will be saved: if he fails to do it he will be lost: for man is a free agent left to himself to decide this matter as a rational or wise being.

Now the wise virgins tell the foolish virgins to go and buy for themselves, as they say men can do this. While they are gone to buy, it being midnight darkness, or the end of that world, the bridegroom comes. For he comes at the end of that world.

When he comes the wise virgins are ready, and they enter in with the bridegroom in his kingdom, and the foolish virgins afterward come and desire to be received. But Jesus the bridegroom says, I know you not. They cannot enter. None who seek grace by buying it can inherit the kingdom of God. Ye

are redeemed not with corruptible things, such as silver and gold, but with the precious blood of Jesus as of a lamb slain from the foundation of the world.

The destruction of self-righteousness in the child of God is as throwing down every stone of the building of the temple, not leaving one on another. Then it is that Jesus the Son of man comes in power and great glory in the gospel, and reigns over the wise in gospel grace and glory. It is then that the foolish virgins are manifested in their folly.

At the end of this present evil world this shall all be consummated. For there every righteous, or wise one will surely appear in glory, and the foolish will be cast out into outer darkness.

P. D. G.

RIGHT—WRONG.

God works all things according to the counsel of his own will. That is, all that God does is according to his foreknowledge. That does not mean that wicked men do his will, as it is done by those in whom God works both to will and to do of his own good pleasure.

If all men, righteous and wicked, equally do God's will necessarily and always, then why did Jesus teach his disciples to pray, "Thy will be done as in heaven so on earth?" Again, Jesus said that not every one that saith unto me, "Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." This shows that every one who does do the will of God shall be saved.

Known unto God are all his works from the beginning. That is, God knows, purposes and approves all his own works from the beginning.

No theory that does not recognize the difference between works that God's

word authorizes, and such as his word forbids, can be right, and whatever that word forbids is wrong. The people of God do his will, while the wicked do not the will of God. There is the broadest distinction between what is right and what is wrong. God hates sin. I am taught in my own soul and in the word of God that is the cause of all my trouble. Yet if we exclude the deeds of wickedness, and the works of Satan from the dominion of God, and deny the dominion of God over all deep places we do err. For God makes the wrath of man to praise him, and restrains the remainder of wrath. There is no wicked event of man, nor a single foul work of Satan that at all defeats the purpose of God, but such wicked things in their sphere and in place subserve in accomplishing the will of God.

Man can form no theory that can cover this ground. Let him spread his covering as he may it will be too narrow. There is nothing that so well sets forth truth as the Bible, nor can man frame to pronounce, by any theory of his own, the Shibboleth that will set him across all the deep places in the mystery of truth and iniquity.

Good brethren differ on this question. As good are on one side as on the other. All Old School or Primitive Baptists are necessarily predestinarians. No one that understands the teachings of the Bible could be anything but a predestinarian. But to tell how and why every thing is as it is is not required of man. We are more inclined to undertake to do what we cannot than to do those things which we are commanded.

P. D. G.

GOOD ORDER

The Country Line Association was held this year near Durham, N. C.,

The congregation was an immense one, and the behavior of the people better than usual.

No traffic of any kind was tolerated which tended to prevent disorder. There is no need of selling food or drink at such times, as the people in the community are forward to supply large quantities of food—indeed more than is needed.

Do not people burden themselves by providing too much to eat, and do not the visitors think too much of such things, and too little of setting at the feet of Jesus and hearing his words?

Young people give more trouble than any other class at such places. Young ladies and young men talk and laugh so much that often the older ones cannot hear the preaching. Such young people are very thoughtless often of the comfort of others.

We certainly fail to see any good fruit in Sunday Schools that turn out young men and young women that seem not to have a serious thought concerning their own condition, nor much regard for the rights or the comfort of others.

If people desire to commend Sunday Schools and other training of other denominations to the consideration of Primitive Baptists they must do better than they are now doing. For the worst behaved people at our meetings are such scholars.

The Association tendered its thanks to the public for their hospitality in entertaining the Association so well. The citizens of Durham and the surrounding country did nobly in entertaining the Association.

Also the Association returned its thanks to the officers of the law for their diligence in maintaining order.

NOT ALWAYS STRIVE.

"And the Lord said, my Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3.

The common interpretation given to this scripture is that God strives by his Holy Spirit with every body seeking earnestly to make all mankind christians, but, inasmuch as they refuse to become christians, he decides to withdraw his Spirit from man and leave him to perish: or that man is a free agent and good and evil are set before him, and he can choose which he will take; yet many who have the Holy Spirit striving with them do finally reject that Spirit, and become hopelessly involved in ruin.

Let us take the entire verse as it reads and consider the language. God said his Spirit should not always strive with man, seeing he is flesh, not spirit. Man was carnal and corrupt, and therefore God's Spirit should not always endure him, yet he would bear with man one hundred and twenty years.

Does this one hundred and twenty years mean that man shall live an hundred and twenty years now? Do men live that long? Is that the average of human life? Do even any live that long? If you take this text of scripture literally it teaches that man will now live an hundred and twenty years. Hence it cannot have that meaning. It would be an hundred and twenty years from the time that God saw the wickedness of man was so great that he would destroy the earth by a flood of water until he did send it.

Noah was five hundred years old when he begat Shem, Ham and Japheth. It was before that time that he said that man's days should be an hundred and twenty years. Noah was six hundred years old when he entered the ark and

the flood came, showing that by the one hundred and twenty years that should be man's days, was meant that it would be that long before the coming of the flood.

Does the Holy Spirit of God make an effort described by the word *strive* to save every creature of Adam's race now? To strive is to do all that can be done. No one could do more than strive. That is the greatest effort one can make to do a thing. When Jesus said to some, strive to enter in at the strait gate he told them to do more than to seek. Now is the Spirit of God able to do all He pleases? Certainly not if he strives to do something and then fails, and according to this theory fails not merely in one instance, but in many, even in a majority of cases. The Spirit of God moved on the face of the waters, and brought order out of Chaos; yet he strives to do many things he cannot do. David says, whither shall I go from thy Spirit? The Spirit quickeneth whom he pleases. As the wind blows where it pleases, so is the power of the Spirit of God. It is not by might nor by power, but by his Spirit, saith the Lord.

So complete and perfect is the power of the Spirit that we had nothing more to do with it than we have in controlling the blowing of the wind, or understanding how the wind blows. Yet those that wish to exalt the creature, and that deny the power of God, claim that generally the mighty God fails to do what he desires to do, even after straining to do it, or making his utmost efforts. One has not to strive to overcome another that is not as strong or stronger than himself. A man would not have to strive to do that which he is competent to do, or to overcome that which is weaker than himself.

It is true sin is strong, and that it is in man and has the dominion over him. For it is not that good and evil are both equally set before him, and he is to choose between the two. But evil is *in* him, and the choice is already made in the sense that man is a doer of evil by nature. He is born with evil in him. No doubt but that man has plenty of opportunities to do good with great rewards resulting from such a course. But wherefore is the price of wisdom in the hand of a fool seeing he hath no heart to it. The prevailing motive in a man leads him and determines his course. It is not what is in itself right that guides a man's course, unless that spirit or principle of right is in the man. All the reasons are on the side of sobriety, and not one in favor of drunkenness; but what weight have they against the appetite and thirst for liquor in the drunkard.

But now is this power of evil and sin stronger than the Holy Spirit of God? The strong man armed (Satan) keeps his palace (man's heart) until a stronger than he (Jesus) binds him, and takes away his armor wherein he trusted. For Jesus by the finger of God casts out devils. If the *finger* of God is able to cast out Satan, is not the *arm* of God able to do the same?

We think it wicked and denying the power of God, yea blasphemy to preach that the Lord God is not able to do all his pleasure.

The child of God *has* the Spirit, and he is not to quench the Spirit. That is he is to walk according to the Spirit, and he is not to quench the spirit. The christian *has* the Spirit. To quench him is to offend or grieve that Spirit. Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption. This is done by not giving heed to his

teachings, and will if done bring grief to the child of God and distress him. For his own comfort and peace the child of God should walk in the Spirit and not after the flesh. David prays, uphold me by thy free Spirit, and restore unto me the joys of thy salvation. David by sinning had lost the joys of God's salvation, and he greatly desired a *restoration* of these joys. For it is so much better to obey God and follow the leadings of a spiritual mind.

The fact that God can and does correct and chastise his people when they are disobedient shows that he has power over all flesh, power over Satan and sin, power on earth to forgive sin, indeed all power is his. The powers that be are ordained of God.

P. D. G.

Obituary.

STANCL C. BELL.

Departed this life, Oct. 23rd 1887, aged 67 years, 8 months and 17 days, after a long and severe illness, Mr. Stancell C. Bell of Carteret Co., N. C., and on the 26th, he was carried to the place of interment, the old burying ground at Hadnot's Creek, there to await the great day when he will be taken up to heaven to inherit a life of joy eternal, where the wicked cease from troubling and the weary are at rest.

Many of his friends, with his bereaved widow and children were present to witness the sad and solemn scene.

Mr Bell was received and baptized a member of the Primitive Baptist Church at Hadnot's Creek, March 6th, 1870, and was ordained Deacon the following September, where he remained a devout member and assiduous deacon, performing his duties cheerfully and to the satisfaction of all during life.

He was a kind and loving father, at all times exercising judgment possessed by few in the management of children, six of whom, three sons and three daughters (all of age) together with their mother are left the loss to mourn. He was much loved

and respected by his neighbors as well as by all who knew him. He was a true christian, assiduous deacon, kind, affectionate, and indulgent husband and parent, an obliging, kind and generous neighbor, open and frank in all he said and did; mature deliberations and judgment appearing prominent in all his words and acts.

Those who knew him best, knew him to be a true christian and gentleman, honest and conscientious in everything.

ARRENA D. PRICE,

By request, I forward for publication in the LANDMARK, the obituary of our dear sister Price, wife of Joseph H. Price, of Rockingham Co., N. C.

The subject of this notice was the daughter of George W. Roberts and Jinnett Roberts, was born April the 4th 1848, and departed this life Jan. 20th, 1888, making her stay on earth 39 years 9 months and 16 days. She was married to Mr. Joseph H. Price, Jan. 28th, 1869. She bore to him two children, a daughter and a son. She was a devoted wife, as well as mother. Having obtained a hope in our Lord and Savior Jesus Christ, on Saturday before the 2rd, Sunday in April 1872, she came before the church at Matrimony, and gave a reason of her hope in Christ, and was received in full fellowship by the church, and lived a faithful and devoted member until God saw proper to call her home. She loved to visit her church, to hear the gospel of Christ, was very much afflicted during her life, but would go to her church meetings when able to do so. Sister Price was amiable and kind. In her death the church has lost a good member, the husband a good and affectionate wife, the poor, bereaved children a noble mother. May we all bow in humble submission to the will of our blessed Lord who rules in the heavens and upon the earth, and works all things after the counsel of his own will. She has finished her course on earth. We believe she is now enjoying the rest that remains to the children of God. May her bereaved husband and motherless children be prepared by divine grace to meet her in that world of bliss, where there shall be no more parting nor sorrows. I would say

to the sorrowing husband and weeping children.

Weep not for her, no more her eyes
Beam on you as you come
In yonder happy world of light
She is near the great, white throne.

Weep not for her, no more her eyes
Charm with her words of love.
She's chanting praises now to him
Who reigns over all in love.

Weep not for her, 'twas God that gave
And he has all the right,
To call his loved ones through the grave,
To be with him in light.

F. J. STONE.

ROBERT WALTER ROBERTSON.

The spirit of Robert Walter Robertson took its flight for a fairer land June 25 th 1888, after a short illness of typhoid fever. He was born the 2nd of July 1871, and lacked just one week of being 17 when he died. He was the oldest child of W. P. and Della Robertson who reside near Scotland Neck, Halifax Co., N. C.

Just on the verge of manhood; just as the future was unfolding bright pages to him; just when it was hardest to give him up, "God's finger touched him and he slept." Walter was always an obedient and affectionate child. He was devoted to his mother whom he loved with all his heart; and never a wish of hers which he could gratify went ungratified. On him his mother's heart was centered, she loved him only too well. To him his mother and father were looking for help and comfort in their old age, and though they still have five children left, yet they have not another Walter.

He was sick only a week yet he suffered much, but happily he was unconscious of it, as he was delirious towards the last; but before he died reason regained its sway for a short while. Ere he passed away he called his mother and told her that all he dreaded in dying was the thought of leaving her.

Walter had never joined any church, nor ever expressed any wish to do so, yet as his spirit hung on the shadowy border of eternity, his life breathed forth a prayer of supplication, and with the ending of that prayer his spirit was gone, and Walter was no more.

Walter had an extensive circle of rela-

lives and friends who loved him devotedly, and now mourn for him sincerely. He had many traits of character which won true friends for him, he was a strictly moral character, never doing that which he thought was wrong. His mother was nearly crazed with grief, nearly heart-broken at the bare idea of giving him up, and did she not have everything to make her so? He was so young and strong, just in the bloom of youth, so kind and good, and such a fine prospect for a manly man; so devoted and attentive to her, and just as he was old enough to be of so much help to her then to be taken from her. O her burden seems very hard for her to bear. But, "Blessed are they that mourn, for they shall be comforted."

Perhaps it was better for him to die in innocent youth than to have lived to have been assailed by storms of sorrow and to have gone with bowed head to the grave. 'Tis better that the tender shoot should be broken, than the gnarled tree should be torn by rough winds and cutting storms and then hurled headlong to the ground.

There are some who will never cease to miss Walter; some with whom his memory will be green forever; and some with whom none other can ever take his place. The sorrowing parents have the heartfelt sympathy of a multitude of friends, and although sympathy cannot do him any good now yet it may console the parents to know that some others cared for Walter too. O how sad it was for them to bury him—their hope and pride, and see their sun of anticipation set in a cloud of despair.

The burial was attended by a large crowd of relatives and friends, and as the coffin was slowly lowered to its humble resting-place, and as the clods fell with a sad and mournful thud upon that poor lifeless clay there was scarcely a dry eye in that crowd. Several floral tributes were brought and strewed upon that lowly mound, some thus showing their last love and respect for him. But it is as wrong as it is useless for us to grieve for him, instead we should spend the time in preparing to meet him on the shore of that boundless forever.

So do not grieve for Walter, only think of him as being there to meet you when you shall go. Walter has only passed into a peaceful sleep from which there will be no dreary awakening. "God giveth his beloved sleep."

BELLE.

JOANNA SATTERFIELD.

Joanna Satterfield was born February 20th 1803. She married Samuel Satterfield. Soon after their marriage they professed a hope in Christ and joined the church at Ebenezer, Person Co., N. C.

Father died 12 years ago. A faithful member left her. She has been afflicted for many years, but she was true to her church as long as she could get there. She remained an orderly and faithful member until her death, which occurred the 18th of January 1888, aged 84 years, 11 months wanting two days.

She was a member sixty years. I do not feel that I can speak too highly of her noble character, her christian walk, generous spirit, and excellent virtues. She never was heard to fret, or murmur at anything. She was sorely afflicted. All was done that could be done on earth for her. She had heart-disease, bronchitis and many other complaints. She told us her sufferings were great, but nothing to compare to her happiness she was going to meet in heaven. She told me not to grieve but to rejoice at her death.

She prayed to die. She prayed for her children. Brother Albert Blalock came to see her. She sang a verse of a song he sung when he went to prayer. We think she gave us a token when she could not speak. She raised her hand three times to heaven and died at 5 o'clock that evening.

She has left eight of us children; four in the Primitive Baptist church and one has a hope in Christ. May we feel submissive to the will of God, and his grace sustain us and all the relatives and friends be prepared to meet her in heaven, is my prayer for Christ's sake.

REBECCA ROYSTER.

PATIENCE THIGPEN.

Our dear and aged sister Thigpen, the wife of that renowned Baptist, Deacon Wm Thigpen, died last June. She was more than four score years of age, and for a great while had been a member at Little Creek.

She was of a sober, serious disposition, while brother Thigpen was of a jovial turn, and often was very cheerful. One of her habits was to suppress all foolish jesting, if possible. She was a candid, matter-of fact woman. She would often tell sisters that they did wrong to praise preachers to

their faces. She knew that preachers are flesh and blood like other people, and are sometimes vain enough to believe such praise and are flattered and puffed up by it.

If preachers always had sense enough to know that they are nothing of themselves, praise might not hurt them. But she knew that some of them love it, and that there is no getting along with an old preacher who has been flattered until he gets above himself, unless you let him have his own way, and that is often a poor way.

We need such good, faithful sisters as she was.

After much patience and long-suffering she peacefully passed away quietly and gently, as an infant falling asleep.

P. D. G.

MATTIE SHARP.

Mattie Sharp, infant daughter of Mr. and Mrs. Van Sharp, died with brain fever, July 13th, 1888.

Mattie dear has gone to rest,
Around God's throne
There she is blessed,
Taken to dwell with Christ,
In heaven, where all is bright,
Ever to reign with the angel band,
Savior more precious to her soul,
Heaven more bright for her to behold,
Affection could not keep her here,
Remember now the
Precious one is in Heaven.

A. FRIEND.

WILLIAM ANN HIGGS.

William Ann, the beloved wife of Wiley J. Higgs, of Halifax Co., sweetly entered into rest on the 18th of June. A devoted husband and eight children, four sons and four daughters, weep for her, "but they sorrow not, even as others which have no hope." She has left them the memory of a shining example, a sweet and gentle Spirit, a love which made her watchful and wise in helping her husband, guiding the house and providing for and training her children; the consciousness also that she has gone to "be ever with the Lord" which for her is far better. "Blessed are they that mourn," having such heavenly consolation. Without it how could we who knew her as no one else can know, stand the loss which has shadowed our lives and darkened our home!

She was married in her eighteenth year, on the 5th of February, 1861. Thenceforward her life was spent in the laborious but uneventful routine which falls to the lot of a Southern farmer's wife of our time. Into the new home she brought the bright joyousness of youth which time chastened but did not quench: a maidenly modesty and purity which, deepening as the years went by, pervaded the house-hold as the fragrance of a delicate flower; an unselfish love for her husband and children which made her ever mindful of them and forgetful of her self, and energy which did not rest until the hands were folded on the breast in the final sleep. She was social and hospitable, a faithful friend and a good neighbor. But her home was her kingdom. There she reigned; there she was happy to adorn and beautify it and make it as "the house of God," the "gate of heaven," was her chief care, her greatest joy. No truer woman has blessed or brightened this sinning and sorrowing world.

Of her as a mother I may not, cannot speak in this hour of unspeakable loss, of immeasurable grief. Three of her sons have reached the age of manhood. If they have been kept from the evil of the world; if they have accomplished anything; if they have anything of lofty aspiration and manly resolve, they owe it under God to her example, her teachings and her prayers. To me she seems worthy of a place among the saintly mothers whose lives are recorded in the Holy Scriptures.

An earnest, thoughtful nature like hers begins early to have questionings and meditations of God and the heavenly life; but it was not until 1878 that she was able to realize her acceptance with God through our Lord Jesus Christ and make public avowal of her faith. In August of that year she was baptized by Elder J. S. Woodard, of Wilson, into the fellowship of the church at Lawrences, Edcombe Co. From that time until her decease she was a burning and a shining light, walking in all the commandments and ordinances of the Lord blameless.

LANDMARK.

She was born in Edgecombe Co. M'rch 1843; entered into heavenly rest June 18th 1883, after seventeen days of great suffering.

E. B. HIGGS,

Scotland Neck, N. C.

Those coming by the W. & W. R. R. will be met at Clinton on Thursday, addressing Noel Jones at Newton Grove, Sampson Co., N. C.

NOEL JONES.

MISTAKE.

The Seven Mile Association meets this year on Friday before the 4th Sunday in Sept.

CORRECTION.

Elder C. C. Blands text in this issue is Psalm 143 : 10, instead of 153 : 102. There are not so many chapters in the Psalms.

P. D. G.

ASSOCIATIONAL.

The South Carolina Primitive Baptist Association is appointed to meet with the church at Mount Pleasant, Sumter Co., S. C., commencing on Friday before the 3rd. Sunday in Oct. The place is four miles West of Bishopville. Those coming by rail will be met at Bishopville on Thursday. Ministering brethren are requested to attend, as we are destitute of preachers.

JOHN BROWN.

The fourth Annual Session of the Toisnot Association will be held with the church at Meadow in Green Co., commencing Saturday before the third Sunday in October, 1888. Wilson is the nearest Railroad Depot. We hope visiting brethren will be met and conveyed to the place of meeting.

A. J. MOORE, Mod.

G. W. THOMAS Clerk.

The Seven Mile Association is appointed to be held with the church at Harnett M. H., Sampson Co., N. C., commencing on Friday before the 4th. Sunday in September.

We invite brethren to visit us, especially preachers. Those coming by Wilson and Fayetteville Short Cut R. R., will be met at Dunn, on Thursday, addressing Josiah Baggett, at Hawley's

The 58th Annual Session of the Centnea Primitive Baptist Association will be held at Town Creek Meeting House, Edgecombe Co., N. C., commencing on Saturday before the 2nd Sunday in October, 1888 when and where we hope to see a large number of the brethren, especially those in the ministry.

Visiting brethren, who come on the Railroad, will be met in Tarboro Friday before the Second Sunday in Oct. If any come up the River on Steamboat, they will be met at Old Sparta, Edgecombe Co., on Friday evening also.

B. C. PITT, Mod.

L. J. H. MEWBORN, Cl'k

The Mountain Association will hold its next session with the church called Zion six miles from Sparta, Alleghany Co., N. C., commencing on Friday before the 4th Sunday in September.

The White Oak Association is appointed to be held with the church at Cypress Creek, Duplin Co., N. C., on Sat. before the 3rd. Sunday in Oct.

Those expecting to visit by Railroad will please write to Elder Isaac Jones, at Chinquepin, Duplin Co., N. C., The R. R. Station is Duplin Roads, on the Coast Line.

Those coming from the South will reach that place on Thursday night, and stop over with Mr. D. Wallace. Those coming from the North will go down on Friday morning on the "Shoo Fly" train.

The Little River Primitive Baptist Association is appointed to meet with the church at Hannah's Creek, in Johnston Co., about three miles from Benson's depot, on the Wilson and Fayetteville R. R. to commence on Friday before the 5th Sunday in Sept. Messengers and visitors can obtain return tickets at the usual rates allowed religious

bodies at all the stations on ^{the} ~~the~~ and the main lines of the Wilmington and Weldon R. R. to be good from Thursday the 27th, to Monday, Oct. 1st, inclusive. The trains will stop at Whitman's crossing, about half a mile from the Church House, on Thursday evening when the brethren and friends will be met and cared for, also on Friday morning at same place.

SETH WOODALL, Mod.

The Black Creek Association will be held with the church at Goldsboro, N. C., and will commence on Friday, instead of Saturday, before the 3rd, Sunday in Oct.

The 42nd. Session of the Roaring River Association will meet with Cross Roads Church 3 miles North of Wilkesboro, Wilkes Co., N. C., on Friday before the 2nd. Sunday in Oct. including Sunday following. All lovers of truth are invited to attend, especially ministering brethren. This is a small body of sound Baptists almost surrounded by the anti-christian powers, and I think it is the duty of our visiting brethren in the East to visit them.

WM. R. WELBORN.

UNION MEETINGS.

The Staunton Union Meeting will meet on Friday before the 5th Sunday in Sept. at Rehoboth M. H. in Chesterfield Co., Va., Visiting brethren coming from the South will be met on the 26th, in the afternoon at Chester Station.

Those coming from the West will be met at Coalfield Station on the afternoon of the 26th, of September.

All that purpose to thus come will please write beforehand to brethren T. J. Bowman or P. F. Morrissett at Milre, Chesterfield Co., Va.,

P. F. MORRISSETT, Cl'k

The Skewarkey Union is to be held with the church at Flat Swamp, Martin Co., N. C., and to commence on Friday before the 5th Sunday in September.

Robersonville is the nearest R. R. Station.

The Contentnea Union is to be held with the church at Tyson's Pitt Co., N. C., and to commence on Saturday before the 5th Sunday in Sept.

The Black Creek Union will meet with the church at Aycock's on Saturday before the 5th Sunday in Sept. Fremont is the nearest Depot.

The Toisnot Union will meet with the church at Pleasant Hill on Saturday before the 5th Sunday in September. Rocky Mt. is the Depot.

APPOINTMENTS

Appointments to insure insertion in the following issues should be sent in by the 5th and 20th of the month.

The following Elders will preach, the Lord willing:

J. D. DRAUGHN.

Durham.....	Monday night after 1st Sun. in Sept.
Lebanon.....	Tuesday
Wheeler.....	Wednesday
Lynch's Creek.....	Thursday
Arbor.....	Friday
Lick.....	Saturday
Wolf Island.....	Second Sunday
Pleasantville.....	Monday
Sardis.....	Tuesday

He will need conveyance.

N B ORRELL.

Spanish Grove School House.....	Oct 7
Angel School House.....	8
Rock Spring, (Surry Co.).....	9
Elkin Valley.....	10
Roaring River, Wilkes Co.....	11
Thence to Roaring River Association	
Mulberry.....	Oct. 15
Readins River.....	16
Meadow Fork, Alleghany Co.....	17
Cranberry.....	18

Elder A. J. Taylor will please arrange appointments for him on to Fisher's River Association
 Brother Orrell will have his own conveyance.
 I hope the friends will take an interest in circulating brother Orrell's appointments.

W. R. WELBORN.

J. R. ROBERTS.

Smithfield.....	Sat. and 1st Sun. in Sept
Clement.....	Tuesday

Rehoboth..... Wednesday
 Sandy Grove..... Thursday
 Fellowship..... Friday
 Middle Creek..... Sat. and 2nd Sun.
 Willow Spring..... Monday
 Oak Grove..... Tuesday
 Durham..... Wednesday night
 Eno..... Thursday
 Cedar Grove..... Friday
 Neuse..... Sat. and 3rd Sun.
 Salem..... Monday
 Beulah..... Tuesday
 Cross Roads..... Wednesday
 Chapel..... Thursday
 He will need conveyance.

J. M. HARRISS.

Sand Hill..... Tuesday after 3rd Sun. in Oct.
 Beaver Dam..... Wednesday
 Sandy Bottom..... Thursday
 La Grange..... Friday
 He will need conveyance.

J. S. DAMERON.

Raleigh..... Tuesday night after 4th Sun. in Sept.
 Willow Spring..... Wednesday
 Good Hope..... Thursday
 Thence to Little River Association.
 Smithfield..... 5th Sunday night
 Bethany..... Monday
 Cross Roads..... Tuesday
 La Grange..... Wednesday
 Mewborn..... Thursday
 Tysons..... Friday
 Great Swamp..... Saturday
 Flat Swamp..... 1st Sun. in October
 Spring Green..... Monday
 Conoho..... Tuesday
 Keltukee..... Wednesday
 Deep Creek..... Thursday
 Laurences..... Friday
 Thence to Contentnea Association.
 Wilson..... Tuesday after 2nd Sunday in Oct.
 Lower Black Creek..... Wednesday
 Memorial..... Thursday
 Thence to White Oak Association.
 Muddy Creek..... Tuesday after 3rd Sun.
 Dudley..... Thursday
 Thence to Black Creek Association.
 He will need conveyance.

D. R. MOORE.

Prospect Hill..... Monday after 2nd Sun. in Sept.
 Arbor..... Tuesday
 Wolf Island..... Wednesday
 Matrimony..... Thursday
 Buffalo..... Friday
 Snow Creek..... Saturday
 School House near James Ricsons..... 3rd Sunday
 State Line..... Monday
 Toms Creek..... Tuesday
 Stuwarts Creek..... Wednesday
 Thence to Mountain Association.

W. A. ROSS.

White Oak..... Tuesday after 3rd Sun. in Oct.
 Aycocks..... Wednesday

Nahants..... Thursday
 Thence to Black Creek Association.
 He will need conveyance.

RECEIPTS.

ARK.—Sarah Carter 2
 COL.—R Humphries 2
 GA.—Elder D. J. Lamb 2
 N. C.—A J Jones 2 Adderton Jack-
 son 1 50 H Bryan 2 J A Dawson 1 50
 R L Coram 75cents T E Moore 1 50 E
 T Lambeth 1 50 J W Doggett 1 50 Mrs
 T. W. Hopkins 1 50 W M Summers
 1 50 C T Hudgins 3 W G Dix 1 50 R
 L Newton 1 50 G S Latta 2 Wm Stan-
 ly 1 50 D R Clayton 1 50 S C Clayton 3
 Wm Hampton 1 50 R H Pruett 1 50
 Mrs G Baily 1 50 Albert O'Brien 1 50 L
 H Adams 2 John Jones 2 D Yarbrow 3
 S Hopkins 1 50 W T Royster 3 J A B
 Walters 1 50 J Tillman 1 50 E L Ap-
 ple 1 50 Elder S P Terry 1 50 J Brooks
 1 C P Warren 2 Josephine Walker 1 50
 Z Page 1 50 R G Alldredge 1 50 Q A
 Ward 2 D Strader 1 50 Miss F E Wells
 2 W A Warren 3 Mrs Mary Warren 2
 Mrs J H Fuller 5 D L Wells 2 L S Mor-
 ton 3 J M Yarbrow 1 50 W T Vaughn 50
 cents N Broach 1 50 L Hester 1 50 B F
 Hester 2 Jennie Thomas 1 50 C Benson
 1 50 L Johnson 3 E Buckner 1 50 M P
 Buckner 1 Mrs F Wronser 1 S J Hall 1
 50 W H Gordon 1 50 Elder A Blalock 1
 By J W Eudy 7 50 Wm Slade 1 50 G W
 Johnson 3 J L Little 2 85 Elder F J
 Stone 75cents J W Harriss 4 50 Elder
 J S Dameron 1 50 J H Combs 5 50 W L
 Brooks 3 50 Elder Y I Chandler 9 Dr J
 R Hester 1 50 Elder J E Adams 2 C O
 Clayton 3 J H Clayton 4 50 M H Suit 3
 Wm Jones 3 R G Alldredge 1 50 G W
 Carter 1 50 Elder J A Burch 2 L E Wil-
 liford 4 Elder L H Hardy 1 50 S D Co-
 ly 10 50 J L Clayton 1 50 Elder D A
 Mewborn 1 50 G C Farthing 3 O G
 Amy 3 C Cagle 3 W B Godwin 3 J W
 Hawthorne 3
 VA.—E Stallings 2 C G Nance 2 El-
 der J N Harman 2 25 Charles DeHart
 1 50 W H Wilson 1 50 T H Brumfield
 1 50 D T Pickerel 1 50 Louisa Parker
 1 50 Geo Hodnett 2 W S Burks 6 Mrs
 S T Myers 1 50 John Hodnett 1 50 A
 C Owen 1 50 D Owen & Son 1 50 Red-

mond Adams 1 50. Wm F Jefferson 3
W J Johnson 4 W S Dodd 1-50 D B
Hendon 1 W H Gilks 1 50 W H Fer-
guson 1 50 J W Coleman 1 50 B T Jen-
nings 1 50 F Wright 1 50 J H Dawson
2 C H Barker 1 50 Mollie L Lewis 1 50
J C Keeling 2 J C Chaney 1 50 H W
Chaney 1 50 M J Bennett 1 50 By El-
der J C Hall 3 Elder Wm Hawkins 3
C R Lewis 4 50 G H Thomrs 4 50 El-
der T N Walton 3 Elder W S McDow-
ell 3 T J Bowman 3 Alfred Anderson
1 50 C P Williams 12

CHURCH HISTORY DEBT OF \$2,000.

Contributions during July 1888,
for the relief of Brother S. Hassell.

ALA.—J M Frazer 50 cts Mrs Sue Lawler 1
A Friend 1 60 M J Haden 1 H N C Favior 1 Jos
M Nall 1 W H Whitley 1 D J Taylor 2 W C
Lowe 1 Harvey Hester 1.

ARK.—Mrs J A D Campbell 50 cts Mrs Mag-
gie Jones 1 Eld D M Beauchamp 1 J C Morris 1
Mrs N R Morris 1.

FLA.—George P Canora 1 Y C Chambliss
(additional) 2 J J Rogers 1.

GA.—Mrs W G Simpson 2 Basil Jones 1 Ben
Smith 1 Eld D J Lam 1 S Timmerman 1 Jas B
Singular 2 Eld A V Simms 2 J W Roundtree 1
E P Morton 7 50 J T Caderhead 1 Dr H J Las-
eter 1 M M Branen 1 Malinda Davis 1 Jesse M
Brown 1 Wm Gliddens 2 Mrs Mattie Moore 1 M
C Actey 1 Mrs R J Turner 2 Eld J H Gresham
1 Mrs Armanda Green 1 Dr John H Phillips 2
Miss Eva Jones 1 Miss Lurinda Phillips 50
cents R J Turner 1

ILL.—Eld I N Vanneter and others 3 Thos
Ross 1.

IND.—J R Welborn 1.

IOWA.—Mrs Sarah Anderson 2.

KY.—S G Gaines 2.

MD.—Friends in Vernon 2.

MICH.—Mrs Kate Swartout 1 50.

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1 50 Mrs G T Daniel 1 50 Mrs Martha Purvis 1
Miss Mary Long 1 J J Nobles 1 W J Flem-
ming 1.

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ton 1 50.

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1 W G Flemiken 1 Mrs M V Tyson 2 50 Mrs
Wm Thomas 1 Eld Wm Thomas 1.

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cts G A Johnson 50 cts.

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the Lord willing, on the third Monday in July,
(16th) 1888. Board can be obtained from eight to
ten dollars per month. Tuition from ten to twenty
dollars to be paid in advance.

No deduction to be made except in cases of pro-
tracted sickness. My Daughter Cornelia will as-
sist me.

For further information enquire of

A. J. MOORE, PRIN.

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

TRAINS GOING SOUTH.

Date	Jan. 1, '88.	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 13, Daily, ex Sunday.
Leave Weldon	7:05 a. m.	.....	8:45 p. m.	6:30 a. m.
Arrive Rocky	8:17 "	.....	.....	7:49 "
Arrive Tarboro	8:50 p. m.	.....	.....	.....
Leave Tarboro	10:50 a. m.	.....	.....	.....
Arrive Wilson	1:50 p. m.	.....	7:00 p. m.	7:45 a. m.
Leave Wilson	8:10 p. m.	.....	.....	.....
Arrive Selma	5:39 "	.....	.....	.....
Arrive Fayetteville	7:45 "	.....	.....	.....
Leave Goldsboro	4:40 p. m.	.....	7:00 p. m.	8:15 p. m.
Leave Warsaw	5:50 "	.....	.....	9:33 "
Leave Magnolia	6:25 "	.....	8:49 "	9:49 "
Arrive Winton	7:49 "	.....	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 26, Daily.	No. 66, Daily, ex Sunday.
Leave Winton	12:05 a. m.	.....	4:00 p. m.
Leave Magnolia	1:21 a. m.	.....	5:30 "
Arrive Warsaw	.....	10:50 "	5:50 "
Arrive Goldsboro	2:54 "	11:50 "	6:54 "
Leave Fayetteville	.....	1:50 p. m.	.....
Arrive Selma	.....	3:50 "	.....
Arrive Wilson	.....	11:50 "	.....
Leave Wilson	3:02 p. m.	12:12 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	1:28 "	8:09 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 p. m.	.....
Arrive Weldon	8:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train 9—Scotland Neck Branch Road leaves Halifax Scotland Neck at 7:30 p. m. Returns ing. for Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 1:00 p. m., arrive Wilmington, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:15 a. m., arrive Goldsboro, N. C., 11:40 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:20 p. m., arrives Nashville 4:30 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 11:55 a. m., Nashville 12:15 p. m., Rocky Mount 1:55 p. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 7:00 p. m. Returning leaves Clinton at 8:15 a. m., Connecting at Warsaw with Nos. 14 and 26.

Southern Train on Wilson & Fayetteville Branch is No. 50. North-bound is No. 59. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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English Higher,	3 00
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Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

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Zion's Landmark.

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Wilson's Landmark
1888

The Purpose of Zion's Landmark.

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS

PROVE ALL THINGS.

DEAR BROTHER GOLD :—For nearly a year I have felt impressed to write on the duty of our showing our faith by our works, but feeling my weakness and inability to write anything to the comfort of the dear children of God; and fearing that some might say that I was fault-finding, I have refrained thus far from writing, which has caused me many restless hours; but God forbid that I should ever presume to find fault or accuse the people of God. There are none who need sustaining grace more than myself. Then trusting alone in Him who is able to guide me in the way of all truth, I venture to notice a few duties that we owe, first to God, and second to our brethren, as members of the body of Christ. The Apostle tells us to "Prove all things; hold fast that which is good." And Christ said: a new command I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another" John 13: 34—35. "We know we have passed from death unto life because we love the brethren;" but how do we know that we love them? We may say we have love, but if we prove it not we make ourselves liars; for if we say we have fellowship with him and walk in darkness, we lie and do not the truth. I understand there is no fellowship with out love. Then, in order to find how we may prove our love, we will go to the scriptures, which are profitable for reproof and instruction in righteousness. There, we are thoroughly furnished unto all good works. Then the first duty we will notice is Heb. 10: 25. "Forsake not the assembling of our-

selves together, &c." Now it is meeting day and I have some domestic duty to attend to, and I say I won't go to meeting to-day; they will not miss me. Now is this what I should go for, in order not to be missed, or should love be the cause that prompts me to go? Now if I stay at home, have I proved that I love the brethren? Suppose I miss two or three meetings, or go only once or twice a year, how much love do I show the church? I do not even prove that I love the Gospel of Christ. What proof have I given to the world that I am his disciple? Now this is only to those who can bear it. I know there are some who would go to meeting, but cannot; I pity them; but I speak to those who can go. It seems there are some who think if they lose a day or two out of each month, they will suffer need, and their families will come to want; to such I ask, do you not remember that he said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added? Do you think he will feed the fowls of the air and clothe the lilies of the field, and yet forget to care for one for whom he shed his blood, and that too while you are obeying his word? "Ye are of more value than many sparrows." David said, "I was young, but am now old, yet have I not seen the righteous forsaken, or his seed begging bread."

Again, I find some one who can go to courts, shows, and all popular public gatherings, and yet seldom get time to go to the house of worship. Surely such light is under a bushel, hence is darkness to all that are in the house. "And if the light that is in us be dark-

ness, how gross, how deplorable, is that darkness." Well has it been said: "because iniquity shall abound, the love of many shall wax cold. Little children love one another, for love is of God and they that love are born of God." (1st John 4. "Let us love not in word, neither in tongue, but in deed and in truth." 1st John 3: 18.

I will now notice some things in the 13th chapter of Romans. The 13th verse bids us to distribute to the necessity of saints. Christ said the poor you have always with you, and we know that it is true. We can look around and see our brethren in distress, we know that they need help and we feel that we would like to help them. That old sister has been very faithful to attend her meetings, hospitable and kind, always willing to do all she could for the interest of the church, and I would like to give her something, I know she is needy, but there are others much more able to give than I am, and they might give; besides I don't think she worked as hard when she was able to work as I do, or she would have more now; but is it my business how she employed her time when she was young. I admit she has been faithful in some things; perhaps like Mary she has chosen that good part, while I, like Martha have been cumbered with much serving, and as the Lord has blessed me with temporal things, so I should minister to her necessities. Because another more able than I does not give, is no reason I should withhold. We should give as the Lord has prospered us. My dime out of a dollar is as much as your dollar out of ten, or brother A's ten out of a hundred. We should give cheerfully whatever enters into our heart. If we feel it our duty it is our duty, and we should obey. If our mite is small, the Lord counts it as much as the hundreds of the wealthy, and from him we receive the blessing. You remember what he said of the widow who cast in two mites? And John says if any man has this world's goods and see his brother have need, and shut his bowels of compassion from him, how dwells the love of God in him? I might cite several other such

cases, such as needy ministers, afflicted families, &c., all trials of our love, and if we do not obey the gospel in ministering to their necessities, or visiting them and talk of the mercies of God, what love do we show toward them: then, what evidence that we are the disciples of Christ. I will now pass on to the 16th verse, a part of which reads, "Mind not high things, but condescend to men of low estate."

This one thing seems to me, to be most needful, for if we are as the meek and lowly Jesus; we are certain not to place ourselves above our brethren, for if we love them we will seek their welfare. This command brings us down to our poor brethren, and makes us love to meet in a church capacity. But are we all obeying this precious command, or would some of us rather not go to the house of that poor brother? his food and clothing are both coarse and plain, and his house is also plain; there is nothing charming about the place, and if I should go it would be a dull visit, I can do as much good by staying at home, for I have nothing to give them, they are welcome at my house and we can converse of the things of the Lord here. But would not my poor brothers or sisters feel that I had more love for them, if I would visit them at their own home. They would feel that I was not high-minded, or above them, probably they would feel more like going to their meetings; for probably there they do not receive the attention that they should. I come into the house; sister A. in her fashionable dress sits on the front seat; I speak to her and sister B, and others and am glad to see them. But sister C, because her dress is old and plain, and because she feels humble and does not wish to be in the way, has taken a seat further back, and I do not see her, or because it is some trouble to get to her I only bow good-morning and take my seat. Would she not have more love for me if I should go up and express joy at seeing her present, and would I not feel better for having condescended to those of low estate. Again, I have grand company to-day; I see sister C. coming, and it would not

do for her to come into the parlor: I meet her and take her to the kitchen, get what she wants and she goes home; I treat her kindly, but I prefer she would not come when I have such company for I do not want everybody to know that I entertain such people. Now is my heart right toward her: am I not like some who would not follow Jesus lest they should be put out of the synagogues? Do those around know by this that I am a disciple of the meek and lowly Jesus? "Has he not chosen the poor in this world rich in faith and heirs of the kingdom of heaven?" James says, "If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and you have respect to him that wear the gay clothing, &c., are ye not partial in your selves, and are ye become judges of evil thoughts. These things ought not to be. Remember how poor Christ became for us, not that we should be above one another, but that we should be equal with each other. Beloved, if God so loved us, we ought also to love one another. By this shall all men know that ye are my disciples, if ye love one another."

There are several other points I would like to notice, but my letter is already too lengthy. I have merely touched upon the subject. I do not know what influenced me to write on this subject, but it has been on my mind ever since last fall, and I could get no relief from the impression. If it is of the Lord it will accomplish the thing whereunto he sends it. For me, I think I feel peace and good-will to every one.

May the Lord add his blessing, and his name have all the praise. In love to the household of faith, I remain, your sister,

S. E. BROYLES.

Hunter Springs, W. Va.

DEAR BRETHREN EDITORS:—I trust to not be thought presumptive for attempting to write some thoughts for publication, but feeling an interest in the questions that are from time to time discussed in the columns of the LAND-

MARK, and also the *Signs*, and many pieces in each bearing testimony of their author having at sometime in their life's journey been led to see themselves helpless sinners in the sight of God, and even led by that power unseen by mortal eye, and natural power failing them, then was the Savior revealed to them by faith and they enabled to hope in his mercy and to believe that in him and him alone there is a full and complete refuge from the frowns of a just God and the condemning sentence of a just and righteous law. There is one subject upon which I wish to express some thoughts, but more especially to make some inquiries.

I do not wish to ask any particular person any question, but to ask them in a general way, and will say by way of apology for what I write that may seem unkind or uncalled for, that no one will be to blame but myself. I hope to say nothing but what the brethren Editors will feel free to publish, for I trust to be governed by the Spirit of candor and of a sincere desire of writing nothing to offend those who may differ with me on the subject of which I wish to speak. The subject is one on which there has been much controversy, and it may be that as long as we are in the flesh good brethren will not be enabled to see alike upon all points of the doctrine, and as long as this is true we shall have need of the charity that endureth all things, and that vaunteth not itself.

I have reference to the new birth, and in treating on the subject I wish to refer to an article that I read, and in which article it is made to appear that the sinner is not born again, and not wishing to be personal we will call the author of the article Elder A.—To digress a little I will say that I sometimes wonder at the great difference of opinion among the ministering brethren, and it does at times seem strange when we see able brethren so wide apart in their views upon the very principles that underlie and are the frame-work of that sublime plan "to wit" the redemption of sinners.

Those who oppose the thought of the Adam man being the new or again birth hold the view that the man born of God is a distinct person in contradistinction from the sinner. I very much fear in attempting to pen my thoughts I may not express them so as to be understood, but trust the Saints will have charity for my weakness. Let us then ask the question, was it for fallen man, the Adam sinner, that Jesus came down from his glory, the glory he had with the Father before ever the earth was, or did he come to redeem an eternal Spiritual family that eternally existed in him, not in a life sense, but in that personal sense which must be accepted and understood as distinct and separate beings or existences in contradistinction from sinners. I hope to be understood on this point, for it rests here, if I understand the brethren, and I understand Elder A—to hold the latter view. We do not understand that he in any way wishes to detract from the complete redemption of the Adam sinner, but that there is a spiritual man included in that redemption. I understand that sinners were to be redeemed through and by him by the offering of himself without spot to God. My understanding is that to redeem is to buy back, to pay a price for that which is held in lawful bonds by another. I understand that Math. 1:21, gives us a view of who it is that was in bondage, that John 6:37-39 teaches us that the persons therein mentioned were the men of Adam's race and not spiritual children; also John 17:2, 6, 9, 12, 22 and 24, if these scriptures mean spiritual children, how must we understand the words of the Redeemer in the 2nd verse? I ask this question in all candor.

When did Eternal Spiritual children lose Eternal life that it must be given back again, and how can that life be given to a creature or person if they Eternally possessed it! Where do we read of Eternal Spiritual children being or having fallen out of Christ? And if having fallen out once, can they not fall away again, seeing that Jesus has no more power now than he had before

ever the world was.

But as Adam and the Adam sinner is used to illustrate an "E S" family in Christ, the chief question to ask at this point of every enquirer is, how did this family become involved in sin, unless their representant fell in the transgression of law.

I do not understand Elder A—to teach that this family was represented in Adam. Then how could the Spiritual family be under the law by the transgression by which came sin and the fall if they were not represented in Adam. There being no other representative of any family of creatures or beings, that has fallen in sin by the transgression of law, it follows that Spiritual children need no redemption, and that Jesus did not come to save something more than sinners of Adam's race. Let us look at a quotation from Philpot as that is referred to by Elder A—by way of illustration: after quoting the following, "but primarily he accepts her unfallen." Elder A—says this looks like an election of something more than sinners of Adam's race. He endorses the sentiment or language of Philpot, and believes him to mean that the bride he accepts was a Spiritual bride, being personally, eternally in him. I do not understand Philpot to mean this, but that the gift from the Father was a bride who in the foreview of the Redeemer would fall.

Adam is spoken of as the figure of of him that was to come, as Elder A—quotes, and as I believe, and am led to believe that the elect bride of Christ could not fall in Adam if they were Eternal Spiritual children, seeing that Adam could not be their representant, he being national and they spiritual, I cannot embrace the thought that the natural man can be the representant of a spiritual one. Elder A—has stated that there can be no salvation without a sinner. I believe this, and it therefore follows that the E. S. child is a sinner, else they have no interest in the redemption of Christ which was wrought out by him in his sufferings and death, the triumph over the grave, and in the ascension to the bosom of

the Father. I hope to make no misrepresentation of what brethren differing have written, but I believe they hold the view that the Adam sinner is a separate and distinct person or being in contradistinction from the Spiritual child.

Elder A—in the article to which I make reference said, that the New Testament name for a disciple is christian, and that he this christian was composed of two distinct and antagonistic natures.

We do most certainly understand this to be just as quoted by Elder A—but fail to see how it conforms to his view of the new birth. I feel constrained to ask a great many questions on this subject, and ask for some indulgence. Farther up in the same article he says, "if the again birth is a Spiritual one, and not natural, how can that birth produce a being of two distinct and antagonistic natures? I ask, if there was no again birth would there be any christians? If not, does it not appear evident that the again birth produces, as Elder A—says, and which I believe, the christians of whom the scriptures teach as being composed of two distinct and antagonistic natures. Does not the scriptures quoted answer his question? It certainly does in my understanding of it. But if Elder A—is to be understood to mean that the again birth produces the Spiritual nature only of this christian man, then it is evident that the E. S. child is not produced, but only the nature of the child, and the thought that an E. S. child is born is lost, and I fail to comprehend it in any other light. In regard to the words election, elect, chosen, all of which are similar in their definition, I think that I am agreed with the many correspondents among Old Baptists that the subjects of redemption were elected or chosen of God, in Christ from before ever the earth was, and are spoken of as the elect children. In Ephesians 1st and 4th, the Apostle says, according as he has chosen us in him before the foundation of the world that we should be holy and without blame before him in love. Referring again to

the quotation from Philpot, Elder A—says that he speaks of an elect bride, existing in Christ before the world began, and in eternal vital union with him, and that Adam is spoken of as the figure of him that was to come, Eve being created in him, and that if we regard this as a figure we must look for an elect church in the Lord Jesus Christ before the world began. I do not understand Philpot to mean an eternal Spiritual bride, or do I understand how Eve the created bride, can be a true figure of an elect bride that is in the sense of being created.

I now come to a point in this most interesting subject where I may not be understood by the dear reader, but trust that I may be enabled to be comprehended, and shall endeavor to state my thoughts in full. If the church the bride was an Eternal Spiritual bride, and was in actual personal oneness with the redeemer, then it follows that if she in her personality and individuality was in oneness with the bridegroom in an indissoluble state or condition, and in which state and condition there is no law, no power in the dome of thought that can separate them seeing they are in the state of oneness, but I wish to show in this article, dear reader, that the position or assumption, that this relationship, this unity, as I am pleased to term it, and which is the lawful term to apply to the expression of the tho't—actual oneness—does not express the thought that is included in the figure of Adam and his bride, which truth I wish to show farther on in this article. It is another point that I wish to make clear first, before proceeding to the figure of Christ and his bride. We do not understand the scriptures to teach that the mediator was elected unto the state of an eternal existence, seeing that he in spirit is self-existing, and equal with the Father, dwelling in the state of deathlessness, beyond which there is no revelation, and being impenetrable by the power of language or of thought, and if there is no penetration beyond that eternity in which state of an unending immortality the mediator eternally existed, it follows that the

law of application must forever be void, and the terms of election chosen, and appointment becomes a mis-nomer for their meaning is to appoint, to change, to elect unto a something, of state, condition or being that the object or objects did not or could not in lawful sense obtain, enjoy, or possess without such election, and therefore Christ being in oneness equal with the Father, the terms elect, or appoint, cannot be applied to him in the sense as must be accepted, as meant or intended by the application of those who believe in actual, personal oneness of the mediator and the elect bride, seeing that they make it to appear that they the children composing his body or the church were elected unto eternal life: for if they eternally existed in him in personal oneness, then they could not be the elect of God unto the life or condition that they in an eternal existance eternally in personal oneness possessed in Christ, the Spiritual bridegroom, which bridegroom and bride Adam and Eve are the true figure of. Dear reader please go with us and let us if it be possible, and if light be given us, to understand, we in some small degree may comprehend the true figure of the mediator and his bride.

We believe then that Christ was the elect of God unto the mediatorial throne, being the appointed of the Father unto the mediatorship, and in which mediatorial office or priesthood, as an intercessor and propitiator, he was to be the atoning sacrifice; which sacrifice in the everlasting covenant, ordered in all things and sure, was to be for the sins and transgressions of the bride or the people, which people are the gift of the Father, and of whom the bride, the church, the Lamb's wife are composed, and which are the people and the only ones he came to redeem. We believe further that Jesus is the Alpha and Omega of the divine plan, which is immeasurable by the powers or thoughts of mortals. That it was because of him, and through him and by him that infinite mercy and grace is ever bestowed and made manifest to the fallen sons and daughters of Adam's

race. We now come to the figure of the precious Redeemer and his bride, and dear saint of God, may we be enabled to see and know in part the joy there is in beholding with eyes of faith the beauty and grace as manifested in the love of him who is as the rose of Sharon, and altogether lovely; and in looking at the figure of Adam and Eve in the garden, let us look to see what the true figure is, and we behold Adam alone in the garden with no companion or bride, except in the pre-terminate will and foreknowledge of God, who in and by his infinite wisdom and power forms or makes ready a bride, a being such as was companionable to him and in accomplishment of his eternal purpose he takes a part of the vitality of the bridegroom, and forms or adorns a companion in all respects, with the fulness of the charms of his (Adam's) nature. Now then let us behold the king, the husband and the chief delight of the church, the bride the lamb's wife, and we behold him, as by faith's clear eye on the throne of his glory, and in covenant relation with the Father of light, who is enthroned amidst the refulgent splendors of the light of Perennial day, the light unapproachable by one whose eyes are unenlightened by a sip from the cup of his infinite bliss. From the word of truth we have the revelation that in the covenant there was given a bride to the beloved of the Father, and accepted of or by him, all of which promises in or by covenant made were in the premeditative plan, foreknowledge and wisdom of the triune Jehovah. He only calling things that are not as though they were. We come then to the beautiful quotation from Philpot wherein he speaks of the bride unsullied and unstained by sin, the gift having been received before the fall. Dear child of God, can we receive and drink of the cup of the ineffable story of love, and sealed by the unfailing and unchangeable promise of the Father of Light.

But then comes the fall which fall the fall of Eve is the true figure of the fall in Adam of the bride, and of whose husband it is said in the book

of books that his goings forth have been ever of old. The bride having fallen she was forever separated from her husband, and could not go to him, but because he loved her he was willing to follow her into the state of captivity by partaking of the nature of that in which and by which she fell. Now are we not led to view in some small degree what power there is displayed in the love of Christ, for his bride seeing he was willing to partake of the nature of his bride in and by which she also, as did Eve in the figurative sense, fall from the husband, the Saviour partook of her nature, yet without sin. Wonderful thought. Then do we not have presented to our view the true figure of the King of all kingdoms, and the wife of his tenderest love, and she is whom he adores with his own incomparable loveliness. She having been made and formed in him and for him, in and by the eternal purpose of mind and power of the Father, she was by God's election and love in and for the beloved given that life, the life which is eternal. Blessed thought. We then dear reader have beheld in the figure how Eve was made a partaker of the vitality of her husband, and then in the boundless mysterious love and gloriously manifested power of the supreme and infinite oneness of God. Can we see his inexpressible love and tender mercies displayed in the adorning of the fallen sons and daughters of Adam with his own supreme and infinite perfections, by and in the gift of life eternal which was hid with Christ in God.

"Blessed thought, that Jesus died for me,
That as a flood
He shed his blood,
From sin to set me free."

Let us now look in humble confidence to Revelation 22nd and 1st, where John by revelation was shewed a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. When that pure river shall have been engulfed in the unfathomable ocean of love, and the Saints come in to the full light and transcendent splendor of Jesus their Savior and King,

then shall in blissful emotions of ineffible joy their thoughts to full consciousness, inspired by baptism in that ocean, then will they, by fond memories chain with links made enduring by love, be carried back to time where, though having merited only his frown, they by the power of his love were made heirs to a crown by being born again, born of water, the water of life, and of the Spirit, the Spirit of life, the life given them ere time began in Christ, the blessed Redeemer. This life, which is eternal and is a gift of his grace, is in him and them in regard to time, the unity of life; but when the completion of the cycle of the years of time have come and gone, and time is no more; when the King and his glorified bride shall be in bright glory enclouded, then can it be said of the unity of life that it is the unity of the united, and this blessed thought and wonderful love is revealed and witnessed by the testimony of Jesus in the volume of inspired thought, and when the Spirit of truth takes of the things of Jesus and shows it unto them, then are they according to the measure of the gift of grace in time enabled to see and know in part the wonderful mystery of the unity of life, and of the unity of the united, which thoughts are revealed in the testimony of him who stands in the midst of the seven golden candlesticks, and who in his own right hand holds the seven stars.

May we with all saints be kept by the power of God through faith unto salvation, and with them stand after the fleeting years of time have passed; and that then we may be enveloped in the enraptures of bliss, with eyes fully enlightened by the unchanging refulgency and glory of the infinite perfections of our gracious master and King; and while in wonderment we then behold him in his unfading beauty, join in sweet anthems of praise making chimes of heavenly music.

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

May the cadences of song sweetened by the fragrance of his pres-

ence be only exceeded in bounds by the ocean of His love.

G. W. FULKERSON,
Hamilton, Ohio.

THE FOOTSTEPS OF OUR FATHERS.

DEAR BROTHER GOLD,—Near two weeks ago I was reading in the book of Nehemiah, and I was struck with some surprise while reading the 8th, chapter, 14—17 verses, "And they found written in the law which the Lord had commanded Moses, that the children of Israel should dwell in booths in the feast of the seventh month.

And all the congregation of them that were come again out of the captivity made booths and sat under the booths: for since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so. And there was very great gladness."

The points that so forcibly struck my mind was that the commandment was plainly written in the law and that it had not been observed. We might not wonder that in the days of the judges, some, yea even many of the commandments of the Lord should be neglected; because of the many captivities and the impossibility of the people hearing the law; but when we come to think of the time of Israel's being established into a kingdom with a man after God's own heart to reign over them, and of the peaceable and quiet reign of the wonderfully wise Solomon, whose zeal was so great for the service of God that he built the wonderful temple in Jerusalem where in the law was to be read and taught continually, and then many other kings to gether with such teachers as the prophets Nathan, Samuel, Elijah, Elisha, Israh, Jeremiah, Daniel, Hosea and a host of others speaking in the name of the Lord, and yet this one commandment was entirely left unobserved for the space of nearly one thousand years. Now why this was so no one cannot tell, but I was struck, while reading it, with the similarity of the neglect of the observance of that commandment in all those hundreds of years and the example of

feet-washing in this day and how it has been neglected for these hundred of years by our fore-fathers, even such men as Gold, Davis, Smith, Cavenaugh, Hall, Hassell, Moore, Woodard, Beebe, Durand, Chick, and many others living, and a Hyman, Laurence, Hassell, Beebe, Osborne, Philpot, Gadsby and a host of others who have passed away. It is as plainly taught in the New Testament that we should wash each others feet as it is in the old, that Israel should dwell in booths during the feast of the seventh month. Now there is a question in my mind: ought Israel to have followed the footsteps of their fathers, or to have observed the law of God? Of course every believer in the Bible will say that they should have followed the commandment of God.

But how about feet-washing? a brother says, "The apostles did not teach it." Neither did the prophets teach Israel to dwell in booths. Again, our fathers did not practice it. Neither did Israel from the days of Joshua to the days of Nehemiah dwell in booths, yet Nehemiah did not look upon it as being any less a necessity for him and those who were with him to observe this commandment. Some days ago a brother pointed out a church that was organized in 1703 that has always been blessed with an able ministry and yet have never observed feet-washing, and that it is quite likely that if the churches in the old country from whence those brethren came had washed feet that they would have observed it after they came over here. I expect that it is quite likely that the churches in the old country did not observe this commandment of our Lord, but is that any reason that we should not observe it? A good brother said to me a few days ago that it is strange that you, down there in North Carolina should have spiritual exercises of mind on the subject of feet-washing, and I up here in Virginia should not be exercised on it at all. I do not suppose that David nor Solomon nor the prophets were exercised on the commandment of the Lord for the children of Israel to dwell in booths during the feast of the seventh month, but it was a duty that Is-

rael should have observed in their days, just as much as in the days of Nehemiah, who was exercised on it and who taught Israel to return to the way of the Lord instead of teaching them to walk in the way of the fathers who had not observed God's commandment. It is argued by many good brethren that because it is not found but the one time in the bible it is therefore not obligatory that we should do it, but it will be remembered that that time it was given by our Lord and is just as binding as if though all the evangelists and apostles and preachers and all the church from that time to the present had observed it, because the Lord said, "ye ought to do it," and the word 'ought' means duty-bound, and if we read that commandment with the words "ye are duty-bound" in the stead of the word 'ought' it will read with the same sense with which it now reads.

Some few of our brethren and sisters have said that it is not decent to take off our coats and shoes in public; but it is very evident that the Lord did it and he did not do anything indecent. The indecency is in us, and it is no more indecent than it is to come up out of the water with our clothes wet. We know that this is an argument of pride and we are commanded to crucify the flesh with the affections and lust thereof; therefore we should not let our false pride hinder us from our duties to our God. We cannot be Old School Baptists and follow the teachings of the flesh; but we must follow the teachings of the spirit, and it makes no difference how zealous we may be in the house of God and how much we may wish to see the prosperity of Zion if our convictions are not in direct accord with the teachings of the word of God, they are wrong and should not be followed. We learn that when Israel returned to the commandment of the Lord to dwell in booths, that there was very great gladness, and might not we expect the same if the church in this day would return to all the commandments of the Lord, to that of feet-washing as well as the others? Let us take no man for our guide, but the plain

teachings of the written word of God for so has he commanded us.

With love to the household of faith, and a hope in the glorious resurrection of the dead, I remain your brother in the afflictions of the gospel.

L. H. HARDY.

Newport, N. C.,

DEAR BROTHER GOLD:—Brother B. W. Jenkins of N. C., desires my views on 55th Psalm, 12, 13, 14 and 15th verses through the LANDMARK.

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me then I would have hid myself from him, but I was thou a man my equal, my guide, and mine acquaintance. We took sweet counsel to-gether, and walked into the house of God in company."

The brother desires to know who it was that caused David trouble. I think he had reference in this connection to Ahithopel, a native of Giloh in Juda, a statesman of great sagacity, held to be an oracle by the people. A trusted counselor of David, he went over to the rebel Absalom and advised him to commit himself fully by taking to himself the concubines of his father, and to fall upon him (David) in his weakness, before he had time to gather an army. But the latter counsel was not taken. 2nd Sam. 15 chap.

We learn from the book of 2d Sam. that Ahithopel was David's guide and they took sweet counsel to-gether and it seems that he had the confidence of David; but after this we see him working for David's destruction and endeavored to turn David's darling son against him. Notwithstanding David had fought so earnestly for Israel, Ahithopel would have had him destroyed by his own brethren. I think there is a lesson of interest to the church in this, for we have seen brethren come in among us and we could walk together as brethren for a long time, and seemed to get along well, and almost knit to-gether as David and Johnathan.

But ere long we would see a jealous, envious spirit manifest and those whom we so highly esteemed will go around among those who are nearest to us in feeling, and try to destroy this

confidence in us. David could have borne it very well if it had been an enemy, (some of the Philistines or ites), but what causes us serious trouble is when it gets into Israel.

It is painful to see his own equal leading his son Absalom to partake with the concubines, but we see in a short time Ahithophel and Absalom hanged and they both die.

It never troubles us for the world to speak harshly of us, because they are dead, and the dead works of men suit them, but living works suit Zion who has the life of Christ. O how distressing when we see those whom we once loved and could associate with as fellow-laborers in our Master's vineyard, turn after the vain and human teachings of men, introducing new theories to decoy the children of God off from us, they will begin to tell the Absalom's, the weaker members, to marry the concubines. (institutions of men, such as Sunday Schools, Temperance Societies, Farmer's Alliance's, Masons, etc., and they will soon kill themselves to the love and fellowship of the church and hence die, go to hell or the grave of error; such was painful to David and it is painful to us to-day. We do not like to have to fight against those whom we loved, but remember that men of yourselves shall rise up among you speaking perverse things to draw away disciples after them." Many have been the times that Zion has suffered on account of those among us who have introduced new theories, new doctrines, &c.,

But it is also painful to see those teachers lead off the weaker members in having them join or marry the institutions of men as Absalom was done.

Absalom rode on a mule which is a mongrel brute, representing this mongrel work system of Babylon which tries to mix works and grace together, as Fuller and his colleagues did when they married the Sunday Schools, Masonry, Theological schools, Boards, conventions, &c., and they were hanged on an oak tree by the hair of the head. There is where all will be hanged when they ride upon that system, trusting in it for salvation. The oak is not an evergreen

but puts up in the Spring green and fresh, and lasts 'till cold weather, then it loses its foliage. Their religion being of the head and not of the heart, they are hanged there by the hair of the head in the hot season, in their protracted meetings and in the winter they will die again, or fall from grace as they call it.

This will represent Mr. Fuller in leading off children of God into Babylon. It is painful for the children of God to be led off; we are willing to give up all the children of Babylon among us, but we hate to see the children of God making such departures. Are not some trying to do this to-day? and it is causing Primitive Baptists trouble.

How painful to see our brethren go off and cause trouble among us. Brethren have caused trouble by preaching deep and mystified things that the church could not enjoy, which was no comfort to us and had a tendency to destroy instead of unite. Then let us take the simple truths of the gospel.

We believe that children of God go astray and cause confusion many times, then they are not an enemy to the opposing world, but one who is our equal in the church of Christ, with whom we have taken sweet counsel and had sweet enjoyment together.

Brother Jenkins, have you not seen such? But all those that engage in those things, death will seize upon them and they will go down to hell, margin, grave. Go down into the grave of error and die to enjoyment as God's children and to church fellowship. Brother Jenkins, I had never thought on the subject before, but these are some of my feeble views and if any other have better, let us hear from them. I feel a willingness at all times to keep no word back from my dear brethren that will be of interest to them. Dear brother, it does seem to me that no one has such conflicts as I do, but the Lord has a purpose in sending such sore troubles upon me. I am just back from a tour of 64 days in the North. I shall never forget those dear ones whom I met. I spent the latter part of my tour in Kentucky, and found many dear and precious saints there who are sound in the

doctrine of the O. S. Baptists. I was at the homes of brethren Farmer, Mc. Cowen, Herndon, Yunt, Smith, Robertson, Turner's, Voorhees, Ransdell, Slead; Sister Johnson's, and met Brother Hunston, Chilton, Ridder, and many others who feel precious to me. Dear saints I can never forget you. While in some very dark seasons I felt the presence of Jesus I hope. How unworthy I feel of your kindness.

There has been some trouble there, but I do hope those dear brethren may be brought together again and jealousy and envy removed.

It seems that prospect for peace among us in the future is better than before, for I see a coming together and brethren putting away their inconsistencies. I returned home June 6th, and have been quite feeble ever since my return. My mother who is with me is also helpless and confines me looking after her. She is very large and old. Last Sunday at our communion and feet-washing, my dear old mother who is past her three-score years and ten came and told the dealings of the Lord with her, and was received, but has been taken sick since. We have a great many Primitive Baptists here who are sound in the faith, have no institutions of men or auxiliaries. They all practice feet-washing, I once opposed it, but it is a lovely ordinance to me now.

Our churches seem to be in perfect peace, and occasional in-gatherings. "Behold how pleasant it is for brethren to dwell together in unity."

Perhaps there are more than one hundred and fifty churches in seventy five miles of here. Write to me brethren, and pray for me. May God bless us all, Yours in affliction,

LEE HANCKS.

SINNERS SAVED.

DEAR BROTHER GOLD:—The LANDMARK of Aug. 15th brings to me good tidings. I feel thankful to our good Lord that I have lived to see the day that the ministry in the "East" and other places are so mightily stirred in defense of the doctrine of the salvation of

sinner, and the glorification of the mortal bodies of those sinners chosen in Christ to that glorious end.

Here is our humble hope. If in this life only we have hope we are of all men most miserable, but we have hope for as Christ in the human body of our Savior, and the first of them that slept, died and rose again, even so shall those that fall asleep in Christ will God bring with Him. Yes, when he comes the second time without sin unto salvation, he shall come again dear child of God, and take you unto himself.

You know that you yourself are a sinner. You have been taught this lesson some time ago. You know you feel the plague of your own heart, and have sorrow upon sorrow in consequence of the corruptions of the flesh, and often under a deep sense of your own sin you are made to cry from your inmost soul. Save me O God, for I sink in deep mire where there is no standing. O man, do you not feel this yourself? Are you not affected by it? If so why charge it to a personage you have no knowledge of? Again, under this feeling of sin, imperfection and unfitness to do righteousness, you cry unto God for help, Lord save I (the man) perish. And the great God looks on you through the intercession of Him who died to redeem you (man) from all iniquity, to purify you peculiarly to Himself, and under this influence you are zealous of good works.

We know not for what to pray for, as we ought, but the spirit maketh intercessions for us with groanings which cannot be uttered. Hence through this intercession you are enabled to overcome for a time and give praise to God, feeling that He has taken you out of the mire and clay, horrible pit, and placed your feet upon a rock, establishing your goings, and put a new song in your mouth. You cry out, come near all that fear God and I will tell you what he has done for my soul, not what God has done for Himself, or His own soul, or spirit, nor his progeny, but what he has done for my soul. He hath taken me, not himself, out of a

horrible pit, &c.

Herein we rejoice in God through our Lord Jesus Christ, looking for that blessed hope and glorious appearing of Him who died for us and rose again, that whether we wake or sleep we should live together with Him. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. He appointed us, (not portions or particles of Himself.) We are delivered from sin and its corruptions by God's appointment through the mediation and intercession of His Son and our Savior, Jesus. Hence we hope for deliverance. The first fruit, even Jesus the child of Mary, has been received into heaven itself, and we the chosen, nurtured and cultivated crop, under the Holy Spirit's teaching, are waiting for the adoption, the redemption of our bodies from the grave. Then these vile bodies of ours, made so by sin, shall be delivered from the bondage of corruption and fashioned like unto the glorious body of our risen and ascended Lord. Then brethren there will be fullness of joy and pleasure forever more. Oh what a dear Savior we poor sinners have, to guide us all along life's rugged road, until the cup of our suffering is full, and then to safely transport us across the dark and terrible river of death to the haven of eternal repose at the right hand of God to enjoy the sweets of eternal bliss forever and ever.

Glorious boon. In this hope we take courage feeling that the pains and trials of this life will soon be over, and that our salvation is nearer than when we first believed. Then children of God hope on, wait on, ere it's long you will hear the triumph of God and the voice of the archangel. The sleeping dust of the saints shall arise, and we which are alive and remain, shall be changed in the twinkling of an eye, and all shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. Then comfort one another with these words. Your affectionate brother.

J. S. COLLINS.

Arlington, Tex.

ELDER GOLD, DEAR BROTHER:—
It is with a feeling of much weakness and unworthiness that I now attempt to write to you. Were it not I had promised the Lord, if he would enable me to try, I would still be silent.

In 1883 I was impressed to write to you my experience. I felt like your time was too precious for one so ignorant as I to write to you.

On the 23rd of Sept. I was in so much trouble about writing I could not read. I said oh Lord I cannot write. Something seemed to say to me, I know you cannot, but I am able to do all things, so I wrote and felt like I had done my duty. Brother D. R. Moore preached here on the night (25th). His text was "Where two or three are gathered together in my name, there am I in the midst of them." I felt like he was with us, and that was enough. I went to the Little River Association at Union, and don't think I ever enjoyed preaching any better. I felt like it was good to be there. Oh! how good and how pleasant it is for brethren to dwell together in unity. After I came home I read what I had written and it looked so imperfect, like myself, I did not tell father that I had written. My sister found it and said, if I wanted her she would copy it. I did not consent. I kept it until the second of Feb. 1885. I read it over and dropped it in the fire, though my conscience condemned me. I thought I would never write again. I have learned that the Lord blesses his children in duty, and not out of duty. I do feel that he has chastised me, but not half what I deserve, for I am so disobedient; the things I would do I do not, the things I would not do I do. To will is present, but how to perform that which is good, I find not.

Oh! what a blessed thought it is to the poor helpless sinners that Jesus died for them. I do feel that he has been good to me. Yesterday a week ago I went to sleep, when I awoke I felt sad, I did not know what was the matter, I could not sleep much that night. I went to the Association next day at Cedar Grove, and went to brother Hines that night: brethren Jones

and Edwards preached. Brother Jones text was, "What is prayer?" It seemed to me I had never prayed an earnest prayer, and felt like I was deceived, and had deceived the church. Oh how miserable I did feel that night. How could I sleep when the Lord had hid his face from me. The brethren preached what I believed was the truth, but I did not enjoy it or anything else, I felt so miserable. While brother Moore was preaching I could only say, Oh Lord why am I thus? Something seemed to say you have not kept your promise in writing. Here I promised if he would let me feel his presence again I would try. That evening brother Moore's text came with force to my mind, "My God shall supply all your needs." I felt he had supplied my needs. Sleep was sweet to me that night, and the preaching was comforting to me on Sunday.

Brother Gold I have written more than I intended, but I hope you will pardon me. Please pray for me.

Your unworthy little sister.

REBECCA J. YOUNG.

Cary, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I this morning seat myself to drop you a few lines in my weak way, by the way of communication for the first time, hoping you will look over my ignorance and imperfectly composed letter.

My education is very much limited, and having to labor very hard for a living, letter writing is a great task to me. I often think if I could write like you and some of the brethren I read of in the LANDMARK, it would be a great satisfaction to me to communicate to them, for I assure all if not deceived, there is nothing that is more pleasure to me than to read the rich experiences of the brethren and sisters in your valuable paper. It is a feast to my soul, and I sometimes hope, if I am not deceived, that I have been made to thank God that it was even his will to condescend to poor sinful man in his low, sunk-down ruined state of sin and death, and raise him up to realms of immortal

bliss: but such was his mind and purpose, and that too before this earth was fashioned, or man spoken into existence, for known unto him were all his works from before the foundation of the world. Nothing was hid from his all-seeing eye.

Brother Gold, if I believe anything, I hope it is this. He saw his people in eternity ruined and lost forever, helpless, without God and without hope in the world, nothing that they could or ever would do to save them; for it is by grace alone we are saved, and that not of ourselves, it is the gift of God. What a truth? and the poor trembling child of God knows this to be a solemn truth. I am yours in hope of eternal life.

N. B. HILLIARD.

Chatham Co., N. C.

WHAT IS ORDER.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I desire to write a few things to you, or rather ask you and the dear brethren who are in order with all Primitive Baptists the world over, a few questions, on a point of order.

Question 1st. If a Primitive Baptist church receives Missionary baptism, and is fellowshipping Masons and other institutions, is she in order with true Primitive Baptists? If not, are those that joined her by experience and baptism while she is in this condition in order or legal? Can it be that when a church is in disorder, that her work is in order? Though a minister have legal baptism himself, is the baptism that he administers while in this condition legal or right? Could or would such baptism if known be received by Primitive Baptist order?

I will now try to give the reason why I ask these questions, or write this. I have become dissatisfied with my baptism, believing that Harmony Church could not administer legal baptism. I desire the counsel and instruction of those brethren that never have mingled with any of the works of men or the institutions of men as a church.

Harmony Church which I joined, I

believe was set up on the true principles of Primitive Baptists, but at the time when I joined, she had been receiving or had Missionary Baptism, and was in fellowship with Masons, and a few days before I joined at Harmony, a Missionary preacher, together with the pastor of Harmony Church, conducted a revival which lasted a week. Harmony a Primitive Church and Rocky Creek a Missionary Church, were hand in hand running this revival meeting. It continued from Sunday until Friday, during which time some came and gave in their experience at Harmony and received the right hand of fellowship from both churches, with the understanding that they would join and be baptized at Rocky Creek. It went on this way until Friday, when they moved the meeting to Rocky Creek Church, and continued it until Sunday, during which time some came forward, gave in their experience, and received the right hand of fellowship from each church with the understanding they would go to Harmony and be baptized.

A few days after this I joined at Harmony and was baptized by brother Jesse Culver, who was the pastor of Harmony Church at that time, and who helped conduct this meeting, and I must say here, that I believe he was a christian hearted man, but this is the question, with me now is my baptism legal or in order? I cannot see how the church being in such gross disorder, receiving Missionary baptism, fellowshipping all of the institutions of the day, can be in order. Several of my brethren will agree that the church was in disorder, but they say her work was good and in order.

Finally the church, and Mt. Zion Association, the Harmony, was not in that Association at that time, but went in since. Mount Zion Association and Harmony Church about the same time, set up resolutions declaring a non-fellowship with Missionary baptism, and all institutions of men, and put away Missionary baptism, and the work of those who had Missionary baptism, but the question in point now

is, did Mt. Zion Association, and Harmony Church put away all the works of disorder? She retains all those that were received and baptized while in this condition, (as they were baptized by men who were legally baptized themselves.) This is a question now with the brethren in this Association. Every church is, or will be concerned. Some say she is in order, some say she is not.

Now brother Gold, you and your brethren need not be backward in your expressions on these things. I am not writing for any person but myself, but I think I can safely say that the brethren all here would be glad to hear from you on those things.

This Association is divided into three parts. She first set up resolutions against all institutions which put away masons and all institutions, but there was an *arminian* element which caused the second division. I am with those who protested against institutions, and *arminians*, and believe if any are right, it is this side, but I now conclude that we are lacking in regard to order, and if I am wrong, and not in order, I want to know it, and am willing to confess it and acknowledge an error when shown to my understanding.

Now dear brethren, in conclusion I will say that what I have written is in love and the best of feelings towards all. I hope none will take offense. I have not written with the intention of stirring up strife, for be it from me, but what I have written in regard to Harmony, which I know to be facts, and only state these things that the brethren may know things as they are; and I hope the brethren that are in order will be faithful for my satisfaction and others, and the cause of Christ, and give the counsel and instruction on these things, for the comfort of God's people.

Brethren that come among us from a distance and put in their letters are becoming dissatisfied since finding this out, and I write to hear from brethren that never have mingled with such things, thinking them better prepared

JOHN A. COBB

Cotaco, Ala.

ZION'S LANDMARK.

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

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

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Editorial.

EVERLASTING HABITATION.

Mrs. M. D. Howe of Mo. requests my opinion of Luke 16 : 9 :

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

The unjust steward acted wisely in his generation, which was to obtain a home for himself. For in the generations of the world the chief purpose is to look for self, and find a home for self. Everything that is done is to that end, what can I make is the question. Will it pay me to do so and so, is the scope of all that men of the world aim at, or that the fleshly principles of a child of God aim at.

The world counts it a wise thing for a man to make money for himself, or get gain. In this light the unjust steward is commanded as being one of this generation who is wiser than the children of light. For he acted in a way to be sure of a home for himself when his lord dismissed him, for he had brought his lord's debtors under obligation to serve him and give him a home or help.

Now the children of light are to act in such a way that when they fail in the flesh they shall be received into everlast-

ing habitation. How is this done? What evidence is there that one is a child of God if he is unfaithful in the unrighteous mammon? If we are not faithful in the least, and in all matters of worldly business, who will commit to us the true riches? He that is unrighteous in little will be unrighteous in much.

One of the best ways of determining whether one is righteous or not is to see how he acts in matters of worldly business.

If one claiming to be a christian is unfaithful in worldly business the church cannot receive him into her fellowship. But if one is faithful in the unrighteous mammon then he obtains friends by his proper use of these things, in the sense that people see and know that he is righteous. Take for illustration Zaccheus, the publican, who was accused of being an unrighteous man. When the Lord called him, Zaccheus showed that he was righteous in worldly riches, or the mammon of unrighteousness, by restoring four fold if he had taken away anything wrongfully, and by giving half his goods to feed the poor. By thus doing he obtained friends. For the disciples thus were made his friends.

When one comes to the church bringing good fruit he finds friends in the church who receive him into their fellowship, which is an *everlasting* habitation.

One now goes to the church until he fails to find a home anywhere else.

Now let the child of God be as wise in finding him an everlasting home, as the people of this world are wise in finding natural homes for themselves here in this world.

Paul tells us that the love of money is the root of all evil. There are not many that believe that in these days

when the love of money is the ruling passion. From the preacher to the gambler, from the merchant to the beggar, all are trying to get money. Merchants trade for it, preachers beg for it, rogues steal for it, gamblers trick for it. So much fast living, style, extravagance laziness and pride are abounding now that much money is demanded to keep up styles, &c., Of course when so much money is demanded people will not see any wrong in it.

But Jesus illustrates the evil by the case of the rich man and Lazarus. The rich man fared sumptuously every day. The poor man Lazarus was full of sores, unable to labor, and was laid at the gate of the rich man, and desired to feed upon the crumbs that fell from the rich man's table. Now, while deeper things may be taught by this than what I may say, yet certainly such living on the part of the rich man is condemned. He cared not for Lazarus. He was one that oppressed the poor. Nothing is more plainly taught in scripture than that the poor should be remembered and helped. We should be forward or quick to remember the poor and give unto them.

The rich man oppresses the poor man, even when he does not mean to do so. It is dangerous to be rich. It is contrary to safety and God's word. They that will be rich fall into a snare, and many foolish and hurtful lusts which drown men in destruction and perdition. The man of God is warned to flee these things, and seek first the kingdom of God and his righteousness. There are no more wicked men in our country than men rich in worldly goods in oppressing the poor. Do not rich men oppress you and draw you before the judgment seats?

Do not they blaspheme that worthy name by which ye are called? James

2: 6, 7.

The rich man dies and is buried. In hell he lifts up his eyes, being in torments. Is not he a wicked man? If he is not wicked, who is a wicked man?

God hath chosen the poor of this world rich in faith. Lazarus dies and is carried by angels into Abraham's bosom. Lazarus had his evil things in this world, while the rich man had his good things in this world.

P. D. G.

Remarks on John A. Cobb's piece.

In the original separation between what are now known as Primitive or Old School Baptists, and the modern Fullrite Baptists, or New School, those who believed in the bible order withdrew from those that held to the new, modern, worldly measures. But how was it then about those that were baptized before the division? If all of them were baptized by sound men, still they were mingled with others not thus baptized. If all had been in order before the division then there was no need of a division. Necessarily there were things unclean and in disorder at that time, and previously. To wash their hands of such things the brethren withdrew and protested against the continuance of such things. To put away such disorder is to withdraw from it, and not repeat it. But how can those who joined the church at such a time clear themselves of it? Only by doing as I have stated.

In the association and church alluded to by our brother, how can they put away what was done in the past? It seems to us that when a church repents of her evil, and turns away from it, and does that which is right, that ends that sin. We will say here is a man that sins to shame and reproach, as the younger

son did. But he afterwards repents and comes back to the father's house. What is to be done with him. Must we kill him to get rid of him? No; receive him into the house. So it is with a church.

Put away your strange gods and strange wives. That means turn away from your wicked works and do that which is right.

I would suggest that if Brother Cobb does not feel satisfied with his baptism, that is if he does not feel that it is a gospel baptism, that he receive baptism now in the gospel way.

When I left the New School I desired baptism, and would not have been satisfied to come in without it, and have never since been troubled an hour about my baptism being right.

We should be separate from all worldly institutions, nor can we with any consistency recognize the baptism, nor any other act of any so-called church of any other denomination.

Other brethren are requested to give their views of this question.

P. D. G.

THE FATHERS TO THE CHILDREN.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

This language was spoken by the angel Gabriel that stands in the presence of God, concerning John the Baptist before he was conceived in the womb. He was great in the sight of the Lord, for Jesus said that of those born of women there was not a greater than John the Baptist. It was also prophesied by Malichi that the Lord would send Elijah, the prophet before the coming of the great and dreadful day of the Lord:

"And that he should turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the Lord come and smite the earth with a curse.

This Elijah, or Elias, is John the Baptist, the herald sent before Jesus to turn many of the people of Israel to the Lord their God. John had the Holy Ghost before he was born. It was a notable instance of his leaping in the womb for joy when Mary saluted his mother. He received no part of his preparation of man. For he was in the wilderness until the time appointed for his showing to Israel. His food was locusts and wild honey, the simplest of food, and even such as man had nothing to do with preparing. His clothes was of the plainest kind, his raiment being of camel's hair, and a leathern girdle was about his waist.

This is the herald of the King of righteousness. No work of man to introduce him, but he was in the wilderness until the word of God came to him, then at once he came forth preaching the gospel. How wonderful was the beginning of the gospel in its manifestation and organization. Jesus never learned letters of men, nor did any apostle whom Jesus called ascribe any part of his preparation to man.

It was by the Holy Ghost that John and all of them preached. They all spake as the spirit gave them utterance.

John was sent to make ready a people prepared for the Lord. For many of the children did he turn to the Lord their God. Observe it was the Lord's people that John was to make ready. Is it true that any are ever saved except the Lord's people? Was John sent to make ready any others? Were any of that generation of vipers saved? Did any of that generation of vipers receive

the baptism of John. John was sent before Jesus in the spirit and power of Elias. This is the power of God. The prophet Elijah was a wonderful restorer of the worship of the true God. He slew the false prophet, and rebuilt the altar of God, and vindicated the worship of the true and living God. No more notable prophet perhaps ever appeared to assert the Almighty power of God who answered by fire from heaven, and to turn the hearts of the people to the worship of the God of Abraham, Isaac and Jacob. For the worship of the true and living God is one worship, even as God is unchangeable. There is no true God but the God of Abraham, Isaac and Jacob.

Jesus said "God is not the the God of the dead but of the living, for all his people live unto him. No truer men in the worship of God ever lived than Abraham, Isaac and Jacob. Such as they are the fathers. John was sent to turn the hearts of the fathers to the children, or that the children should have the same heart that the fathers had, and hence that they should be one. He was sent to turn the disobedient to the wisdom of the just.

The God of heaven gives his people one mind and one voice. When John came and preached, those that believed him were given the heart of the father, or believed what the fathers believed, and worshipped the same God.

Abraham saw the day of Christ and was glad. The fathers saw his day, and now the spirit or heart that they possess was given to the children, hence worship they the same God and thus were one.

Who were these children John was sent to? Were they little infants only a few months or years old? Is that the meaning of the term 'children of Israel'?

We say no. But it was grown people, adults, that John baptized. They confessed their sins. There is no instance named in scripture where infants were baptized.

But people who believed the preaching of John confessed their sins and worshipped the God of their fathers, and were possessed of the same mind and spirit that their fathers were blessed with.

This is the effect of all gospel preaching the world over. Those that God sends to preach do preach as John did, and all who are ordained unto eternal life believe what the servants of God do and are blessed with the same heart and mind of the fathers, and thus a spiritual worship is given God's people in all generations, and these contend earnestly for the faith once delivered to the saints. Thus the earth is preserved so that the Lord does not smite the earth with a curse. The people of God are the salt of the earth, and the world is preserved for their sake until all the children of Israel are gathered in.

P. D. G.

ONE STAR DIFFERENT FROM ANOTHER STAR IN GLORY.

"For one star differeth from another star in glory.

So also is the resurrection of the dead." 1st Cor. 15: 41, 42.

The subject is the resurrection of the bodies of the saints, or the resurrection of the dead. It is denied by some, and Paul is reasoning with such. Why preach that Jesus is risen if there is no resurrection of the dead? For if Christ be not risen our faith is vain, our preaching is vain, and we are false witnesses.

If the dead rise not, then is not

Christ risen? Christ, the head or life of the church, is not raised if his church or body does not rise.

If the dead rise not, why then are they baptized for the dead? What shall they do who are baptized for the dead if the dead rise not? Why are ye baptized as if dead, or as dead? Your baptism shows you are dead. Then, if there is no resurrection that is the end of it. We then, if we have no hope but in this life, are of all men most miserable?

But Paul pursues this matter still, and answers the Sadduceic objection, who is supposed to ask this question, How are the dead raised up, and with what body do they come? Here the question of the resurrection is fully considered, showing that it necessarily includes the body or man that is raised. For a resurrection necessarily embraces the raising up of the man, body, or seed that is sown, and not something else beside that identical thing. I mean by this that if wheat or any other grain is sown, when it is risen or comes up, it is not oats, corn, cotton, or something else, but it is wheat—not the same literal grain—but something of the same kind; for every seed brings forth its own kind. If it is a man that is sown in corruption or death, it is a man that is raised up or risen, and not something else. We sow wheat, and when it sprouts, we say that wheat is come up. When Jesus arose from the dead it was the same Jesus that was crucified, but not risen under the law as when he was crucified, but risen in the power of an endless life to die no more.

Now there are bodies terrestrial or earthly, and there are bodies celestial or heavenly. Each one has its own glory or beauty, and identity. When sown in the ground as a bare or naked grain

of wheat, it had its own glory. When it dies and yields a crop in a risen stalk and head of wheat, it has another glory far surpassing the glory it possessed as a bare grain. But each body has its own glory.

There are different kinds of flesh. The flesh of men is not the same as that of horses, or fishes, or of birds. So there are bodies celestial and bodies terrestrial, and each one has its own glory or honor.

Then a man's body has a glory or honor and comeliness while here in the flesh, though it is an earthly body. But in the resurrection this same man will have another or heavenly body, differing from this earthly body. For the glory of the earthly body is a glory wholly separate and distinct from the glory of the heavenly, for this corruptible or earthly body shall be changed. He shall change our vile body, and fashion it like unto His glorious body. What wonderful changes or transformations does a piece of timber or metal undergo in the hands of a skilful workman? What change is wrought in the grain of wheat that is sown and dies and reappears in the stalk and fruit of a new crop. We say the same wheat that is sown comes up or is risen.

Jesus said, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. This was true fully of Jesus, and the fruit he bears in his resurrection is his people.

Let us illustrate by Paul himself. While in the flesh or living here on earth, Paul's body had a glory, for the glory of the terrestrial is one. When Paul is risen from the dead he will appear in a heavenly or celestial body, or another glory differing altogether from the glory he had while on earth, as one

star differs from another star in glory. The sun has one glory, the moon another, and the stars another glory; for one star differeth from another star in glory. So also is the resurrection of the dead. It (the body or dead) is sown in corruption; it is raised in incorruption; it is sown in weakness; it is raised in power. Thus as one star differs from another star in glory, does Paul in the resurrection differ from Paul here in the flesh. Paul in each state has his glory, but he is changed from glory to glory. The stars shine in the night, but when the sun is risen they have no glory by reason of the glory that excelleth. The law had its glory, but it is the glory of death, and no glory in comparison with the gospel. We are changed from the glory of the law to the glory of the gospel.

Then this does not mean that one saint in Heaven will excel another saint in Heaven in glory. Paul is not contrasting one saint with another saint. But he is contrasting the earthy body or state of a Christian, with the heavenly state of the same Christian, and showing how one differs from the other in glory. For it is sown in weakness, it (the same it) is raised in power.

So full are mankind of their notions of human merit that they think of Heaven as a place of such distinctions and grades as that some men in glory will be as far in advance of others as the sun outshines a small looking twinkling star. Perhaps, too, each one thinks that he himself will be the star of the first magnitude. The modern religion of the world is full of it. Every preacher and Sunday school teacher, &c., claims or thinks that he will be specially exalted or promoted because he is doing so much good for the Lord and helping him so much. Though there is not a word of truth in it.

P. D. G.

Obituary.

JAMES WADE AND ELIZABETH RILEY.

James Wade was born October 30, 1808. Elizabeth Riley was born July 27, 1812, and they were married March 4, 1830. Sister Wade departed this life May 8, 1878, aged 65 years, 8 months and 16 days old. Brother Wade departed this life February 6, 1888, age 79 years, 3 months and 18 days. Eleven children were born unto them, five of them dying before them, leaving six children and a large number of grand and great grand children, with many brethren, sisters and friends to mourn our loss, but not as those who have no hope, for we feel that our loss is their eternal gain. They are done with the troubles and sufferings of this world, and are gathered home with the redeemed "gone before" to sing endless praises to the Redeemer. Brother Wade obtained a hope in Christ and joined the Primitive Baptist Church, at Black's Creek, Madison County, Ga., November 10, 1832, before the division. In that division he took a stand against the institution that caused so much trouble among the Baptists, and at his death was sound in the faith of God's elect, contending for the old Primitive Baptist doctrine, and dying in the full triumphs of faith through Jesus Christ, the Redeemer. Sister Wade obtained a hope and united with the same church July 16, 1849, and died in the same triumphs of faith, loving and contending for the doctrine of salvation by grace. The old brother and sisters hope bore them up even in sickness and death. The unworthy writer visited the brother in his last sickness, and talked with him. He expressed himself reconciled to the dealings of the Lord, saying that he would be better off if taken out of this troublesome world. They were honest, industrious citizens, good neighbors, ever ready to help those in need and distress. Their house always was open as a home for their brethren, sisters and friends. They were ever ready to contribute to church expenses, and to help the preachers by contributing to their necessities, always filling their seats at meeting, unless hindered. It makes us sad to look on their vacant seats. Our humble desire is that the children, brethren and friends may be enabled to follow their examples in life, and our

last end be like theirs. May the good Lord comfort the bereaved children in this sad dispensation is our desire.

J. D. WILLIAMS.

The Gospel Messenger copy.

SARAH E. CHANDLER.

Mrs. Sarah E. Chandler, the daughter of William and Nancy Smith, of Caswell Co., N. C., was born September 22, 1867, and died January 3, 1888, making her stay on earth 20 years, 4 months and 11 days. Her father came out of the war afflicted with rheumatism, and soon became helpless, and being poor the mother, with her four children, labored hard for a living, and by industry and economy supported themselves and thereby won the esteem and respect of their neighbors and friends generally. Though trained in the school of adversity, the subject of this notice grew up a bright and lovely girl. She was truthful, kind, gentle and affectionate, cheerful without levity, and beautiful without being vain. She was married to Joseph I. Chandler by the writer October 28, 1886, and proved to be a helpmate, indeed. But, alas, how fleeting the joys of earth! Death laid his hand on her in the form of puerperal fever, and after an illness of about four weeks she breathed her last, in the midst of many sad hearts and weeping eyes. She had all the attention that medical aid, kind friends and relatives could bestow, and, though she made no public profession of a hope in Christ, we have reason to believe she was one of those little ones whom the Father will not suffer to perish. Her mother observed a change in her some years before her death. She manifested a kind regard for those who walk in the footsteps of the Savior. The writer has often observed her at preaching as paying serious and respectful attention, and sometimes the penitential tear would be stealing down her cheeks. Being thus adorned with the peaceable fruits of righteousness, I believe she has been transplanted from the garden of earth to the paradise of God, where the wicked cease from troubling, and the weary are at rest. Then may we fondly cherish the memory of her virtues and graces, and grieve not as those who have no hope. May the Lord sanctify this bereavement to the good of the living, and prepare them as far as it can be his will for bright mansions in the skies. The deceased leaves a kind husband with a bright little boy, Jesse

Gold, by name, an afflicted father and mother, two brothers and a devoted sister, to mourn their loss, which we hope is her eternal gain.

How blest are they whose transient years
Pass like an evening meteor's flight,
Not dark with grief, nor dim with tears,
Whose course is short, unclouded, bright.

O, stay, thy tears, the blest above
Have baled a spirit's heavenly birth,
And sang a song of joy and love,
Then why should anguish reign on earth?

V. I. CHANDLER.

WM. SPINEY.

Wm. Spiney departed this life last December. He died with heart dropsy. His age was about 57 years. He was a consistent member of the Primitive Church, and was satisfied of reaping the reward that is prepared for them that have been faithful unto the end.

HELEN SPINEY.

SARAH MALINDA EDWARDS.

Died, on the 6th day of June, 1888, at her residence, in the county of Carroll, Va., Mrs. Sarah Malinda Edwards, wife of Mr. M. F. Edwards, and daughter of Elder William and Lucy Lundy. The subject of this notice was born on the 1st day of December, 1855, making her 32 years, 6 months and 5 days old. She joined the Primitive Baptist Church at Good Hope on the 4th day of July, 1885, and was baptized on the same day by Elder B. E. Caudill. She lived a faithful member, and in the full confidence of all who knew her, and on the 31st day of March, 1888, she was one who went into the constitution of a Primitive Baptist church at Mt. Lebanon, in the above named county. She is also the one who wrote a notice for the Monitor last fall in regard to the death of her little daughter Minnie. O. Edwards, who died on the 17th day of October, 1887, who was a bright, intelligent little girl of about eleven years of age, and loved by all who knew her. Her mother seemed to lose all interest in life in the death of her little Minnie, who seemed to be more satisfaction to her than all the rest of her children. She left five living—one little boy and four little girls. The baby, little Dora, was just one year old the night before her mother died, and who on the night of the 2nd of June passed from the earth to meet her mother on that bright

and happy shore, where sickness, pain and death are felt and feared no more, Sister Edwards has been down some time with measles and typhoid fever, and could not talk without great effort and pain. On the morning of the day she died she said to her husband that she saw three bright shining lights above her, which he believed were the spirits of her three little children who had gone before waiting to convey her spirit home to her seat among the angels around the throne of God in Heaven. When asked by a lady friend if she dreaded to cross the dark river, she said the only regret was leaving her dear husband, who had been as good a husband as ever lived, and her five little children behind, and that she would liked to have talked three hours if she had been able. At about the hour of 10 o'clock she went to sleep without a struggle, to wake no more until the last loud triumph shall sound. During the sickness of little Dora kind and gentle hands were ready and willing to minister to her wants and comforts, but all that sympathizing friends could do would not avail, for that grim monster death had marked her for his own and snapped the brittle thread of life asunder on the night of the 22nd of June. We can only point the bereaved husband, father, mother and friends to the Lamb of God, who taketh away the sin of the world, and encourage them to still be guided by the ruling power of one who is mighty to save, relieve our troubles; and especially to the husband, for we believe that God for Christ has pardoned his sins, but who has never put on the whole armour of God and shown to the world the good work done in him. We sympathize with the bereaved ones, and offer all the consolation we are able, and would say to them, grieve not for them that are gone, for we know that your loss is their eternal gain, and that God hath said, "Blessed are they that mourn, for they shall be comforted," also "Blessed are they that die in the Lord."

Written by order of the church at Mt. Lebanon by the clerk, C. L. Woltz.

WM. LUNDY, Moderator.

P. S.—Since the above was written it has so pleased the divine Lord and Master to bring the husband into the fold, he has come forward upon a confession of faith, and was received into the church at Mt. Lebanon ready for baptism. He prefers to wait for Brother B. E. Caudill, who is

expected to pass through this section of the country, soon to be baptized.

The afflictions of this family have been so great within the last year that the power of God is shown in a wondrous degree. The ruthless hand of death has snatched the old and young alike away from the gray haired father, upon whom the sons of seventy-six summers have shone with tender care, and the frosts of seventy-six winters have kissed his brow, even to the babe upon the breast, five have gone, father, daughter, daughter-in-law and two grand daughters.

Afflictions though they seem severe,
Are oft in mercy sent.

C. L. WOLTZ

DEACON WILLIAM A. DAWSON.

The subject of this memoir, Deacon William A. Dawson, was born Aug. 30, 1818; was married to his first wife Elizabeth A. Lindsey Nov. 19th, 1846, with whom he lived, till her death Sept. 9th, 1858, and by whom he had three children—one son and two daughters.

On the 24th of Jan. 1851, he was married to Susan R. Watkins, with whom he lived 'till his death July 6th, 1888 and by whom he had one son. His last wife and all of his children survive him to mourn their loss, but doubtless their loss is his eternal gain, for it would be difficult to find a better man than Brother Wm. A. Dawson was.

He was always the same humble christian. Several years ago he joined the church at Cane Creek, with which he remained a faithful and exemplary member 'till the Lord called him home to receive his crown of righteousness.

He was so prompt in attending the church meetings that when sickness or any other cause forbade his being present his absence was really a matter of comment among the brethren. Some one would be ready to inquire, "Where is brother Dawson to-day?" I wish that all of the Baptists would follow his commendable course in that and many other christian duties.

He had a good hope in Christ many years before he joined the church, and during that interim his walk was as good as any member of the church.

The kind attention shown to him by his neighbors and friends during his last sickness was conclusive proof that he was much beloved, and that he had not out-lived all of his friends.

Even those who differed from him religiously seemed to vie with each other in trying to administer relief to him.

The scriptures tell us that he that would have friends must show himself friendly. Brother Dawson was a friend to all and especially to the needy. The writer of this obituary spent a part of several days with him just before his demise; he was conscious to the last and remained steadfast in the faith. He said his doubts were gone and a clear evidence of a blessed immortality was granted unto him "in the last time."

How pleasant it must be to say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is a crown laid up for me and not for me only, but for all those who love his appearing."

He was economical, industrious, and a man of fine judgment; all of which had a tendency to make him an excellent farmer. His children are all married and seem to be doing well. In his death his country has lost a patriot, his community has lost a good neighbor, his family has lost a kind husband and father and the church has lost a useful member. The bereaved ones have my prayers and sympathy, and may this bereavement prove a blessing to all of us.

A. BROTHER.

ASSOCIATION.

The Fishers River Primitive Baptist Association will hold its next session with the church at Stuart's Creek, one mile South-west of Mt. Airy, N. C., commencing on Friday before the 4th, Sunday in Oct.

We invite the brethren, especially preachers, to visit us. Those coming by rail will be met at Mt. Airy on Thursday evening before.

JAS. D. DRAUGHN.

The Mill Branch Association will

meet with the church at Mill Branch, Columbus Co., N. C., commencing on Friday before the 1st Sunday in November. Brethren, and specially ministering brethren are invited to attend.

Those coming by rail will be met at Whiteville Depot, on Coast Line R. R. 12 miles from the place of meeting, on Thursday before.

McLENON WRIGHT.

The Black Creek Association meets at Goldsboro, N. C., on Friday before the 4th Sunday in Oct.

APPOINTMENTS

The following Elders will preach, the Lord willing:

JAS. S. DAMERON.

Muddy Creek.....Tuesday after 3d, Sun in Oct.
 Sand Hills.....Wednesday
 Beaver Dam.....Thursday
 He will need conveyance.

D. N. GORE.

Union, Johnston Co., Fri. Sat. and 3d Sun. in Sept
 Smithfield.....Sunday night
 Clement.....Monday
 Rehoboth.....Tuesday
 Middle Creek.....Wednesday
 Oak Grove.....Thursday
 Raleigh.....Friday night
 Neuse.....3d Sun. and Sat.
 Willow Spring.....Tuesday after
 Sandy Grove.....Wednesday
 New Hope.....Thursday
 Black River.....Friday
 Mingo.....Saturday
 Colarey.....4th Sunday
 Reedy Prong.....Monday
 Hickory Grove.....Tuesday
 Juniper.....Wednesday
 Thence to the Little River Association
 Bethany.....Monday Oct. 1st
 Cross Roads.....Tuesday
 Chapel.....Wednesday
 Goldsboro.....Wednesday night
 Friendship.....Thursday
 Lagrange.....Friday
 Newborn.....Saturday
 Nahunta.....1st Sun. in Oct.
 Aycock.....Monday
 Wilson.....Tuesday
 White Oak.....Wednesday
 Meadow.....Thursday
 Autry's Creek.....Friday
 Thence to the Contentnea Association
 Pleasant Hill.....Tuesday after
 Falls.....Wednesday
 Mill Branch.....Thursday
 Tolson.....Thursday night

Thence to the White Oak Association.
 Muddy Creek.....Tuesday after
 Sand Hills.....Wednesday
 Beaver Dam.....Thursday
 He will need conveyance.
 Thence to Black Creek Association.

N. B. ORRELL.

Spanish Grove School House.....Oct 7
 Angel School House.....8
 Rock Spring, (Surry Co.).....9
 Eikin Valley.....10
 Roaring River, Wilkes Co.....11
 Thence to Roaring River Association.
 Mulberry.....Oct 15
 Readins River.....16
 Meadow Fork, Alleghany Co.....17
 Cranberry.....18
 Elder A. J. Taylor will please arrange appointments for him on to Fisher's River Association.
 Brother Orrell will have his own conveyance.
 I hope the friends will take an interest in circulating brother Orrell's appointments.

W. R. WELBORN.

J. S. DAMERON.

Raleigh.....Tuesday night after 14th Sun. in Sept.
 Willow Spring.....Wednesday
 Good Hope.....Thursday
 Thence to Little River Association.
 Smithfield.....5th Sunday night
 Bethany.....Monday
 Cross Roads.....Tuesday
 La Grange.....Wednesday
 Newborn.....Thursday
 Tyons.....Friday
 Great Swamp.....Saturday
 Flat Swamp.....1st Sun. in October
 Spring Green.....Monday
 Concho.....Tuesday
 Ketrakee.....Wednesday
 Deep Creek.....Thursday
 Lawrences.....Friday
 Thence to Contentment Association.
 Wilson.....Tuesday after 2nd Sunday in Oct.
 Lower Black Creek.....Wednesday
 Memorial.....Thursday
 Thence to White Oak Association.
 He will need conveyance.

W. C. JONES.

Mt. Lebanon.....October 6 and 7
 Wheelers.....8
 Prospect Hill.....9
 Lyncher Creek.....10
 Harmony.....11
 Deep Creek.....12
 Arbor.....13 and 14

THOMAS BELL.

Simpson Creek.....October 14
 Mr. Hinson's.....16
 J. D. Sandsbury's.....17
 Thence to South Carolina Association.
 Columbia.....22
 Near Pearson.....24
 Park Mountain (night).....25
 Cool Springs (night).....26, 27, 28

RECEIPTS.

GA.—Charles Ivey 2.
 ILL.—Scott Amesworth 2.
 IDAHO.—S M Taylor 2.
 N. Y.—Elder J. D. Hubbell 1.
 N. C.—By Harriett Wilkerson 3 50
 Mrs F V Field 2 J F Abrams 2 I B
 Farmer 2 L P Matthews 1 50 Elder I
 J Taylor 4 C Stewart 1 50 N C Deshaza
 1 50 W P Grogan 2 A F Neal 1 50 W
 W Bennett 1 50 T B Knight 1 50 P B
 Neal 1 50 G W Carter 1 50 T W Wil-
 son 1 50 A Jones 1 W L Wiggins 2 R
 M Cox 2 Mrs Maggie Williams 2 by A
 P Leach 6 A Reed 2 Elder F L Oakly
 1 N W Mungrood 1 50 Moses Dew 2.
 TEXAS.—B F Liles 2.
 VA.—John Tader 50c Mrs E M Dod-
 son 1 50 Doctor Barker 1 50 J W Griggs
 1 50 J Howard 4 Elder J E Hillsman
 3 Elder Wm Hawkins 4 50 R W Dix
 1 50 C P Williams 3 Elder P G Lester
 9 D C Edwards 4 J E Giles 2 Mrs S V
 Pace 1 50 J W Nunn 1 50 M E Minter
 1 50 S Minter 4 50 Mrs J M Evans 2 J
 J Weeden 2.

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The Fall Session of this Institution will commence September 6th, 1888, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

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

TRAINS GOING SOUTH.

Date	Jul. 1, '85.	No. 26, Daily.	No. 27, Post-Mail Daily.	No. 28, Daily, ex Sunday.
Leave Weldon	4:35 p. m.	.....	5:45 p. m.	6:00 a. m.
Arrive Rocky	3:17 "	.....	.....	7:10 "
Arrive Tarboro	4:50 p. m.	.....	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....	.....
Arrive Wilson	3:30 p. m.	.....	7:00 p. m.	7:45 a. m.
Leave Wilson	4:10 p. m.	.....	.....	.....
Arrive Selma	5:19 "	.....	.....	.....
Arrive Fayetteville	7:45 "	.....	.....	.....
Leave Goldsboro	4:40 p. m.	.....	7:00 p. m.	8:15 p. m.
Leave Warsaw	5:59 "	.....	.....	9:33 "
Leave Magnolia	6:05 "	.....	8:40 "	9:40 "
Arrive Wilmington	7:40 "	.....	9:55 "	11:35 "

TRAINS GOING NORTH.

	No. 26, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:30 "
Arrive Warsaw	.....	10:50 "	5:50 "
Arrive Goldsboro	2:24 "	11:30 "	6:53 "
Leave Fayetteville	.....	4:30 p. m.	.....
Arrive Selma	.....	5:00 "	.....
Arrive Wilson	.....	7:59 "	.....
Leave Wilson	3:02 a. m.	12:42 p. m.	7:53 p. m.
Arrive Rocky Mt.	.....	1:45 "	8:50 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 p. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:10 p. m.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamson, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:40 a. m., Sunday 7:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 a. m., arrive Smithfield, N. C., 10:30 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning, leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 66.

Southbound Train on Wilson & Fayetteville Branch is No. 61. Northbound is No. 63. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

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

DEVOTED TO THE CAUSE OF JESUS

COMMUNICATED.

ELDERS GOLD AND LESTER—DEAR BRETHREN: As I have been reading the LANDMARK for some time and being interested and much instructed, I feel to say a few words to your many readers, if only you will give place in your paper.

I would love to speak of your editorials and the many communications that have been especially interesting to me, but space seems to forbid; but allow me to say a few words in regard to editorial of June 1st complaint and remarks of Elder J. H. Purifoy, of Alabama, and also editorial on same July 1. Allow me to say, I firmly do believe that a person may and does think he believes many things not in keeping with God's word. Tradition and imagination have a great influence on our minds. I read and get an incorrect idea then go out in thought, and even meditate until I feel the Lord is in the matter, and all be a mistake. I think I am safe to say that this is so of myself, so I am permitted to say this of others. My mind was once settled on the conclusion that the pass-over, feet-washing and the Lord's supper were all the same night. I so preached for over twenty years, hence I objected to feet-washing coming in the church. Why? Because it only washed away the typical or former dispensation of type and shadow, etc. But now I see that no two of these were at the same time, not heretofore at the eating of the pass-over. All types are done when Jesus says I eat no more till it be fulfilled, etc. I would love to speak further on this, but I must come to the points on my mind. So one or

the other was a whim or tradition, and just as honest as I know. Now to the question, What is an evangelist? I think I am safe to say that Timothy, Titus and Philip (one of the seven) were all evangelists. The work therefore assigned them, especially that of Timothy and Titus, is hardly done by a person who is not abiding with the church to ordain men of sound mind, husband of one wife, etc. How can one unless he is acquainted, and how can a person who is not acquainted, who is from place to place, perhaps not in the same locality once a year, how can he do the work of an evangelist. To-day even we see men who are yet doing the work of an evangelist as was handed down to Timothy and Titus. Until to-day we cannot be too careful, cannot be too well acquainted. Titus 1:1-9. Then can we say that those to set in order, etc., are not acquainted, not abiding, etc.? Just here let me say I see but little profit or benefit to the church from the preacher who is all the time separated from the care of the church. He may serve as a kind of picket duty, while the main and only work is in the field of battle giving orders, etc. How could churches get along if no pastors. If one can go loose, have no care of the church, why not another and so on? But one may say, Are there not diverse gifts? True, and to profit withal, all to profit? Are there not diverse gifts? (officers) in the field of battle, each, all, to his proper place, and all move on smooth and harmonious. But one officer may say, I will go out and review and see how things are going. Think what derangement and vacancy is caused thereby. Just so when a minister leaves the field

—his church. But I do not want to be understood that a minister must not, cannot, visit from place to place. No. I believe in those visits. I do believe they are profitable and for mutual good. I would that you, Brother Gold, could visit us away out in Iowa, or we you, which is only a personal correspondence. This I believe in, etc. I feel now to say a word of Philip. All my life till the 1st of in LANDMARK, from the remarks before referred to by Editor and Elder Purifoy, my mind was that that Philip, who is of the seven, baptized the Eunuch. But after a more careful reading I am made to see that the Philip who preached at Samaria and baptized the Eunuch was the other Philip, the apostle. It will be remembered we find two by the name Philip, one an apostle, the other a deacon. Now, then, do deacons baptize? However he may have been set a part to that work after, but the reading does not say to me it was Philip, one of the seven, that baptized; but over in the 21st chapter and 8th verse the reading is free to say Philip, one of the seven as a distinction from the other Philip. Stephen, though he was full of faith and power and worked wonders and miracles, yet it does not say he preached, nor does it say Philip, one of the seven, preached, yet from the word preach none have left a more able sermon than Stephen. Now, then, he who is full of faith and doctrine by the Holy Ghost, as was he, even to-day is persecuted. The same is very apt to say and talk as the Christ will give him utterance. I have heard brethren who have done good talking as close to the line of truth as any preacher who were not talked about as a preacher. So I see as regard both Stephen and Philip the deacon. Now, may you look in this matter, and see if you don't see that it was the apostle Philip that baptized? I am aware the heading says the deacon Philip baptized, but the reading fails to say so, and as I take the reading rather than man's heading I speak as I do. Now may love, peace, all for the good of Zion abound, is my prayer, for Jesus' sake.

AARON WOOD.

DEAR BROTHER GOLD;—I feel like I want to testify to the readers of the LANDMARK of the wonderful works of God, for though my pen has lain silent for a long time, my mind has not been altogether at ease. I have felt often that I desired to confess my sins before you all, and to tell you that my high priest still lives, for though I travel much by nights, and make many blunders, yet by faith I can sometimes look to calvary, and view my sins all washed away in Jesus' blood. For a long time I felt to be in Babylon with my harp hung on the willows, and I would not even look to Jerusalem, for I felt that I had sinned and justly merited my wretched condition, and I wrote the following lines:

With shame I must confess my sins,
Worldly objects charm mine eyes,
And lead me down by Babylon's streams
To pine away, and probably die.

On willows in the midst thereof
I hung my harp because of sin;
My mouth is shut, my tongue is dumb
When I attempt a song to sing.

This worldly-mindedness that led
Me to this Babylon to roam;
Oft' whispers to my weary soul,
Why don't you sing me Zion's songs.

With shameful face I bow my head,
And when blest Zion I think on;
I almost weep and sigh aloud,
Because I can't sing 'Zion's song'.

I can truly say that Babylon is not a desirable place for the child of God, and when we sin and think too much of the world we are sure to get there. Then why do we depart from the commands of God? we know it will lead us into trouble. Our God cannot look up on sin with the least degree of allowance, therefore he says to the children of Israel, "Turn ye, turn ye, why will ye die." How good is the Lord! how merciful! When we sin he chastises us, and generally brings us back to him. He will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for us to escape. He gently leads us by his spirit, and though we may have a long dreary winter, the sun is ever shin-

ing, and will ere long burst through the clouds to warm up our cold hearts; then we can appreciate His presence. Often the brightest days come after the darkest night.

Of! we are made in grief to bear
Affliction's needful rod:
And of! the stroke seems most severe
That leads us to our God.

We cannot always see that "all things work together for good to them that love God, who are the called according to his purpose" yet they do; and when we can feel and know it, we can rejoice even in our worst afflictions.

S. E. BROYLES.

Hunters Spring, W. Va.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER:—Through and by the goodness and tender mercies of God I make the attempt to try and tell you and the dear children of God what I hope the Lord has done for my soul, if I am not deceived.

It has been impressed upon my mind for some time to write out my little experience and send it to you for publication, but feeling so unworthy and that I had nothing to write that would be comforting, would lay it aside, but it causes me to see so much trouble I cannot rest any where I go. I have asked the Lord to give me language to express my feelings, and to guide my tongue to speak the truth. I feel like it will be a pleasure to me to tell you, if I can tell you, but it seems to be hard for me to do, but nevertheless I must try and do the best I can, for I don't feel like I can live unless I do. My opportunity for writing is poor, as I have to be with my old afflicted mother most of my time attending to her, for she is very much afflicted with paralysis.

The 3rd chap. of Gal. 1st verse came to me, also 1st chap. 2nd verse of Jonah. At a very early age in life I had serious thoughts of death and eternity, and would pray to the Lord to make me a christian. Oh I thought what an

awful thing it was to die and be forever lost. I wanted to go to heaven where all the good people go when I died. I desired above all things to be a christian. I thought if I would pray to him he would save me. When I did wrong I was sorry for it, and would ask the Lord to forgive me, but I thought it was time enough for me, I would wait and enjoy myself with the world in my young days, and after I got married I would get religion; but still there was something on my mind all the time. I went on that way for some time.

Nine or ten years ago being very much troubled I dreamed that mother told me that I was not going to live long, nor my husband either, and some one would have to take my children. I thought then was my time to pray, if I ever did. I thought surely if I died in that condition I would be forever lost. I had made promises to the Lord and had broken them until I thought I had committed sin, and I knew I was not fit to die.

In a dream I was told to read the 540th hymn, and the one next to it. I found the hymn next morning and read it over and over again; it gave me some comfort, but soon my troubles returned again. I was no better but getting worse all the time. I would have hard feelings against the Lord for keeping me so long in that condition. Oh why could he not hear me. My prayers did me no good. I thought it was a sin for me to try to pray. I thought that I never would try again but could I help it? No, for every breath I drew was praying to the Lord. I felt with 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.

Without a change I felt that I soon must die for I could not live under such a burden of sin. I saw no chance for me, for I felt to be such a sinner the Lord could not hear me, and I must die. To my great surprise the word came to my ears and sounded so loud,

"peace be to this house." I felt that it was the Lord, but my burden had not left me. I went in the house and opened the bible to the 10th chap. of Luke. I found these words, "peace be to this house." I went out rejoicing and praising the Lord.

I had found Jesus the Lord, what I had been desiring so long. He was precious to my soul. Daniel came in my view when he was cast in the den of lions. I felt that the Lord was with me, and nothing could hurt me. I loved christians and wanted to be baptized. I promised the Lord that I would go to brother Duke Allsbrook's and tell him. The next morning I felt like it was all imagination of me. I had nothing to tell him, and I was afraid I would deceive him, and thought it was the best for me to stay at home.

Dear brother Gold, I felt sure I was deceived. Now where do you stand? Ten times worse sinner than you ever were before. Then I did not know what to do. I felt that I had done all I could do, and could do no more. I felt that the house would sink on account of sin. Oh I felt to be such a sinner the Lord was going to punish my children for what I had done, and was miserable. I felt that I had rather die than to live. I had never asked anyone to pray for me. I wanted to go to brother Duke Allsbrook or to sister C. A Allsbrook, and it was getting so late I did not have time to go that far, and there was no body at the house but my three youngest children. I could not keep from going that way. I went as far as old sister Pollie Baker's gate. She saw me and came to me. I told her my case, and asked her to pray for me. She prayed for me standing at her gate, and when I turned off from her I was going off to die.

I could not stay at home. Late in the evening I went over to brother's to see mother, and when I got there I found him. I never had such feelings in my life. I got a chance to ride with him part the way home. I told him my feelings. He told me I was not deceived, it would all come back to me; but I never believed him. When I

came home my oldest daughter was cooking supper. I thought I would go off and pray one more time before I died. I walked off down the pasture fence some distance from the house. I wanted to fall at his feet, here Lord take me, do what thou wilt with me, for if I am saved it will be through thy goodness and tender mercy; for I can do nothing. I came to the house expecting nothing but to hear that awful sound. My troubles all left me, and I felt light and good, and was made to rejoice again, and it was all interpreted to me as plain as my fingers, "Peace be to this house." Then I could say I hope I had a hope. I thought I would never see any more trouble, and went to bed feeling so happy and good. The next morning when I awoke there was that sweet love, and there came a light in my breast, and I thought that light was love. Jesus all the day long was my joy and my song. I thought the remnant of my days would I spend to his praise. Oh how I wanted to tell what a dear Savior I had found, and could not help telling it.

That night there were heavy impressions to go and unite with the church, and felt that I had to go, for I felt like I should die if I did not go, and felt that I could not live out from among them. I thought of those that stay away so long, oh how can you stay away? I felt that I must go for God had commanded me. I wanted to die and be buried with him. I promised the Lord I would go if he would take that trouble off me.

The first opportunity which I thought would be the next meeting I promised the Lord I would be a dutiful servant to him, take up my cross and follow him through evil as well as good. He says if I obey him in his commandments I shall live, and I believe his word; for when I fail to do my duty I get in so much trouble, and feel like I shall die.

He says, "Watch and pray lest ye enter into temptation. He commanded the house to stand. When meeting came on I failed to go. I felt like I had nothing to tell them, and did not

see how they could receive me; for I did not feel worthy of being with such good people, and I got in so much trouble I could not rest: my whole heart was in trouble day and night. He was the first and the last with me. Oh what was the matter with me? I was sore troubled. I felt like I could not live in that condition. With tearful eyes and troubled at heart I asked the Lord what would he have me to do. My mind was directed to brother Moore. I could not keep him off my mind. It came to me, write to A. J. Moore. Next morning I wrote to him and told him my feelings. I was so anxious to hear from him. In a week's time I received his letter, and felt that the Lord had done great things for me whereof I ought to be glad.

I know he told my feelings, and hope the Lord will bless him for his comforting words. Oh how I wanted to see him.

On Saturday before the 2nd Sunday in March I went forward, though I told them nothing. Oh how I wanted to talk, but I could not express my feelings. I had tried to talk before to several. I did not see how they could receive me, unless I could have told them my feelings. I was buried with them in baptism the next day by brother A. J. Moore. I felt that after a storm a calm.

I will copy off brother Moore's letter for publication. It gave me so much comfort I feel like it will be some to the dear children of God. I hope the Lord will bless you all. Remember me in your prayers. Your unworthy sister if one at all.

JULIA BELL.

Scotland Neck, N. C.

MRS. JULIA A. BELL, DEAR FRIEND:—Yours of the 23rd is at hand. In reply I will say your troubles are the same that all the Lord's poor and afflicted people have to pass. We have our nights as well as days, our sowing as well as the harvest time. You give expressions which indicate an inward operation of the Holy Spirit. I feel that the Lord has done great things for you,

whereof you ought to be glad. His word seems to be written in your heart. He has not left you comfortless, for if you can have fellowship with doubting Thomas, John in prison, Jesus has built your house upon a rock, though the waves of trouble beat high, the rains beat down, the winds blow, the house shall stand, for it has a sure foundation, and God has commanded it to stand. It is not a house that is built upon a sandy foundation that shall fall, and great shall be the fall.

Were you not arrayed in the brightness of the pure and spotless lamb you could not see your own nothingness. God sheds abroad his love in our hearts by the Holy Ghost. This makes us love him, *his word, and people*. It may be that your troubles are pressing you sore because you have in heart promised to come away from the world and unite with the church, and have failed to do so, and the work is heavy. There is a rest remaineth to the people of God, and it is found in the church of Christ here on earth.

After I received a hope there was but little rest for me until I went and told the reason of my hope, and was baptized. In obedience there is rest, but the way of transgressors is hard. It is better to obey God than man. I felt that I could not see how the brethren could believe me, but yet I must go for I felt God had commanded me. We see a beauty and a glory in the church, for Christ is there. We love the food which he gives, and feel we shall die if we stay away.

We injure only ourselves. Truly we suffer by conferring with flesh and blood for they that live after the flesh shall die: but they who through the spirit mortify the deeds of the body shall live. The Lord is our only guide, inquire in his sanctuary at a throne of grace, and follow where he leads; he is a hiding place from the wind, and a covert from the tempest, the shadow of a great rock in a weary land, and may he lead, guide and direct you to your dear old mother. God's ear is not heavy, nor his arm shortened. He knows her sorrows and bottles up her tears. He will come in his

own good time and take her unto himself.

A. J. MOORE.

PREDESTINATION AND ELECTION.

ELDER P. D. GOLD, DEAR BROTHER:—By your permission I will offer the following thoughts upon the subject of Predestination and Election, for it seems to me that these truths must be taught in every act of God in the salvation of sinners; and that to destroy them we destroy the foundations of all hope of salvation by grace, and if they can be destroyed, then we hold as well take the ground occupied by infidels and atheists. For if no election, no salvation, no God, and if no God, no Christ and if no Christ no truth in the Bible.

But everything visible shows that there is a God. And as there is a God, and surely there is, all these things prove him to be an all-wise God. That being the case we may safely appeal to the scriptures for a proof of his determined counsels from eternity. Then to the law and to the testimony, for if they speak not according to his word it is because there is no light in them. Isa. 8 : 20.

The prophet uses this strong and positive language "Remember the former things of old : for I am God, and there is none else like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. 46 . 9, 10. This settles the matter in regard to Predestination and Election, for if the end was declared from the beginning, and the things that were not yet done are seen and arranged so it must be, there can be no failure unless the eternal God fails or alters his position, and to say that he does change or alter in the least degree is to give him the lie. Then as he has elected or predestinated the end, and the things not yet done, and will do all his pleasure, it is safe to preach his eternal purpose in the salvation of the church, his elect.

"In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45 : 25 "But Israel shall be saved in the Lord with an everlasting salvation : ye shall not be ashamed, nor confounded world without end. Isa 25 : 17. This looks like he would finish what he begins. "For thus saith the Lord that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created not in vain. He formed it to be inhabited. I am the Lord and there is none else." 18th verse. Is there no election in the above ? Is not election and predestination established in every line ? "For Jacob have I loved, and Esau have I hated. For Jacob, my servant's sake, and Israel, my elect, I have called thee by thy name : I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me : I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the West that there is none beside me. I am the Lord and there is none else. I form the light and create darkness : I make peace and create evil, I the Lord do all these things. Drop down ye heavens from above, and skies pour down righteousness ; let the earth open and let them bring forth salvation, and let righteousness spring up together ; I the Lord have created it. Woe unto him that striveth with his maker ! Let the potsherd's strive with the potsherd's of the earth; shall the clay say to him that fashioneth it, what makest thou, or thy work, he hath no hands ? Woe unto him that saith to his father, what begettest thou, or to the woman what hast thou brought forth. Thus saith the Lord, the Holy One of Israel, and his maker; ask me of things to come concerning my sons and concerning the work of my hands command ye me. I have made the earth and created man upon it ; I, even my hands have stretched out the heavens, and all their hosts have I commanded." Isa. 45 : 4—12 These scriptures declare the sovereignty of God in a wonderful degree, and it would seem would awe man into silence in regard to his purposes. It is strange

that Arminians are willing to acknowledge his sovereignty in creating, and yet deny his sovereignty in governing or saving, i. e. acknowledge that he hath made men and deny his power to govern them. Of Israel the Lord hath said, "This people have I formed for myself; they shall show forth my praise." Isa. 43 : 21. How shall we understand this if no predestination or election. But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel, fear not, for I have redeemed thee; I have called thee by thy name; thou art mine, when thou passest thro' the waters I will be with thee; and thro' the rivers they shall not over-flow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour. I gave Egypt for thy ransom, and Ethiopia and Sheba for thee. Since thou wast precious in my sight thou hast been honourable, and I have loved thee; therefore I will give men for thee and people for thy life. Fear not, for I am with thee, and will bring thy seed from the east and gather thee from the west. I will say to the north, give up; and to the south, keep not back; bring my sons from far and my daughters from the ends of the earth." Isa. 43: 1-6. How strong this language, can there be any co-work in it? How gloriously the eternal God setteth forth his sovereignty.

"I even I am the Lord and beside me there is no Saviour." 11th verse. Where is there room left for a co-worker if there is no Saviour but Christ the Lord: I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them. Isa. 42: 16. This does not look like a co-working system and certainly does teach that where he begins a work he will finish it.

"Comfort ye, comfort ye my people, saith the Lord, speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished (not will be) that her iniquity is pardoned, (not will be if she

works) for she hath received of the Lord's hand double for all her sins." Isa. 40: 1-2. Language could make this no stronger. And Jerusalem here certainly means the whole church—redeemed by Christ and proves conclusively that God had elected her and accomplished her warfare, and pardoned her iniquity all himself, and certainly is proof sufficient that as her battles are fought and the victory won, and her iniquity pardoned, that there can be no question or doubt of her final salvation or rather about her final acceptance into glory. And all through the effectual working of her glorious husband, father and effectual Savior, Christ the Lord. No co-work here, but Election certainly shines forth most conspicuously. But read the 15, 16, and 17 verses, same chapter. See how much he would be likely to be benefited by the help of all men were they co-workers with him. "Behold the nations are as a drop from the bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less than nothing and vanity."

From this it will certainly be admitted that could all the wisdom, power and strength of all the nations of earth be consolidated into one individual that as a co-worker with God it would amount to absolutely nothing. For this work would only be vanity and vanity cannot help save a soul. Then unless God saves through Christ absolutely there can be no salvation. Then, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." 11th, verse. Certainly he will not lead any of them to be dragged down to hell by the devil, but as he has redeemed them he will gather them. It is a truth that we have no desire to deny that Ezekiel saith, 33 chap. and 11th verse, "Say as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and

live: turn ye, turn ye from your wicked ways, for why will ye die, O house of Israel." But this is spoken to a people beloved and re-learned, and must relate to their temporal deliverance, and not to their eternal salvation, and if we admit it to be eternal salvation are we not warranted in saying that it is not of their will that they turn or can turn, it must be by the spirit of God. The vanity of man is such that he is humbled by the power of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. And certainly the co-workers' mouths must be stopped by the following pointed declaration or enquiry. "Can the Ethiopian change his skin or the leopard his spots! then may ye also do good that are accustomed to do evil." Jer. 13: 23. This is to the point and is conclusive proof that the sinner will never turn of his own free will. But as we started out to prove Election and Predestination and Election to be our only hope of salvation and life eternal through Christ we will notice the following. "Behold my servant, whom I uphold: mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgement to the Gentiles." Isa. 42: 1. Now it is plain that the prophet is speaking in this verse of Christ—Christ is the head of the church and as such it would certainly be quite out of place to think for a moment that the head should be elect, and the body non-elect. Certainly no sane mind could conceive of such an idea, such a thing would amount to an impossibility. Then as the head is elect it follows as a matter of course that the body which is the church is also elect, and while there is life in the head the body has life in it, and the head cannot live without the body, neither can the body live without the head. So we may safely conclude that there is no separating them without death to both. Hence the truth of election is established by this text, if there was no other. And if all men compose the body spiritually of Christ then he died for all if not then he died to save the body the Church.

Probably Christ can set the matter to rest for us. Shall we not believe him in preference to all else. Hear him. "I am the good shepherd: the good shepherd giveth his life for his sheep." Jno. 10: 11. Therefore doth my Father love me, because I lay down my life that I might take it again." 17th verse. "As the Father knoweth me even so know I the Father, and I lay down my life for the sheep. 15th verse. Now if all the world are sheep then it is proper to teach that Christ died to eternally save them all and all are saved in the same sense that the sheep are saved. The whole world of mankind do not follow Christ, but the sheep do follow him, so saith Christ in the 4th verse of John, 10 chap. This proves their election; goats never turn to sheep. God has never given goats the chance to become sheep. Arminians to the contrary notwithstanding, therefore all the bosh about men being co-workers with God is outside of the book. Christ speaks of the Gentiles as other sheep saying, "And other sheep I have which are not of this fold, them also I must bring, not wait until they take a notion to come, and they shall hear my voice, and there shall be one fold and one shepherd. John 10: 16. It must certainly be upon the principle of choice or election that those Gentile sheep were brought in, and in their case at least it is plain that there was no work in the matter. Christ said to certain ones while speaking of sheep in this same chapter, "But ye believe not because ye are not of my sheep." 26 verse. Can work mongers assign another reason for their not believing? Will they give Christ the lie, by saying he was trying to save them, or that he was teaching them to turn to sheep and be saved. It would fit their theory.

Will any whom Christ died eternally to save be lost. Let heaven's messenger answer. "She shalt bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Math. 1: 21. Who or what deluded soul will have the hardihood to say he has not done it. Who will rise up and give the eternal God the lie to his face,

by saying that any part of that which he was to save is now in an awful and eternal hell. Let the conditionalist answer. Who are his people? Let Christ answer. "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out." Can the presumptuous Legalists or co-worker have the effrontery to contend that a part of those whom the Father gave the Son will turn away and be lost. Yes they say that one man is as much the gift of God to Christ as another, but some will perish for failure to co-operate or co-work with him. But such monstrous stuff never proceeds from the mouth or drops from the pen of any true seeker after truth.

We have heard from the master himself that he hath an elect, and except those days be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:22, Mark 13:20. For false prophets and false Christs shall rise and shall show signs and wonders to seduce if it were possible even the elect." 22nd verse. 27 verse, "And then shall he send his angels, and shall gather together his elect, (if they will let him) from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Who dare gain-say it? "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke. 18:7-8. Thus saith Christ. Will any one say not so, he has no elect to avenge? Certainly not. St. Paul asked who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:31. He could never justify that he never had, so the truth is established by this text. The Colossians were told to put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Col. 3:12. This proves that God's elect possessed all these graces. Paul charged Timothy before the elect angels." Tim. 5:21. No doubt having reference to the Elders of the church. He Paul endured all things for the elect

sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2nd, Tim. 2:10. Both Election and Predestination are clearly taught in this text as well as effectual calling. "Paul an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." Tit. 1: How strange that an apostle should declare his apostleship was after the faith of God's elect. And yet men claiming to love God and seek as they say for the truth to deny that they teach Election. How blind indeed must such be. Paul wrote to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied." 1st Pet. 1:2. And yet men will declare that they cannot find Election and Predestination, not able to see that all the graces of the spirit are vouchsafed to the saints through that channel and no other. Truly such characters who are thus blinded are said to be ever learning and never able to come to the knowledge of the truth. 2nd, Tim. 3:7. Peter spoke of some thus, "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2nd, Pet. 2:12. These brute beasts care nothing for truth, Christ, God or heaven. Cursed children; 14th verse. The corner stone of the building was elect. 1st, Pet. 2:6. John wrote to the elect lady and her children." 2 John. 1:1. And closed his epistle with the greeting of the elect sister. Nothing can be plainer than that he regarded the church of Christ as elect. Peter thought them to be a chosen generation." 1st Pet. 2:9.

But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. 1 Thess. 2:13. Who can find the beginning? When we are able to

find the beginning then we can tell how old the choice is, and when our poor finite minds run back into non-entirety as far as they can yet we have not found the beginning. For God had no beginning, so the choice is as old as the chooser, so Election is not a new or infant thing. If all men are chosen thus to salvation, before any of them would fail or fall short of it, the eternal God must fail to carry out his will in their choice. And as there is no change in him the conclusion is irresistible that those chosen are the people whom Christ died eternally to save, hence the choice or election hath obtained it and the rest were blinded. Rom' 11 : 7. It seems to me that it would be difficult to prove that the following characters were chosen to salvation. "For it is a people of no understanding therefore he that made them will not have mercy on them, and he that formed them will show them no favor." Isa. 27 : 11. Hard as this may appear I dare not apologize for it, God's prophet hath boldly declared it, and man must be still and know that he is God.

The purpose of God it seems even before children are born stands according to election, it does not depend upon their work either good or bad. He loves one and hated the other. Rom. 9 : 11, and 9 : 13. Man dare not say he is unrighteous, verse 14. The Lord hath mercy on whom he will have mercy, and compassion on whom he will have compassion. 15th. Is there injustice? God forbid. So then it is not of him that willetth nor of him that runneth, but of God that showeth mercy. 16th Then man is not a co-worker. The saved or elect must attribute their salvation exclusively to the mercy of God. For he raiseth up men that he may show forth his power in them, or at least he did so in Pharaoh's case. 17. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth. 18th. Man may say why doth he yet find fault. 19th. Yet it is plain that the Apostle heedeth it not, but as the Holy Ghost revealed it to him, boldly says. "Nay but O man who art thou that replyeth against God. 20.

The Apostle would not swerve either to the right or to the left because of men's objection. But boldly asketh hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour? 21st. This it seems ought to stop the mouth of all co-workers. As common sense seems to say that all clay is passive, then how gloriously, or grandly glorious grace through election or by election shines in man's salvation. If we consult the 22 and 23 verses of this chapter we can certainly see in every line the purpose of God fully and clearly set forth by the inspired penman to the utter confounding of all the haters of God's election.

We suppose that the potter would be justified in marring each vessel on the wheel, if he chose to do so. But in-so much as it is not his pleasure to do so we must adore the mercy of our Divine creator, that there is a remnant ascending to the election of grace, and if by grace then it is no more of works. Rom. 11 : 5 and 6. Can we conclude that those who were made, or created for the day of evil ever had grace given them in Christ Jesus before the world began? Certainly not. Then see, "The Lord hath made all things for himself, yea even the wicked for the day of evil." Prov. 16: 4. Who can claim them for the day of salvation. How hard men labor to avoid the plain teaching of the Bible, and by garbling it endeavor to make it teach what it does not teach, and thereby make the plan of salvation to turn or rest upon fallen man. But God will not have it so but teaches his children to love the glorious and only plan, salvation by grace. Often we hear men say, O, if I believed this doctrine I would just take my fill of sin. I would lie, steal, cheat, and murder as I went. The believer of these things neither lies steals or murders, but if men pretend to believe these truths and are guilty of such crimes, it does not disprove the doctrine, but to the contrary proves that they are guilty of those ugly crimes leaves the doctrine untouched and proves that the wicked will do wickedly, and they are of their father the devil

and are only doing the lusts of their Father.

God's people are spoken of as a people predestinated to be conformed to the image of his son, see Rom. 8:29. If they are not conformed to the image of Christ, then he Christ could not be the first among many brethren, for they were to be conformed that he might be. If one of them is lost, the whole plan of salvation is overturned and the devil victorious. But thank the Lord whom he did predestinate them he also called; and whom he called them he also justified, and whom he justified them he also glorified. Rom. 8:30. All the false reasoning of men can never overturn this, and though men may talk about burning their Bibles if this be true, yet God by inspiration hath spoken it and while he is God thus it must be. Then who shall lay anything to the charge of God's elect? It is God that justifieth, yea it is Christ that hath died, yea rather that is risen again. 33 and 34 verses. He leadeth the van. The devil is destroyed to these people, there is no hell for them.

They are blessed with all spiritual blessings. See Eph. 1:3, were chosen in Christ or in him before the foundation of the world. 4th verse. Predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 5th, not our will. Why was it thus, because we co-worked with him? No; but to the praise of the glory of his grace, wherein he, not ourselves hath made us accepted in the beloved. 6th, Then why talk about our ability when he hath done for us what men nor angels never could do for us. The saints obtained the inheritance by Predestination, see 11th verse. Then how silly to think of obtaining it by any work that we can do. But will not some of them fail of the inheritance. Let Christ answer that the mouths of man may be stopped. All that the Father giveth me shall come to me. John 6:37. Find one of them in hell and make him an impostor if you can. It never can be. Then all the passages of scripture that men torture into a seeming consent of free will, mor-

al agency, are subsevient to these pointed truths of Jesus and his apostles. But we will notice again that he Christ is to see the travail of his soul and be satisfied. Isa. 53:11. If any of the travail of his soul are in hell, Christ cannot, it seems to me be satisfied. And if he travailed for Judas, Herod and such, it seems that he must have travailed in vain. How strange that he should travail for the damned, for if he ever travailed for them certainly he would have delivered them. Shall I bring to the birth and not cause to bring forth, saith the Lord; Isa 66:9. Certainly not, then when he begins a work he finisheth it. How weak to argue that begins the work of a sinner's salvation or conversion and then stops and fails to finish.

The great Apostle Paul with all his searching and reading and praying with, the light of inspiration in his heart, was confident that where he had begun a good work he would perform it, Phil. 1:6 Uninspired men find where he begins and fails, thereby proving themselves to be servants of that wicked one, and in open rebellion against God. God never leaves nor forsakes the soul he designs to manifest his love to. The Prophet says, his reward is with him, and his work before him, Isa. 4:10. Jesus said, "For the son of man is come to seek and to save that which was lost," Luke 19:10 Then was his work, finished and he Christ said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do," John 17:4. To say he begins and fails to finish is simply to pronounce him a liar; and is fearful blasphemy: Then see Mark 13:27. "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Certainly he would not, or could not gather together something that he did not have, and if any of them are left out, then the arminian may be correct, if not then he is a false teacher, and by his reasoning defies the living God.

But men often bring in false reasoning and try to bend the Scriptures to

suit their argument. For instance this text is almost invariably referred to by conditionalists. "For God so loved the world, that he gave his only begotten son, that whosoever (Jew or Gentile) believeth on him should not perish but have everlasting life, John 3:16. Now Primitive Baptists believe this and greatly rejoice that thus it is, There is no promise in this text to any but believers. The dead believe not; the living believe. This does the Arminian no good, for we have seen that it is the sheep only that believe. And they believe because they are sheep. The Ephesians believed according to the working of his mighty power which he wrought in Christ when he raised him from the dead, Eph 1:19, 20. So the work monger is left out, besides Christ shows conclusively the sense in which we are to fully understand this text. God gave his son to die for the world, why because of the church that was hid or was living in, but not as the world, for the world was condemned, the church was not of the world. The elect or kingdom of God the church, is like unto treasure hid in a field. Thus Christ saith, Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all he hath, and buyeth that field, Matt. 13:44. The church is the treasure, the field the world, Christ the man, his life all that he had and this he gave for the world because of the treasure. And both the field and the treasure are his, and he has the right and will dispose of them as seemeth him good.

Again in order to try to prove conditional salvation men will quote this, "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, Matt. 23:37." And claim that it proves that Christ was offering to save the Jerusalemites but they would not let him, or that he was willing to save them but they would not cooperate with him.

How pitiful Christ in his humanity wept over the doomed city, and used the above language. But in his humanity, he was man, and dependent, but in his divinity he was the eternal God, Creator and upholder of all things. Sovereign, Lord over all, had power over all flesh to give eternal life to as many as the Father had given him, John 17:2. How then as the giver of eternal life could he be weeping over these people because they would not let him exercise that power? Impossible that thus it was. But he was only speaking of gathering together the children, meaning the Christians who were in the city. But the wicked would not. That is they were ready to do him bodily harm when even he came into the city. He could have no satisfaction with the children, it must be remembered that he saith how often would I, showing plainly that he was not talking of the new birth, for that only can take place once, and not often times, while a gathering together can occur often and besides, a hen gathers her chickens in order to protect them and not to make them. So the Arminian will have to look for something else to sustain him. This text belongs to the saints. And how often would the saints gather together and comfort each other with the truths of the gospel, but look at the opposition they meet with from those opposers. The saints could make the same appeal that Christ did and yet not offer to save them. Christ said nothing to them about saving them in this text, he was not talking of their eternal salvation.

But men will often strive to make the scriptures clash to carry a point. For instance this text is often referred to to prove that man hath at least a part of the work to do. Matt. 7:24. When Christ is speaking of the two builders, one wise the other foolish, showing that the wise man built on a rock but the foolish on the sand, Arminian like. Christ shows that the man who heard his sayings and doeth them was like a wise man which built upon a rock. Christ the wise man built upon a rock and he built the whole spiritual house, and it stands all the storms, the man

built the house, but some say he began and did not finish because the house did not co-operate with him and will not when Baptists say it is the Lord that builds. But we will let inspiration decide who builds the house. And the great architect himself shall speak first, "And I say also unto thee, that thou art Peter (man) and upon this Rock (Christ) I will build my Church, and the gates of hell shall not prevail against it" Matt. 16:18. "Bless the Lord O my soul, and all the powers in me bless His Holy name. I know he means just what he says, and it will be done. Poor deluded conditionlists would rob him of his honor, and take the work into their own hands, for they say he only begins and leaves them to finish. This is the sandy foundation and the foolish only build on it. For says the man of God, "Except the Lord build the house they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain." Ps. 127: 1. "Wisdom hath builded her house, she hath hewn out her seven pillars." Prov. 9: 1. "This house is built of lively stones, ye also as lively stones are built up a spiritual house &c, 1 Pet. 2: 5. Christ is the great builder and all the material was elected together with him, and by him, and for him, and to him be all the glory both now and in the world that hath no end.

J. C. HALL.

ELDER P. D. GOLD, MY DEARLY BELOVED BROTHER:—I send to you greeting. It is by and through the divine mercies of God that I am spared to make the attempt to write you a few lines to let you hear from us in our lonely and bereaved condition. It pleased the blessed Lord to call my dear father to his long eternal home on the 14th of May. His sufferings were great, and he bore it all with patience, and was willing to go, and said he was ready to go, but was just waiting for the summons to come to take him. Brother Gold, it seemed to me I could not bear to give him up, and it too was a hard trial to do, but we had it to do, and not my will but thine be done, O Lord,

for it is the Lord that giveth and the Lord that taketh away, and blessed be the name of the Lord. I can study about his happy condition now, and tell them we ought not to grieve after him if we could help it, but we cannot for it is human nature for people to grieve after loved ones that are gone and left them behind. I miss him so much, it don't seem like I shall ever get over missing him; but he has paid the debt we have all got to pay sooner or later, and sometimes I feel like if I could know that I had grace to sustain me in the trying hour of death I would feel better satisfied than I do, but that is one of the two things that I crave above all, and that is living faith and dying grace, but my great fears are that I am deceived in the matter, and if I am I pray God to underceive me and right me wherein I am wrong for Jesus sake.

Brother Gold, I have suffered extremely since I saw you last fall, and am still suffering with pain in my breast and through me. The vocal cords and larynx are partially paralyzed, and it has caused me to suffer a great deal, and I am not able to speak above a whisper yet, but if it is the will of our blessed Lord I do hope to regain my speech again. My mother's health is very feeble at this time. The rest of the children are all in common health.

Dear brother I would be glad to have you visit us in our lonely and bereaved condition. It seems to me that I want to see you worse than I ever did in my life, and if you can get the consent of your mind to visit us we would all be glad to see you come at any time when you can. Our beloved brother Gore preached at New Hope yesterday, and came home with us, and spent the night with us. I did enjoy his company so much and did enjoy his sweet sermon yesterday. It was good food to the hungry soul. He has been sick for about fifteen days, but he told me this morning that he felt much better than he had before for some time. O how much I do enjoy his pleasant company. He is so sound in the faith and doctrine of God our Savior.

I will close this short imperfect letter, hoping it will reach you in due time and find you and yours all well.

I would be glad to hear from you at any time, if you feel disposed to write to one who feels to be less than the least of all. They all join me in much love to you. Accept my best love and kindest regards for yourself. When it goes well with you remember me at a throne of grace, and may the blessings of God rest and remain with you, both now and forever. I remain your affectionate sister in the bonds of peace.

MARY C. STEWART.

Troyville, Harnett Co. N. C.

Remarks.

Sister Stewart refers to the death of her father, brother Eldridge Stewart, a most precious brother to me.

The first time I was ever favored to wash feet with the brethren assembled at communion, brother Stewart said to me, brother Gold may I wash your feet. I cannot tell the feeling of unworthiness and humility that possessed my Spirit.

Truly a good man has gone, May the Lord bless and comfort the bereaved ones.

P. D. G.

ELDER AARON DAVIS.

This aged and lovely brother passed away from earth recently. He had long been Moderator of the White Oak Association. He was especially noted for his love of the brethren—love of truth, love of peace, and his faithful devotion to the cause of Jesus.

Many sweet hours have I passed in communing with him. He had nothing too good for his brethren.

His time, money, and better than all, his heart was fully given to the cause. Sweet is the memory of the blest.

P. D. G.

ZION'S LANDMARK.

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

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

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Editorial.

MOUNTAIN ASSOCIATION.

For years it was my desire to visit this Association, but not until last September was the way open for such a trip.

Elder Jas. D. Draughn cared for me with remarkable kindness, not only conveying me from his home across the Blue Ridge to Zion, in Alleghany Co., N. C., where it was held, but also by other kindnesses.

Personal mention of all that showed me favor cannot be made.

Elder Wm. Lundy is the Moderator, and this was its 90th Session. Such good order prevailed both in the sessions of the body, and also at the stand, by young and old, that too much by way of commending these people could not well be said. The place is about 40 miles from any Railroad. The country is peopled very much by Primitive Baptists and their friends, and it is here among both young and old that the best behaviour I have ever seen was exhibited.

The Associate Editor of the LANDMARK, Elder P. G. Lester preached one of the finest sermons it has ever been my lot to hear. This dear Broth-

er has been associated with me for years and never has this writer beheld anything in him that is not noble or praiseworthy.

Elder B. E. Caudill of Kentucky was there in his love, zeal and full strength of faithfulness. This was his home for years, and has many friends here, and his visit was truly refreshing. We were thankful for the privilege of his company and gift.

The names of all the preachers cannot now be stated here, as they are not all known to me. But they are a true and warm-hearted set of brethren, and so are the brethren, not preachers, without exception in that Association, as far as known to me. Let me mention a most remarkable spring, called "The All-healing spring," owned by Brother Solomon Fender, Edwards X Roads, Alleghany County, N. C., about six miles east of Sparta, the county site of that county. The water cures skin troubles, such as tetter, etc., and Piles Dyspepsia and Consumption. No such Spring possesses so many medical virtues anywhere within my knowledge. It has been known only a short time. The Association was entirely harmonious in all its proceedings, and is in peace with all the surrounding Associations of all that country. Its order is excellent and it is sound in faith.

It was my privilege to hear Elder Smith Webb preach at Good Hope. He is a young preacher of fine promise, full of good matter. Also it was my hap to alight a little while at the home of Elder Wm. Lundy, one of the loveliest and most untiring laborers and useful preachers in all the mountains of that section. His wife, Sister Lucy Lundy, has been confined to her bed about 17 years almost entirely helpless. No one can tell the trials of a preacher's wife

left as much as she is by her husband who devotes almost all of his time to preaching, and who feels constrained to thus do. Nor does any one know but such a preacher, the trials that he has in thus leaving his family to labor in the cause of Jesus. What cause but that of Jesus could constrain a godly man thus to go. Sister Lundy is a meek and lovely christian woman.

Among the active brethren that are not preachers, brother H. C. Booker is worthy of being mentioned. He travels more than any other member as a correspondent in all that country, and is untiring in his work of faith and labor of love. His company was very precious to me. For a few minutes my limbs were refreshed, as Brother Hawks and myself rested at his lovely home, and there we saw and conversed briefly with his faithful and amiable wife.

Elder A. J. Taylor, of the Senter Association, was at the Mountain. He is a pioneer preacher like Elders Lundy, Caudill, Halsey and Hawks. Brother Taylor is one of the most indefatigable and untiring preachers in all that country, and such men are of great service to the cause of truth.

P. D. G.

SIGN OF THE SON OF MAN.

"And in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

And then shall they see the Son of man coming in the clouds with great power and glory.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark, 13 : 24-27.

But in those days after that tribulation shall appear the sign of the Son of man. What tribulation?

The general subject matter was the destruction of the temple &c. For

when the disciples called the attention of Jesus to the goodly stones and glory of the temple he said to them, "The days will come when not one stone shall be left upon another, but all shall be thrown down." This no doubt produced great surprise and disappointment in them, for they expected that Jesus would reign forever in great worldly splendor in that temple and in that city. When they had opportunity they asked him privately when should these things be, and what shall be the sign when all these things shall be fulfilled.

In answer to these questions Jesus cautions his disciples to be not deceived by the coming of false christs, for that many should come in the name of Jesus saying, I am Christ and shall deceive many. At the very threshold then stands the danger caution, "take heed, beware, or you will be deceived; for many shall be deceived." There is only *one Jesus* and he is the true Christ. How true that has been. For there are many which say lo here and lo there, claiming to be some great one. Many have followed them. Look at the different denominations now filling the earth, yet there is but one true church.

There shall be also wars and rumors of wars, earthquakes, famines &c, in many places, but these are merely the beginning of sorrows. They shall also deliver you up to councils, and ye shall be beaten and persecuted; yet the gospel shall be published among all nations.

Still the end is not yet, but it draws nigh. For when ye shall see the abomination of desolation, which Daniel the prophet spoke of, then know that the destruction of the temple is nigh. That was the Roman army which wasted and ravaged the world, and destroy-

ed nations not a few, and demolished the temple. This Rome is, and was then the great enemy of the Jews and of Jerusalem. It is the monster seen by Daniel.

When the disciples should see this sign, the Roman army standing in the holy place, Jerusalem then might they know. This should be done in that generation, the disciples then living should see these things. For Jesus said that generation should not pass or die until all this is fulfilled.

When they saw this then let them flee to the mountains. Nor let any one that is in the field return to take anything out of his house, nor the one that is on the house-top, come down to take anything out of his house. But at once let them flee. They should also pray that their flight might not be in winter, as the severity of winter would increase the burden that would be on those with young that had to flee for refuge. As such could not hourly flee well that were burdened with children. In a literal sense this was true as the mother could not speed well on journey thus embarrassed. Of course those joined to false denominations are corrupted and effeminate. Those joined to false denominations bring forth offspring or fruit unto corruption, and they are not strong to flee from destruction, nor strong to overcome. Hence there is a woe upon them. It is said that the Roman commander desired to save the temple, and offered amnesty to all Jews who would leave Jerusalem, and that when this offer was proclaimed that all the christians fled from Jerusalem and escaped. Then the temple was destroyed, so that not one stone was left on another, all of which was accomplished in that generation. Then the priest-

hood was taken away, nor was there anymore high priest, nor could the Jews anymore go up to Jerusalem to worship; and the Jewish system of worship in the temple ended forever. This was removed and the kingdom of Jesus appears in the heavens, or far above the earthly Jerusalem.

Now in the spiritual view of the matter how is this worship or temple thrown down in the hearts of the children of God? It is done by throwing down and destroying the system of self-righteousness in the soul. We naturally are righteous in our own eyes, and admire what appears to us as the wonderful structure of righteousness in us. We regard the law as the means or rule by which we shall make ourselves righteous. But when the wrath of God is revealed in us against all our unrighteousness then can we see the abomination of desolation (sin) standing in the holy place, or sin by the commandment becomes exceeding sinful. Then not one stone is left upon another. Destruction follows, and such trouble we never had before or since, and we die.

The covenant of the law or works is thus removed or fulfilled and the first testament finished. He taketh away the first that he may establish the second. Jesus then appears in great glory in the clouds or witnesses of heaven, the gospel covenant, and all the words of scriptures fly as doves to their windows proving this, and we are surrounded by so great a cloud of witnesses or proof that he is the Messiah. Then Jesus sends his angels with a great sound of a trumpet, or the gospel is preached to us and we hear the joyful sound, while all the tribes of the earth mourn, or all that is of earth in us mourns as we perish: but they that are ready to

perish in the land of Assyria (Babylon or confusion) and the outcasts of Israel shall come. For Jesus shall call his people from the four winds of heaven, from the North, South, East and West, or from all quarters of the earth, and they shall hear the gospel preached, and shall come and worship the Lord at the Holy Mount at Jerusalem, the new Jerusalem above, or spiritual Jerusalem, the Mount Zion and the city of the living God.

Then the covenant of works is ended, or not one stone left upon another. Then Jesus our prophet, our priest, our King reigns gloriously in Mount Zion, and his people worship him in Spirit and truth.

P. D. G.

VIEWS REQUESTED.

Elder P. D. GOLD, DEAR BROTHER IN THE LORD:—I see two questions asked through the LANDMARK by brother E. H. Hill of Hill's Store, N. C. which is only about five miles from me.

I find these questions in LANDMARK number 7, page 162. As these questions, partly if not all, have reference to my case and others around me, after reading it very carefully, my mind was impressed by some power, and I hope it is of the Lord, to write to you, and by the help of the Lord explain how we were received and baptized, and whom by, and what was done, as near as I can by the help of the Lord, and then ask your views whether we were received by divine authority or not.

I will state to you first that it is about eighteen miles to the nearest Primitive church. We never got to hear them preach unless we went along way, and for three years I have been trying to get some of them to come and preach in my neighborhood. On the 26th day in August 1886 I have a hope to believe the Lord directed the minds of

Elder Isaac Jones, and Elder R. W. Snider, and enabled them to fill an appointment on that day, and I had a great desire to be with the Primitive Baptists, for I thought they were the only people that talked what I believed, and I had had a hope for three years if I am not deceived.

The greatest trouble with me was I feared I was not good enough to be with as good people as I took them to be, and I never had told any of them my condition. After preaching by both Elder Snider and Elder Jones, they opened the door of the church with two members from Tom's Creek church. One of them was an ordained preacher, the other one was a faithful brother, and had been for some thirty years, with Elder Isaac Jones from the Eastern part of the State, which composed a body of three to set in conference. It was the first Primitive conference I ever was at, and it was the first opportunity I ever had to join the church. I was impressed, it seemed to me, to go forward to tell the church what I hoped the Lord had done for me, and my wife related the dealing of the Lord with her, also two brothers came and did the same, and we were all received and given the hand of fellowship by Elder Isaac Jones, Elder R. W. Snider, and Brother G. R. Adderson. It seemed to me they could witness all of our troubles. That same day my wife, A. B. Jackson and myself were baptized by Elder Isaac Jones, and we asked them to constitute a church here, and if so I will give the land, as it was so far to the Primitive church, and so the brethren said they would leave an appointment on the 18th of Nov. 1886 for the purpose of getting an arm granted to come down and meet with them, and constitute the church.

Elder R. W. Snider carried up the report to Tom's Creek church, with which he held his membership, and by some means or other the arm was not granted, but Mount Tabor church granted an arm in good faith, and they all met on the day appointed, Elder Isaac Jones was appointed Moderator, James H. Burroughs Cl'k, W. D. King assistant,

and after we were examined by the moderator on all the doctrine of the Primitive faith, the rules of Decorum were read to us. They considered us to be sound in the Faith, and constituted us into a church according to the apostolic order with only three members, and while the door of the church was open one came forward, gave satisfaction to the church and was received, and was to be baptized the next day. At the water the door of the church was opened again, then others came forward, and related the dealings of the Lord with them, and they were received and baptized. We have received three by letter which makes our number ten, and I hope it is of the Lord, and not of the flesh.

This is the cause of those two questions being asked. Now if we have not been properly received according to gospel steps and divine teaching where do we stand.

Please give us your views at once through the LANDMARK, as we would be glad to hear from you without delay if you can find room in the next LANDMARK. This thing has caused some little trouble perhaps for the lack of understanding of the word of God. I would not have asked for this information if the matter had been fully explained to you, and I have written this for your consideration, and I hope you will understand this, and give us your views upon the subject.

I hope this will meet your just approval. From your unworthy brother, if one at all.

W. H. LAWRENCE.

Remarks.

I do not see any cause or ground of trouble in the above matter. It seems to me that the brethren acted properly and well in this instance. An arm of a church can receive members, and there are cases where such a thing is proper. When for instance as in the above case there is no church near. We hope the brethren will not let fleshly feelings

be stirred in this matter. We are but few any way. Let us cleave together, and not fall out by the way.

P. D. G.

ONE EVENT.

E. C. W. requests my view of Eccl. 3: 18 : 22.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." &c.

"Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?"

There is a sense or state in which men are as beasts, and have no pre-eminence over them namely, that they die as beasts, and go down to the dust as beasts, or all go to one place. *

We see and know that we sicken, suffer pain, die as the beasts. We have no more power to avert pain or escape death than they. Beasts are as apt to be healthy and live out their days as men. While men reason on the future, and have a consciousness of a future existence that beasts do not have, even the most exalted men—those that are the farthest removed from beasts in their tastes and sentiments—know nothing absolutely of the future, any more than the beasts. We know no more what disease will kill us, if any, or when or how we shall die than the beasts know concerning themselves, for we know nothing about it, and the beasts could not know less.

Again, when we die our flesh decomposes, and our bones decay as those of a beast and we go back to the dust as much as the beast does.

They have one breath or natural life, and all inhale the same kind of air, and have the same organism. All is vanity. Even in our thoughts how brutish we

are. Often we feel that we are more brutish than the beasts, and that they have not fallen as far below their original creation as we have. Does not the revelation of truth in a man show him that he is as a beast, and often do we not feel that it is better for a beast than it is for us.

Beasts have no souls while we have. When one sees and feels his guilt, and that there is no hope for him he desires the lot of a beast—to die and let that be the end of him. For when a man dies his spirit goes upward to God who gave it, while the spirit of a beast goes downward, or to the earth. The body or flesh of man, when he dies, goes back to the dust whence it came, while the body and life of a beast goeth downward.

Solomon of course is limiting the matters he is here speaking of to this life; and confining our attention to the things visible, wherein is the life of a man no better than that of a beast, for one dieth as well as another, and one event happeneth to both of them alike.

What is a man's portion in this life? To rejoice in his own works. That is all he will get here. He cannot enjoy anything after his death of what is on this earth. Neither his own nor the labors or prosperity of any other can he enjoy after death. It is only while he lives can he enjoy anything even of his own. Then his portion in this life is to so live that he can rejoice in his own labors or works, and not in those of another man. To so live that one can enjoy the fruit of his own labor while he is living here is wisdom. What think you of a man who toils and lays up riches for another that shall come after him, he knows not who, and will not use and enjoy the fruit of his own labor here? Is he wise? If he doesn't

enjoy it now he never will, for who knoweth what shall be after him, or who knoweth the spirit of a man that shall go upward.

What think you of a man whose conduct is so wicked and violent now that he cannot enjoy the fruit of anything he does now, but all his deeds are wronging his own soul? Such a man cannot enjoy the future, nor in the future can he enjoy the past. Then is it not prudent to so live that we can enjoy our own works, by doing such things as we can enjoy.

One who is careful of his conduct and lives soberly, righteously and godly in this present evil world, so that he can now enjoy the works or labors of his own hands, acts the wisest part, and chooses those things which shall not be taken from him.

The beginning of wisdom is to fear the Lord. They that do fear him shall not want any good thing. P. D. G.

ELDER P. D. GOLD.—DEAR BROTHER:—If a member of the Primitive Baptist church is in sympathy with the "Farmer's Alliance," and will not join them himself, but tells his son under age to join, is it proper to deal with him in the church for it or not? I am your unworthy brother if one at all.

N. J. JONES, Sr.

Remarks.

The general course of Primitive Baptists is to keep separate from all secret societies, and all oath-bound societies, and all entanglements with the world of any sort, hence they also abstain from all organizations or societies that men originate. Their reason for so doing is that neither Jesus, nor the Apostles, nor the church as represented in the New Testament ever did such a thing, nor is such a thing taught there-

in. We are told to come out from the world and be separate from it.

It is enough for a child of God to be a member of the church of Jesus Christ. Ye are complete in him wanting nothing, growing up into him in all things who is the head of all principality and power. To join any worldly organization is an admission of the insufficiency of Jesus and his church for us. We are married unto the Lord and should not be joined to any worldly organization.

Do you see the evil effects of secret societies in the United States at this time? One society is formed to protect itself, and another is formed to protect itself. Thus they are arrayed against each other, and embittered. Society is cut into factions hating one another. All of which Primitive Baptists are opposed to and deplore. We believe we should cherish peace and goodwill towards all men, and live as friends of all classes of men.

Why should farmers join a society to band and protect the themselves against other sorts of men? Selfishness is at the bottom of all such things. Let the farmer not say a confederacy to other farmers. But let the farmer till his land with judgment, make his supplies at home, and then he will be at ease, and harm no man, nor be arrayed against any class at all.

Parents should encourage their children to do right. While parents cannot inspire in the hearts of their children a love for Jesus, yet they should discourage their going into anything they would not do themselves. Our control over our children should be for good and to edification. I should not be ashamed of my convictions, nor of my profession, but should so act before my children that they may see and feel that I am sincere. What I would not enter

into myself I should not advise them to go into.

For instance my child desires to insure his life. I advise him that it would be better not to do so. For I have never known a Baptist to be profited by such a thing. He replies, "I am not a Baptist and you cannot expect me to love what you love." True, you are not a Baptist, my son, but you should carefully consider your conduct, if you are not a Baptist; for you must lie on the bed you make. You can do as you think best, my advice to you is, keep your money and manage it yourself.

I do not think it wise to force or compel a child that is grown, or even a younger one, if reason and gentle words will reach him. We are not to provoke our children to wrath. But if a father lives right he can usually have government over his children to some extent.

The church is a far better judge than I am of the circumstance presented. We should deal gently with our brethren and reason with them out of the scriptures. Perhaps they may see their errors. P. D. G.

ELD. P. D. GOLD, ESTEEMED EDITOR:—You will please give your views, through ZION'S LANDMARK, on Matt. 7: 7, 8.

"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." Matt. 7: 7, 8.

"Strive to enter in at the strait gate, for many I say unto you will seek to enter in, and shall not be able. When once the master of the house has risen up and hath shut to the door and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are." Luke. 13: 24, 25.

"I go my way and ye shall seek me, and shall die in your sins, whither I go ye cannot come." Jno. 8: 21.

"Ye will not come to me that ye might have life." Jno. 5: 40.

Please let me hear from you as soon as possible, and oblige an enquirer after truth.

Remarks.

Matt. 7: 7, 8, "Ask, and it shall be given unto you," etc. This address is to the disciples. It is called Christ's sermon on the mount. Jesus did not speak this to the multitude, but he spoke to his own disciples whom he called, "And seeing the multitude he went up into a mountain; and when he was set his disciples came unto him; and he opened his mouth and taught them saying, 'Blessed are the poor in spirit for theirs is the kingdom of heaven.'"

The Lord has blessings in store prepared for his own people whom he has chosen. But there are many who deny that God has a chosen people. We would not of course conclude that they who deny the election of God give any evidence that they are themselves elected. We would much sooner conclude that such as believe that God has an elect people are themselves of that number than to suppose that those who do deny it are the ones.

The elect of God are a poor and an afflicted people. "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord," "Fear not little flock, it is your Father's good pleasure to give you the kingdom." See these elect people described in the beginning of this wonderful sermon of Jesus. They have not a single natural possession or resource, qualification, nor any strength or ability of their own. "He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose, and grace given us in Christ Jesus before the world began."

They receive all their spiritual blessings from Jesus. Therefore they look to him and live by faith. They have no abiding place here nor any good thing dwelling in the flesh. They have

hope toward God, and desires after God. Hence they are a people that call upon the Lord. Indeed he teaches them to pray.

Would you not prefer to call on one able to help you, and one who has reserved for you the very blessings you need, than to call on one who has not provided them beforehand? "The Lord God has provided good things for his people, and will be sought unto for them. Then what an encouragement this is to ask for these blessings. Hence Jesus says to such, "ask, and ye shall receive, 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." Then every one that seeks shall find. There is no doubt or uncertainty about this.

But how is this harmonized with the statement made in Luke 13: 24, 25, that many shall seek to enter in at the strait gate and shall not be able?

It demonstrates an elect people of God who do not come in of their own power. Those who depend on their own sufficiency, or merit, do not strive to enter in at the strait gate. They do not call on the name of the Lord in the sense of coming to the Lord as his children, and trusting in him with faith that works by love. All that truly hunger and thirst after righteousness shall be filled, but no others shall. Those that feel that they can do something good of themselves do not truly call on the name of the Lord. None that believe that it is left with the creature to begin his salvation himself, can truly call on the name of the Lord. But all that are called of God do call on the Lord in a time acceptable to God.

That it is evident that none but the Lord's people truly seek him let us con-

sider John 8: 21, where Jesus says, "I go my way and ye shall seek me and shall die in your sins." Jesus here addresses unbelievers who are from beneath. When such seek the Lord it is not as a Saviour, but from some other motive or cause. Those that love sin or are in their sins cannot seek the Lord in truth. It is those that abhor themselves as sinners, and that hate sin that call upon the name of the Lord. David says, "If I regard iniquity in my heart the Lord will not hear me."

Hence those living in sin will not come to Jesus that they might have life, because their deeds are evil.

Those whose deeds are evil, or who love darkness rather than light, will not come to Christ that they might have life. Whatever else may be said, Jesus here plainly says, that such will not come to him that they might have life. Those here named have no desire at all to come to Jesus, because they love darkness, their deeds being evil. Such are altogether different from the class named first in this editorial, namely, the disciples of Jesus, to whom he said, "Ask, and ye shall receive," for the disciples are those that do feel their need, do hunger and thirst after righteousness, and are such as shall be filled, while these last do hate truth, and have no desire at all to come to Jesus.

P. D. G.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and the poor meet together: the Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."

Obituary.

DAWSON GINN.

Died at his residence in Greene Co., N. C., on the evening of Sept. 4th 1888, Mr. Dawson Ginn in the 63rd year of his age. In 1853 he was united in marriage to Miss Nancy Howell who still survives him. He was afflicted for several years, and died of heart disease.

He never made any open profession of religion, though he had an affection for the Primitive Baptists and wanted to unite with them. Through fear of being deceived himself, or of deceiving the church, or partly perhaps during his last days, thinking that in his last stage of sickness he would not be able to undergo baptism, he never joined the church but no doubt had a hope in Christ.

He was a kind father and husband and a quiet and excellent neighbor and citizen. He was a good farmer, producing his supplies from his own farm, and I suppose he owed not one dollar when he died. He left nine children who are nice people and good citizens; and so far as I know think as he did.

Few and evil are the days of our pilgrimage here, but we should feel that all of our times are in the hands of Him who orders and directs them aright.

A FRIEND.

HUMPHREY DODSON.

He never was connected with any church, but was of a serious turn of mind. Before his death he said he had a hope of a better world than this. He was a meek man in his general conduct esteeming others better than himself. He was a kind neighbor, a good father, and a faithful husband.

He was a strong Primitive Baptist in sentiment and the preachers often visited him, for his house was a home for Baptists.

He was more than 78 years of age when he died. He lived in Pittsylvania Co. Va. and was married to Mary A. Simpson with whom he spent 31 years of his life pleas-

antly. They had four children.

We miss such men as he is, but our loss is his gain.

W. H. DAWSON.

MARTHA S. WATSON.

Died August 4th 1887, in Palmyra N. C. of consumption, Martha S. Watson, daughter of Steven and Julia A. Anderson, She was born August 12th 1847, in Southampton Co., Va., and married Charles Fletcher Watson Jan. 3rd 1866, by whom she had seven children, six boys and one girl; five of them survive her.

Sister Watson joined the Primitive Baptist church at Kehukee on Saturday before the 3rd Sunday in Oct. 1879, by an experience of grace (which was fully exemplified in her walk to the time of her death) and was baptized the following day by Elder A. J. Moore.

In contemplating the sad loss of a kind and loving wife to the bereaved husband, a tender and affectionate mother to the five children that are left to fight the battle of life without the guardian care of a christian mother, our hearts are made to rejoice that she has only been transported from the church militant to the church triumphant. Sister Watson was in her right mind within a few hours of her death, fully realizing her condition; and was perfectly resigned to the will of God; putting her whole trust in Jesus.

Her health had been failing for some time but she was only confined to her room about seven weeks. During that time she bore her afflictions with that patience characteristic of the true christian. During her sickness she dreamed of meeting her two children, that had preceded her to the grave, in paradise, and was told by one of them that they were feasting at the table of the Lord, that she could not yet feast with them, but soon her angelic spirit was released from the tenement of clay and took its flight upward to meet with her little children around the throne of God, for of such is the kingdom of heaven. One by one the ties of nature are being severed and Jesus is taking the redeemed ones home to himself, that where he is there they may be also.

A FRIEND.

"Blessed are the dead, that die in the Lord."

APPOINTMENTS

The following Elders will preach, the Lord willing:

JAMES D. DRAUGHN.

Ridings	Nov 9th
Saints Delight	10
Abbotts Creek	11
Pine	12
Price's School House near N. B. Atkins	14
Tom's Creek	15
Big Creek	16
Suggs Creek	17
White Oak Springs	18
Pleasant Hill	19
Rock Hill	20
Mt. Tabor	21
Sandy Creek	22
Parks X Roads	23
Maple Springs	24
Bear Creek	25
Brother Eli Buckner will arrange for 26, 27 & 28	
Oak Grove	30
Raleigh	Dec. 1 & 2
Middle Creek	13
Willow Spring	4
Fellowship	5
Smithfield	6

He will need conveyance

LEVI RODGERSON & J. N. RODGERSON.

Briery Swamp	2nd, Sunday in Nov.
Great Swamp	Monday
Red Banks	Tuesday
Tyson's	Wednesday
Meadow	Thursday
White Oak	Friday
Wilson	Saturday
Union	Sunday
Pleasant Hill	Monday
Falls of Tar River	Tuesday
William's	Wednesday
Lawrence's	Thursday
Deep Creek	Friday
Kehukee	Saturday
Conoho	4th, Sunday
Monday	Spring Green

RECEIPTS.

GA.—By Eld C H Collins 9 J R Res-
pess 1 50

IND.—By M. C. Greer 2 35

KEN.—A F Dixon 1 50

LA.—F M Jolly 5

N. C.—By S D Boykin 2 G C Far-
thing 3 50 Wm Golding 3 W A Myatt 3
R J Castlebery 1 50 Amos Stephenson 2
Elder A Stephenson 3 J A Adams 6
50 W H Lassiter 2 50 G W Johnson 3
By Elder A L Moore 1 50 By B Bul-

lock 1 50 Mrs Delia Ogburn 1 N R
Parker 1 50 J H Elmore 1 G S Wilson
1 50 Elder J T Coats 1 50 Daniel Ste-
wart 2 S Johnson 5 G T Powell 2 J H
Kennedy 1 50 Elder J A T Jones 1 50
N J Whitley 1 50 Elder L P Adams 1
50 Elder D N Gore 1 A J Turlington
1 50 Reubin Matthis 2 J G Tutlington
1 50 J Walter Myatt 2 W B Godwin 1
50 L Y Stephenson 1 50 T S Hagan 1
50 Mrs Sallie Booker 3 Elder Wm B
Hawkins 5 M J Edwards 2 50 C C
Cockerham 1 50 N J Booker 2 G W
Hawks 1 50 J R Jones 4 50 S R Surles
2 I Woodall 1 50 John Stephenson 1 50
J R Barber 1 50 J S Etheridge 1 50 S
G Collins 1 50 J C Williams 1 50 J W
Watson 3 Mrs L H wood 2 Mrs M G
Chamblee 3 Elder E Jones 1 50 J M
Roberson 1 W R Coffey 3 W J Ladd 1
50 S O Brient 2 Francis Jones 1 50.

N. Y.—By E Hix 1 50.

TENN.—W T Walker 2.

VA.—C W Kellinger 2 Martha Capp
1 N C Hawks 1 J Broders 2 By T E
Woodfin 3 15 By Elder P G Les-
ter 5.

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TRAINS GOING SOUTH.

Date	Jul. 7, '88.	No. 44, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	4:09 p. m.	.....	5:41 p. m.	5:50 a. m.
Arrive Rocky	7:17 "	.....	.....	7:50 "
Arrive Tarboro	8:59 a. m.	.....	.....	.....
Arrive Warsaw	10:59 a. m.	.....	.....	.....
Arrive Fayetteville	1:50 p. m.	.....	2:00 p. m.	7:43 a. m.
Leave Wilson	4:10 p. m.	.....	.....	.....
Arrive Selma	5:19 "	.....	.....	.....
Arrive Fayetteville	7:45 "	.....	.....	.....
Leave Goldsboro	4:49 p. m.	.....	7:00 p. m.	5:11 p. m.
Leave Warsaw	5:59 "	.....	.....	9:33 "
Leave Magnolia	6:25 "	.....	8:40 "	9:59 "
Arrive Wilmington	7:40 "	.....	9:55 a. m.	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:30 "	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:45 "	5:30 "
Arrive Warsaw	.....	10:00 "	5:30 "
Arrive Goldsboro	2:41 "	11:50 "	6:54 "
Leave Fayetteville	.....	7:30 a. m.	.....
Arrive Selma	.....	8:59 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	3:04 a. m.	12:13 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	1:15 "	5:59 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:30 a. m.	7:49 p. m.	9:40 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 5:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:09 p. m., Sunday 5:20 p. m., arrive Williamson, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:19 a. m., Sunday 7:59 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:32 a. m., arrive Smithfield, N. C., 10:50 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.

Train on Nashville branch leaves Rocky Mount at 4:20 p. m., arrives Nashville, 4:49 p. m., Spring Hope 5:15 p. m., Reformation 11:00 a. m., Rocky Mount 10:45 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:00 a. m. Returning, leaves Clinton at 5:15 a. m., connecting at Warsaw with Nos. 15 and 65.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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Zion's Landmark.

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P. G. LESTER, Associate Editor.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS

LOOKING AFTER OUR POSSESSIONS.

DEAR BROTHER JOHN:—In accordance with my promise which I made to you on starting for Canaan, I have managed to gain just this little space of time in which to write you a hasty note, and very much fear that it will not in any sense meet your expectations, as I am fully aware that your anticipations of our joint-heirship and large inheritance in Canaan, upon the so-called family deeds, or the old will, said to have been made by our original ancestor, were very high of grand, great and glorious things in Canaan. But dear John, I wish to put you on your guard, and will advise you through this letter that you shall at once discharge the lawyer whom we have had as our attorney, and you need not look to him any longer for advice in our case, as I have found since reaching this point that we have been paying him fee after fee all to no purpose whatever, so far as our advantage is concerned. The fact is, John, he knows absolutely nothing of the laws of Canaan, nor of its rightful owners, as the sequel of his counsel to us heretofore will clearly demonstrate.

I mean this John, you remember of course that our counsel stated most positively that our ancestor died in Canaan seized of a large estate, and that the will to that effect was on record at the Metropolis, at Jerusalem, and could be seen at any time among the records in the Temple, where all the Holy writings are kept.

According to this instruction, as you know, I left home in high hope a short

time ago: and as you doubtless remember the first thing said to be necessary was to attend the Junior court, and get a way-bill for the route, as this Court purports to furnish way-bills to all persons attending its sessions, which said sessions meet on every Sunday morning: and for the accommodation of all concerned, they convene in meeting houses, school houses, or any where they can be allowed; and in order that their Courts may prove a blessing, to poor as well as rich, the fees for advice, way-bill &c. are set at small amounts ranging from one penny up to a dozen hen eggs, and so on. At this I could make no complaint, nor find any fault, so I complied and was furnished the required document. The officer in charge however, informs me that I must needs make application to the higher Court and have my papers countersigned, in order to insure me a safe and unobstructed passage through the desert regions lying along my route of travel. Pursuant to this instruction, the commanding officer ordered the entire Court to rise and sing a piece known as Homeward Bound. This done, he bade me advance to the higher Court. I obeyed and upon arriving at the place I was informed that the court was already in session, and had been for two weeks, engaged in what is known as its protracted term, and as it was expected to rise or adjourn that day, I had better be in haste to acquaint the court of my presence in the assembly, and to further signify my desire of their approval of my way-bill.

As I hastened toward the court-room some one passed by me and said, they are calling Court now. In an instant I

heard the shrill notes of the Court's hired chorister as he led off in these lines.

"Why will ye waste on trilling cares,
That life which God's compassion spares," &c.

I entered and took my seat, and so after singing and prayer, the Court opened and proceeded with business. I was delighted when I saw the familiar face of our counsel, as he mounted the rostrum and opened a large volume which he said was law. I have no right to dispute a full code of the laws of Canaan, and from which he began to quote and reason and explain in order as he said to let the public know who are the heirs of Canaan. I was intent to listen of course, as I desired to be fully assured of my interest. As such I at length was delighted to hear him explain, each, any, every one of you, and all mankind are heirs of God, and can be heirs to Canaan, if you will just make the effort, and said he, adding further, as I am engaged in the business of recruiting forces, and in fact I am authorized emigrant agent in behalf of the King of Canaan, and while the choir sings, "Oh you must be a lover of the Lord," all who wish to go to Canaan, will come forward and give me their hand and God their heart, and I'll insure them their safe passage home to Canaan.

Now you know John, I was glad, as such I obeyed, and having answered all the necessary questions they asked me, I was next ordered to the cleansing pool of the court, and there and then they washed me, countersigned my passport and said I was sure of a prosperous journey, safe arrival into and a happy settlement in Canaan. But as I was about to make my start, I was politely informed that the court had not adjourned, and that I must await further orders. Then another lawyer, who had been somewhat reserved during the first part of the services, rose and in deep, grave and commanding tones said, "Let your light shine," &c announcing that it was required of all pilgrims to Canaan that upon starting they should pay something into the treasury in order to pay the expenses of

the agents. I thought it strange why the agents should stand more in need of money, or why it could be that the pilgrims to Canaan could travel for less than the regular authorized agents. But I felt too anxious about my own interest to detain the court with what might have proved to be a simple and yet a perplexing question, and so I paid as nearly as I could what they required of me, and was then permitted to start on my journey. My passport and way-bill located each day's travel and stopping place, so the first day I reached a point designated on my way-bill and known by the name of "Benevolence." Being wearied and hungry I turned in for the night, in hope of being refreshed and rested. Upon entering the reception chamber I was introduced to a goodly number of little children who all had small papers, and were called little leaders, and these little children said that they knew our lawyer and were also acting under instructions from him, and as such it was required of myself and many others who accompanied me, to give them our names and some money, otherwise we should and would be halted, and no telling how long before we could proceed. Having unbounded confidence in the wisdom, and integrity of our lawyer, I of course paid over the change and was allowed to take a seat. At length the bell rang for supper, and we all being hungry, were obedient to the first call. Upon entering the dining hall we were seated, and a slice of eloquence, well coated with keep-pace with the age, and flavored with an ingeniously prepared coat of self-esteem, was set before us, and, instead of pure cold water that we so much desired, our drink was a mixture of fluid extract of witticism and compound fluid extract of self-confidence, of these equal parts, and we were required to sip as long as necessary.

Supper being ended, we were conducted by a blind servant, who held no light for us, to a dark chamber, and there required to repose upon the bed of carnal security until we had rested, having been informed that he would

wake us up at the proper time. I have no recollection of ever having felt better. My meal seemed to suit my appetite, and my bed, oh how sweet: and soothing slumbers, and fanciful dreams I had of Canaan. The fact is, when the blind porter aroused me and bade me to rise and pursue my journey, I and my comrades all with one consent began to lament the shortness of our stay at Little Leader Hall, but were soon willing to take up our march again, for no sooner than we were fairly out of bed than we were again seated in the dining hall, and abundantly supplied with a repast of zeal, but not according to knowledge. So after eating heartily we took up our march, and though the sun shone so dimly, for it was a cold dark day all the day long, we went on cheerfully and happily. None of us seemed to be tired or hungry.

At length it became quite dark, in fact so much so that our road had been an exceedingly broad one, we would have been forced to stop: but shortly after this we came in front of a large and splendid mansion, in which swung one dimly shining lamp, the light of which was supported by an oil made from human reason, which would shine very nicely and then would seem to go entirely out: but we managed to make our way to the gate in front. The porter who stood at the gate required our passport, which having approved by his endorsement, he bade us enter and be seated. Upon entering we were confronted by an immense crowd of females of all ages and rank each one was clothed in the latest fashion, and took especial pains to make us feel at home, at the same time informing us that they too were acting under orders from our lawyer, and that their establishment was known by the name of "Woman's Missionary Society," and that as we were pilgrims, it was especially necessary for us to pay them something in support of their noble cause. Of course we complied, and in a short time were all seated together with these lovely sisters to partake of a hearty repast of human flattery. I am

sure that I have not at any time seen a set of guests seem more to enjoy a meal. The fact is, I especially played the glutton, even so much so that I didn't rest so well as I desired.

Supper being ended, we were informed that it was against the rules of the society to sit up late, upon which a lame porter who wore a thick bandage over his eyes conducted us to a frail, shaking and dirty room, and assigned us our lodging upon a bed of gossip, provided with a thick covering of criticism.

At the first appearance of day we arose and made our toilet and entered the dining hall, where we were again joined by those fashionable devotees of charity, and altogether feasted heartily upon a lusciously prepared dish of benevolence seasoned with deception, and so soon as we had dined we took up our journey, but to our great surprise and regret we saw that the clouds had not cleared away any: but in addition to that a thick mist was rising from the earth, which in its nature seemed to stupefy us, and very soon we all became sleepy. Our wills to exert ourselves, became dangerously remiss. Having gone on in this narcotized state for some hours, all upon a sudden, the silence was broken by a terrific war in the distance. As we advanced it became more distinct, until at length we came up in front of a large house. Here were gathered an immense congregation of people, and the first person that I recognized was "our attorney," he being on his way to a district meeting of the court, and finding so many of the pilgrims stupefied, some staggering, some sitting down, others trying to return back, and many thousands more sound asleep, he had managed to collect them together in this place, and he and several other lawyers of the same court were using the most strenuous efforts to rally the emigrants. They were telling all sorts of jokes to accuse them. Sometimes they would get up laughing, sometimes crying, then again they would have nearly the entire congregation filled with indignation. So at length they succeeded in stimu-

lating us by working a sort of magic trick by means of which it appeared to us that fire came down from God out of heaven. So by this means our skies seemed to clear away and we had all the light we wanted. Then they gave each one of us a large drink of a solution of human sympathy mingled with trust in man, and I am quite certain that I have never felt more like doing anything, every and all things, in all my life. I felt strong, could see clearly, little things were magnified to mammoth concerns, and large ones became monsters &c. I shouted victory, victory, and so did my comrades.

The fact is I knew one thing then, that if our title to Canaan was wanting, or in any degree wrong, that it mattered nothing to us, for we could capture the whole thing, and that such a valiant band of well equipped soldiers as we could and would do anything.

In this condition our lawyer ordered his chief clerk to arise and collect the fare from the pilgrims and let them go. This was promptly executed, and each one of us was ordered to proceed. But we had not gone far before every one of us became sick, and blindness came over us, next a fearful coldness: so much so had it not been for our timely arrival at the court room, where grand preparations had been made for the accommodations of the members of the district court, we must certainly have died. But as we came up in front of the hall an officer of the court bade us advance, and demanded our passports. This done, he said that these were correct, but that he was collecting officer for the court, and that as our passports showed us to be subject to taxation, according to a late act of the court, it was made his duty to demand it. Most of us were forced from necessity to demur, as we had had so much expense on the way, and an aged and well-read pilgrim of our company confronted him quoting from the old code of Canaan, with which he seemed to be familiar, but all his points of law and argument were treated with contempt by the collector, who laughed at him, and called him an old fogey and behind the times,

and politely informed him that the lawyers of this court had ascertained that a large proportion of the old laws were not binding, as they were not the sort of laws suited to the government of pilgrims nowadays, as such by an order of the court many of the former laws and classes of laws had been repealed, and new acts substituted in their stead: upon which a wild war-whoop rang out from the court room, and a band of officers neatly dressed in black uniform neatly buttoned up to the chin, and tall beaver hats, armed with gold-headed canes, immediately surrounded us and made us all feel ashamed of our folly: so we begged pardon, paid the tax and on a renewal of our obligation to implicit fidelity, and an unflinching faith in and practise of all orders in the future were allowed to enter the court room and occupy a back seat. This however kept us from freezing, though the heat was so little. At a distance from us sat a warm crowd, some of them seated so closely around the stove, patented by Fuller of England nearly one hundred years ago, and to which some additions and improvements have been made, that the perspiration of "Zeal, but not according to knowledge," ran down in streams. But at length some of the officers taking notice of us that were yet cold, ordered more fuel to be brought, upon which a young lawyer arose and began to chunk in a lot of home-missions, state-missions, foreign-missions, education, church-extension, and Sunday School mission wood, and began to blow with all his might, so that in a short time we were all in a state of perspiration.

Now about this time the court took a recess, and some very clever, well dressed and exceedingly polite young lawyers furnished the assembly with a hearty repast of wit, jokes, and many amusing and diverting stories about old fogies, stingy misers, out of style old ladies, told us how many stars Judson, Rice, Fuller, and such as they, had in their crowns, and what high and exalted stations they held in Canaan. At the recital of which I began to see that

I for one was a fool, for I had been by some means or other led to think, that Canaan had but one king, and that his subjects had been redeemed from their vain conversation, not with perishable things as silver and gold, but by the blood of Christ, who as a Lamb slain from the foundation of the world, had freed them &c.

So I patiently awaited further manifestations, and after recess proceeded with its business as follows. 1st, Called the roll. 2nd, Sang "From Greenland's icy Mountain," and took up a collection, &c, &c.

But while all this was going on an old fashioned looking man, gray haired and plainly dressed, and carrying an old time-worn book came into court and requested audience. After some hesitation and debate it was granted him and in a short but telling address he opened to the court the fact that the court was bogus, its officers and lawyers irresponsible, its enactments all invalid, and at best its entire proceedings treason.

Filled with consternation the court adjourned in disorder. I am here now in rags, penniless and friendless, sick and without shelter. Please excuse haste, and I'll let you hear from me soon. Your devoted brother,

DAVID.

—•••••
 ELIJAH P. D. GOLD,—DEAR BROTHER:

I have had a great desire to write to you about the 6th chapter and 63rd verse of St. John; also Romans 8th chapter and 25th verse. As I have had deep trouble concerning those two places, how it is the Spirit that quickeneth, the flesh profiteth nothing, &c., Please give me your views on the above, if consistent with your feelings. My experience teaches me that it is the Spirit of God that quickeneth, while I know the flesh profiteth nothing; but what is it that is quickened? Is it this old flesh, or is it an immortal part of God that is shut up in the flesh or in the soul, that has to be awakened by Divine quickening, or must the Spirit make intercession with the spirit or with this flesh that

profiteth nothing? I must confess this poor finite mind of mine is too weak to understand the above. While I am satisfied that your editorials have found the way to my heart and given me great consolation and courage to think that God in his Providence has chosen you, as I believe, an able expounder of the New Testament; many a silent tear has stolen its way down my cheek while reading your comments in the LAND-MARK upon the Sacred Scriptures. I have also been made to rejoice at the writings of the many dear brethren which come from the East, West, North and South, setting up the foundation upon the same rock which Jesus said the gates of hell should not prevail against. My prayers and heart's desire is to God that the brethren fall not out by the way, but let little matters of difference cease, that all may work harmoniously together as did Pharaoh's horses, and leave hidden things to God, and take hold of that which is revealed. If we lack revelation, or wisdom let us ask of God, who giveth to all (christian) men liberally and upbraideth not; for we are few in number and should not bite and devour each other. If my memory serves in the days of Moses Israel was not afflicted for Egypt's sins but for the sins of herself. So let us all strive to keep the unity of the spirit in the bonds of peace. Dear Brother Gold, I take such a deep interest in the cause of Christ that I am willing to suffer persecution and go through perils by land and by sea, knowing that God is able to bless the faithful in Christ Jesus and to punish the wicked. It enables me, as I hope, to bear my cross with meekness and love. I shall start soon to the Mountain country, where there are many good dear brethren, and I think I have a great desire that the LAND-MARK might be placed in the hands of all the dear brethren, believing it to be blest of the Almighty, as a Messenger of Peace to the children of God.

I have written much more than I intended. My love to yourself and family. Your Brother in Christ and in gospel bonds,

N. B. ORRELL.

ELDERS GOLD AND LESTER,—DEAR BRETHREN IN CHRIST, I feel like writing of my travails as a pilgrim, if indeed I be one. As I once wrote my travail from nature to grace, as I hope, I will not go over it again, but will give you the last and most blessed revelation I ever had before deliverance from a burden of sin.

I was on a broad road going to a certain place, I knew not why, but was bound to go there. It seemed to me I traveled all day on this road, and there were no fields, nor houses on either side, but a wilderness of very thick and dark woods. Very late in the evening I wondered where will I stay to-night. Oh what horror fell on me at the thought. Right here was the greatest trouble, I ever had, feeling myself a great sinner. I felt sure the Lord would send a wild beast of some kind and slay me this night. About this time I came to a long straight piece of road, and in the end of the road it seemed that I saw a house, two or three miles off, and the sun was nearly gone down. I was tired, weary and heavy-laden, the Lord said come unto me all ye that are such. I did not know I was going to him, but I believe I was, for when I came to the old house in the road, there was a wall on either side of the road up to the house, no way to go in any direction around it, there was a wide door in the end of the house. I walked in and thro' and out at the other door, at the end of the house, and it seemed to me that the land went upward and I looked at the beautiful hill; and here in this old house were some men, blacksmiths as I tho't, but no work was going on here, but up the hill was the finest house I ever saw, and on the right-hand side of the house was a field without a border, green all over, as far as I could see, and no hills or vallies in it, but there were sheep as I thought all over it, and then they became little children, and it came to my mind, this is the Paradise of God. Turning myself to see the hill again, I saw a man standing near me who smiled and looked very pleasant. It came to my mind that this is the Lord, so I asked him is this the Lord? He stretched out

his hand and said yea, by this are ye saved. Here I awoke from my slumber, and the most blessed feeling I ever had in my life was there. Now if this is Christ I know him, if not, I know nothing of Christ. Now to think of a blessed Saviour, I wanted to follow him all the time. The church got on my mind, but to be baptized was more than I could bear, I tried to pray to the Lord to make known to me what my duty was. So I dreamed I was at a pond of water somewhere, and saw a little hill there beside the pond and on it were 4 posts like unto a well-curb. I went to it to see what it was, and it was a grave hewn out of stone, as I thought, white and clean inside. It came to my mind as I looked at it, this is the Lord's grave, and as I turned to go away, I saw that Elder B. C. Pitt was there; he took me by the hand and we walked in the water and on out of it, and when we got to the land I was wet all over and he to the waist. I awoke and was glad. I could almost feel the water running down my head. Here I was made reconciled: so the next meeting I thought I would go and tell the people what I had as a hope, but when the conference was opened I could not go. Brother Brake and wife were received that day. I went home with them to stay all night. After we ate dinner some said 'Let's go over to Uncle Billie's.' I said all-right. Had not thought how it would be to see him and his father met. We all went and Brother Brake was the last one to meet the old man, so they met, and fell on each others necks and kissed. My heart was burst asunder. I could not stay there all night, but had no excuse at all to go, but Brother B. C. Pitt came along on his way home, and I stopped him and went home, so that night was a night of labor to me. I did not sleep a wink. I thought I would go to the water next morning, but felt so unworthy that I did not start until I thought the conference would be closed. So I went to the other side of the pond just as they were going in the water. I saw them baptized: there was no joy for me that day, and on I went sometimes troubled, then again rejoic-

ing. By the next meeting-time I had concluded that I could live as well out of the church as in it, so I had not much thought of going to the church that day, but when the door was opened a restlessness took possession of me. I thought I would go, and brethren it may seem strange to you, but it is even so, I remember they all commenced to sing the closing hymn, and I went away as it were, and when I came to my right mind I was before the church and weeping. I know not what I told them, but I was received into the fellowship of the church at Pleasant Hill, Edgecombe Co., N. C., Saturday before the 4th Sunday in Sept. 1883, and was baptized the next day by Elder John W. Jackson. I have had many trials by the way since then, but the Lord has delivered me out of them all.

On one occasion I was thrown into trouble by speaking a few words concerning the widows. Tim. 5th chap. and in this trouble I felt like I surely must be mistaken about my hope for I tho't what I said was the truth, yet I had hurt my brother or sister's feelings: and while in this troubled state of mind, I was plowing in the field one morning, and thinking about what I had said, and the harm it had caused, and resolved to speak no more, when there was a voice behind me, just as I passed the stump my trace rubbing the stump, I thought the rubbing of the trace must be the voice or the cause, the voice saying, "Speak the words that become sound doctrine." There was a ringing in me of some kind, I can't tell how, but my natural mind was taken away, and I plowed 8 or 10 rows of cotton, and did'nt know how I did it, but when I came to my natural mind I could not but weep for joy. I felt that I had done no one any wrong, but I was trying to give God the glory in all these things. I feel so yet, but I hope my brethren will not become offended with me but correct me when I stray. What is the gospel? Sometime before these things occurred I had a dream I wish to mention just here. I dreamed I had been on a journey somewhere and on my way home I stopped in at the old

Pleasant Hill Meeting house to rest, and laying down on a bench with my hat over my face. I heard it raining a light rain on the house. When I raised my hat I saw the smoke coming thro' the shingles and gathering into streaks, like unto the sun drawing water, but they all pointed to one place, and I went to the pulpit and there was a Jew in the pulpit, as I took him to be, and he cut off the smoke with his hands as he moved them, and threw it all over the house, and I looked to see where it went, and the house was full of people eating this bread for it was bread when he threw it, and it fell all around us on every side, but I did not get away. I awoke and behold it was a dream. I thought a good deal about it for a day or two, and heard much of Elder Greenwood though had never seen him. The next meeting time there he was but I had not thought of my dream. At last he went into the stand with Elder Jackson, and soon rose up to speak. His text was, "say ye unto the cities of Judea, behold your God," with some other words, but these he used as a text, and the motion of the Jew commenced, yea the smoke came down, and he gave me the bread from heaven, if I know what it is, and I think all the people eat the gospel bread that day. This is the gospel—Jesus, the way, the truth and the life. Believest thou this?

JESSE D. FIV.

EBENEZER.

DEAR BROTHER GOLD:—It is not the thought that the communication from me will be so much appreciated, that urges me forward, but for sometime I've had a mind to tell you a little of my trials and conflicts, and how my faith has been tested for the past eight months, and with what wonderful strength the Lord in his infinite wisdom, love and mercy has given me, by which I could exclaim, "Just and righteous are thy ways O Lord." Often have I indulged in hard suspicion as to God's faithful love in dealing so severely with me, thinking surely if I were a

vessel of his chosen mercy the furnace would not be so hot, or that he would not suffer me to endure the heat without his manifest aid, and I have even dared to pry into the future, from which I could view nothing but sorrows, trials and perplexities, all seemed dark, not one ray of light to beckon me onward with hopeful anticipations, only the present with all its gloom could I behold. But in viewing the past O so many Ebenezers crowded my path; so many seasons of rejoicing in hope of the glory of God, and even in the trying hour of giving up the one nearest and dearest of all earthly friends, how that His omnipotent hand upheld me, and sustained me for so long a while.

Surely with his help and presence we can bear all things, but when He withdraws himself, how poor, dependant and helpless we feel; then Satan comes in with his fiery darts, tempting us in every way to utter harsh and false things against that blessed Being whose ways are always right, and whose love and mercy is as boundless as eternity. When enabled thus to view the strange vicissitudes of life, I can rejoice to know that whatever of trial or sorrow comes to me through His providence is appointed by an unerring hand, and feel sure that it will be for my good. But oh when no spiritual comfort is given, and my way so hedged up with thorns of doubt and unbelief, how bitter the cup of sorrow and how loath I am to drink, not being able to comprehend a gracious "needs be" in its dregs, and my dear brother I have even dared to say, I cannot drink this cup, my strength is not sufficient, so long have I borne that I must now give up all my hope of deliverance from the burden which keeps my head bowed down and my heart torn and bleeding. But blessed be Israel's God who delivered the needy when he crieth, and him that hath no helper. His everlasting arm, was under me ready to rescue me from Satan's embrace. O what a wonderful loving Father we have, how willing to help in time of need, and how faithful to fulfill every

precious promise, made to the heirs of promise.

It has now been thirteen years since I first found favor in the sight of God, and never since then have I doubted his ability, power nor will, but so often doubt myself as ever having known him in the forgiveness of my sins which causes me many seasons of gloom, but I know that nothing but the grace of God can save me, and I desire to trust him at all times, commit my cause and way unto him as unto a loving faithful Saviour, whose ear is not heavy that it cannot hear, and whose hand giveth liberally and upbraideth not.

I must tell you of one of the most refreshing seasons I've ever been blessed with. One night a few months since, when spiritual comfort was all gone, crosses heavy, and providences dark, with such indescribable feelings that I ventured to take my cause to the Lord, with the ardent desire that he would deliver me from this horrible state.

Not long after retiring, in a dream I was led to a strange place where preaching was to be; you appeared with a bible in your hands, from which you read these words, "Because I live, ye shall live also," John 14:19. With such a force did the sweet assurance of this scripture come to me, that I was relieved of my burden of unbelief, and as you so beautifully described the unlimited power and boundless love of him who had given us this blessed emphatical assurance of spiritual life here in this world, and life eternal beyond, that my heart was filled with thanksgiving and praise to the bountiful giver of all good; then I could rest in the Lord, feeling secure from all harm, that my life was safe in the hands of Jesus, whose omnipotence must become feebleness, and immutability become mutable ere the life of one for whom he lay down his own life can be destroyed. I cannot begin to tell you how beautifully you described our life in Christ, but it was a rich promise to my heart; not until that time did I feel perfectly resigned to God's will in all things, but brother Gold, if not dreadfully deceived, I could then realize every rough wave as wafting me

nearer and nearer the desired haven of rest, could welcome my sorest trials as coming directly from him who is our life, and felt with one of old, Let him do unto me as seemeth good to him. Many sad seasons have I since passed through, but find much comfort while meditating upon this glorious night of deliverance and rejoicing. O if such seasons here in this sin-stricken and woe-worn world, with a treacherous and undivided love, be so sweet, what must it be, in a sinless, sorrowless state, with purified affections to "behold the King in his glory, and to be forever with the Lord," who is our life, the same unchanging and unchanging Savior. The thought is overwhelming. What amazing love has the Father bestowed upon us here, and when we consider that we now see through a glass dimly, but when He who is our life shall appear, we shall appear with him and see him as he is, face to face. It is far beyond the comprehension of our finite minds to conceive of the great love and happiness that await those who sleep in Christ.

Brother Gold, I have written too lengthy and my thoughts are scattering, but I have written them without premeditation, and hope you will cast a mantle of charity over all imperfections, and pardon the liberty I have thus taken in writing to you, but I felt so very lonely to-night with no one to mention the name of Jesus to, that my mind was lead to you.

Pray for me when you have the spirit of prayer. With christian love to you and sister Gold, I remain your sister I hope in Christ.

RUTH TAYLOR.

DEAR BROTHER GOLD:—After reading some of David's 'sweet and comforting sentences' this bright morn, and feeling that the Lord is good and gracious, my thoughts have wandered to you and the remainder of the dear saints whose writings I've repeatedly read with so much pleasure and comfort. And though absent, I hope you are basking and rejoicing in the congen-

ial sunlight of christian love and devotion. Blessed thought, that Christ ever liveth to make intercession for his people and that he is able to save all who call upon his name. And as their days are so shall their strength ever be. For Christ is their strength. His eyes are upon the righteous. His ears open unto their cry. He heareth them and delivereth them out of all their troubles.

We should not be discouraged at afflictions and tribulations, for Christ has said: in the world ye shall have tribulation and trouble, but in me ye shall have peace, and this peace surpasseth all human understanding, causing sin-tossed souls to be still, and rejoice in the Prince of peace, who has been exalted to give repentance and remission of sins. I feel that affliction is needful for erring ones-like myself, it teaches them their dependance, and to realize that Christ is an all sufficient Savior, the great Physician, which healeth both soul and body.

David says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I ask to be remembered by you at a throne of grace, and hoping that you will ever be enabled to feel, that "the Lord is your Shepherd and to appreciate His tender mercies. I am your sister in Christ I hope.

MOLLIE D. BURGESS.

TO THE CHURCH AT PENNY GROVE:—The Lord has done great things for me in a mysterious way, whereof I am glad.

I a vile persecutor of the church of Christ, Saul-like, have been stricken down on my way in darkness, thinking I was doing God service, and the greatest light I have ever seen shone around me, which showed me I was blind, which brought me in the most extreme agony I have ever experienced, but thanks be to the Lord, if I am not deceived, I can now see with that Spiritual eye, (you remember Job saw the Lord with his eye, not eyes) through the mercies of God and the sufferings of

Christ.

Vile as I find myself to be, I feel that it was only an act of mercy that the church has received me. I would not have blamed them if they had not received me, but would have loved them yet, and would have tried to get a low seat near them to catch a crumb of the gospel which I feel was much better than I was worthy to receive. I feel to humbly beg pardon of all Primitive Baptists in the world for persecuting them as I have done, for I thought I was doing God service. Now with this slight sketch of my feelings, with respects towards you, I ask you to dispose of my name as seems good in your sight.

I also send in this letter my license and credentials as a preacher of the Free Will Doctrine. Yours Respectfully.

JAS. R. DAIL,

Goldboro, N. C.

|| ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Through the tender mercies of our God, I have been spared to fill my tour of appointments, as published in the LANDMARK, and return home, Aug. 13th finding all well, after an absence of thirty three days, traveling through portions of Johnston, Wake, Rockingham, Stokes and other counties of North Carolina, and Henry, Patrick and Pittsylvania counties of Virginia.

The churches where I traveled seemed to be generally in peace, and I was very much edified and built up under the preaching and spiritual conversation of Elders Harris, Moore, Stone, Atkinson, Corn, Meghee, Cahill, Turners, Minter, Jones, Dicks, Dameron and others with whom I met, while on my tour; besides a host of dear brethren, sisters and friends outside of the ministry whose names I will not now mention.

■ Suffice it to say that I was much comforted, met, conveyed and kindly cared for by those dear brethren, sisters and friends.

May the good Lord bless them ac-

ording to the multitude of his tender mercies. I hope this short sketch will suffice as I am now feeling very unwell. Affectionate Yours.

JOHN R. ROBERTS.

Goldboro, N. C.

—♦♦♦♦♦—
 MY DEAR BROTHER:—Through the mercy and goodness of an all-wise creator I am yet on the shore of time, though many are falling asleep in death. May God in his mercy help me to devote myself in an humble, spiritual manner, that I may be able to say with Paul, "I have fought a good fight, &c," when it shall be his will to call me away from this present sinful world.

Pray for me that my house may be set in order. I cannot have the many comforts that you have when meeting and mingling with the dear saints. You can comfort the saints and say to those of a doubtful mind, be strong. That gives joy and strength to the wayfaring traveller who is ready to halt or faint by the way. If I could feel that Jesus is mine, like Job did when he said, "I know that my Redeemer liveth," then I could rejoice in my future welfare, and hold on in spite of all the Satanical powers. I could then be able to over ride all the snares and devises set up by men which are spreading themselves as the green bay tree.

May the Lord abundantly bless you with his presence. Affectionately, one who is willing to receive counsel from all God's dear children. Farewell.

A. REED.

Winston, N. C.

—♦♦♦♦♦—
 ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I believe what the Lord says by the mouth of the prophet, all thy children shall be taught of the Lord, and great shall be the peace of thy children, and that when the Lord begins to teach then our experience begins, and never will end until time ends with us, that it will be line upon line, precept upon precept, all our days, here a little and there a little. In the language of the Psalmist we feel sometimes to say,

"Come hither, all ye that fear God, and I will tell you what he has done for my soul." For my fellowship has abounded toward you since reading your sketch of your experience in your reply to Dr. Hooper.

I will try and give a relation of what I hope has been the Lord's dealings with me, or some of them. I cannot remember anything out of the general course of children's life taking place with me until I was about eleven or twelve years old, when one day as I was about some work which my father had sent me to do all at once a sense of guilt and condemnation seemed to rest upon me with such force that I trembled with fear. I felt not worthy to live, nor fit to die. I believe now, although I did not know it then, that I was then quickened of the Spirit of God, and then began a warfare in my poor soul. I think if ever I did I then hungered and thirsted after righteousness, but felt far from it. I would retire to bed, but felt afraid to sleep lest I should awake in torment. I would cry so loud that no one could sleep in the house. My brothers would scold me and tell me to go to sleep, that there would nothing hurt me; but my father and mother would sit by my bed and try to comfort me, tho' all in vain. I felt like I was alone in the world, not a single friend, nor did I deserve any. A gloom was upon my young life which I tried in vain to shake off. My parents did all in their power to release my mind, but to no avail. They let me go to my Uncle's on a visit, but when I got there I could not stay, and in spite of all they could say I started for home again.

Thus trouble kept on until it was reported that I was deranged. This was a severe blow to me, for I felt that my only desire was to be perfect, and where-ever I went I now believe I was praying for purity of heart.

With tongue nor pen I have never been able to describe the distress of mind I then passed through. How long I was in this strait of mind I cannot now tell, but upon a beautiful spring day as I was walking from the house to the barn a feeling of despair of ever

enjoying anything in this life came over me, and darkness that was to be felt shrouded me.

When about mid-way between the barn and house in a moment unexpected something like a heavy cloak fell from my shoulders to the ground. The rapture of that moment I can never describe. My poor soul was filled with thanksgiving and praise.

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

Yet strange as it may seem I did not receive this as an experience, but about this time Elder William Chote was preaching at our place at the house of one of our neighbors. I sat with a number of other boys about my age on a bench in an alley, which led to a well. I was surprised at what I heard. It seemed different from any thing I had ever heard.

He always seemed very near to me after that. I did after that listen with interest to the preaching of the gospel wishing for perfection that I might know I was a christian, for I had a very strait path marked out for christians. I said to my father that if ever I united with the church, I would live different from what I saw others live. He said my son you will find that you cannot direct your steps. This I soon found to be true.

I find many things of which I have neglected to write, and the exhortation of Moses in Deut 8: 2, 3, is an admonition to me, "And thou shalt remember all the way the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thy heart, whether thou wouldst keep his commandments or not. Yours in christian love.

E. HIX.

EXPERIENCE.

DEAR BRETHREN AND SISTERS:—It has been impressed on my mind to write out a part of my experience for your consideration, although I feel too unworthy to make the attempt.

I had many serious thoughts about religion when very young, but it was mostly brought on by death, or some other cause, and did not last long before it would wear off, and after awhile return again worse than ever, until I thought it was time enough for me to get religion yet. I will throw it away and not let such thoughts trouble my mind. I went on a long time trying to harden myself against such thoughts. I thought I could get religion at any time if I wanted to when I got old. I went on in this way until I was scared by a dream. I dreamed that mother and I walked in the old orchard and I looked up in the sky west of us. I tho't I saw the moon, and it was very large and in the shape of an anvil, and it was the color of fire: on the other side of it was a man standing with a large hammer in his hand, and he would strike the moon and the streams of fire would fly toward me. The further off I got the harder they would come until I awoke. I was scared and trembled all over. I thought the dream was sent on me because I was such a sinner, and if I ever tried to pray it was then, and the more I prayed the worse I got until it appeared there was a great weight and condemnation hanging over me. Let me be at home or abroad I could not get rid of it.

While in this condition I attended a camp meeting. On Sunday evening I tho't if I could get away out of company and pray it would relieve me, for I thought that all that looked at me could see the condition that my mind was in. So time went on for several weeks, until one Friday I went to the spring to make a fire to wash out some things. I walked out in the woods to get some brush to kindle my fire. I was trying to pray all the time for every breath was to the Lord for mercy. When something spake to my mind these words, "Fall on your knees and pray, it may be that the Lord will have mercy on you." I stopped and a great many things rolled through my mind. I feared some one would see me and said Lord cannot I pray as I walk and felt more condemned than ever. I nev-

er shall be able to tell the trouble that I was in all the early part of the day. I cannot find words to express it. About the middle of the day I started to the house. I did not think I would live to get to the house. I saw no chance for me to live. I thought I would die calling on the Lord for mercy. And it rolled through my mind as I stopped on the hill, Lord have mercy on me, Lord have mercy on me.

I had not gone more than half way up when the same voice spoke in my mind, "What have you done that you need beg for mercy." My burden was gone, and I felt so light, everything looked beautiful, although I did not feel like rejoicing, but was made to wonder what had gone with my burden and trouble, and why I felt so much better until late in the evening of the same day when these words were brought forcibly to my mind, "See his glorious work." Oh the joy I felt, I never can tell. I could rejoice with joy unspeakable and full of glory. I went to the church at Sardis and told them what I have been trying to write. When I got there it looked so little and I felt so unworthy, I did not see how they could receive me, but they did receive me without asking me a question and I was baptized on Sunday by Brother Bodenhamer.

SARAH ANN OLIVER.

To J. D. M. DEAR SIR:—Remembering that you insisted I should write to you, I the more cheerfully yield to a personal desire to continue our friendly relations especially after your telling me (in the buggy) that you intend to be saved and attain in this life to spiritual perfection if possible. It seems incredible to me that a man that truly hungers can fail of salvation, not that you or any one can attain thereto by any merit of his own that makes God a debtor on a contract of conditions fulfilled. For all the Apostles and Elders in their first and only general conference wrote to the churches on the basis of Peter's statement that "We believe that thro' the grace of the Lord Jesus Christ we

shall be saved even as they," the Gentiles. Certainly Peter could hope to be saved by grace only. Acts 15 : 11. If by grace, how say you it is by grace and something else. "The simplicity that is in Christ" is something unmingled with the works of man, call it obedience, or by any other name. These additions as merits corrupt the mind and pervert the gospel into another gospel. Grace gives the merits, is not given to merits. 1 John. 4 : 10. Sinners who sorrowfully see themselves sinners fly from self to God by aid of grace. Paul's conversion was a pattern of grace and he spent his life fighting against the doctrine of salvation by works. The law drives men to grace. Man cannot renew himself. Its first effect is confession of sin, for nothing is man's own but sin. Grace is given gratuitously, it resides in Christ abundantly. By it alone can man return to God, Ps. 68 : 6. With it man can conquer the flesh, for it gives the strength it needs. We are children of God by adoption. Dead men can't catch hold of a rope nor do their part in being quickened into life, nor in becoming sons by adoption. It is of grace lest any one be lifted up. Grace works in us to will and to do, Phil. 2 : 12, 13 and Heb. 13 : 20, 21. That which grace aids it did itself bestow, for if man's salvation be upon condition, that he become righteous, then Christ is not the Saviour of sinners but of the self-righteous only, that is to say, Man is his own Savior, which robs Christ of his glory and he died in vain. Gal. 2 : 21. It was by the grace of God that Jesus tasted death for every man. He died that all might have this life, some this life and that to come, namely, those given to him and for whom he prayed. He by his death purchased some good things for all ; all good things for some. John 17. He knows every one he purchased with his blood and not one shall perish. He prayed for the elect among his murderers and they were added to the church on the day of Pentecost and it was the Lord, not man that added them, Acts. 2 : 23—47. To look to Christ is to be justified by faith : to think of being justified by

faith is to look from Christ and fall from grace.

The Pharisee thought of God's goodness to him ; the Publican of his unworthiness. Martha thought of her much service. Mary waited for the one thing needful." The gospel may be stated thus : "Do this, O Christ, and live, O man." "But this generation has been taught as I taught at Damascus and at the cave, that the way to be saved is to do O man and live." I learnt it from Cambell, Thomas and every body, for it is the theory alike of Pagans, Mohammedans, Catholics and Protestants—all but the poor old Baptists. Man fell, but has no power to raise himself. Christ made satisfaction for sin on the cross. Why not admit this plain teaching as the Eunuch did ? "This it is to believe on Christ as the Scripture hath said," John 7 : 38.

If our obedience saves us Christ need not have died but given his laws only. What means Heb. 1 : 3. There is no chance to misunderstand that language unless it be to question who the pronoun 'our' stands for, that it means the predestinate, the elect, is beyond question, with me. Christ paid the debt they owed, paid the price of that ransom. None of the redeemed can perish. Through the operation of grace the elect die to the world. Col. 3 : 3. Love itself is our death to the world and our life with God, for our love goes forth from the world and so it is dead to the world which is left behind a corpse. Election is unto, not because of faith, love and holiness. Election makes the future as certain as the past. The election of the saints was co incident with the election of Christ, their head, for you know He and his church are one, the multitudinous Christ. He elected the unjust to be justified, chosen out of the world that they might compose another world and yet be in the world now, a new world to itself hereafter. 1 Jno. 2 : 1, 2. Jno. 3 : 16, Heb. 2 : 5. The elect are the "stars whom God numbereth," Mat. 8 : 2 ; Psalm 135 : 4, 5.

Is it true that in all the Bible there is only one verse and that Acts. 2 : 38. Is it true that Christ cannot save without

the help of man? Is it the function of the church to save mankind? Write soon. Direct here, always truly yours,

WM S. SPEER.

Larkin, Comanche Co., Texas.

CHURCH HISTORY DEBT.

ELDER P. D. GOLD, DEAR BROTHER:—For the information of your subscribers, please publish the following account of the cause, the present condition, and the prospects of the payment of the Church History Debt.

The principal of the debt \$2,000. is the excess of my unavoidable expenses above my income during the six years when I was at work at the Church History. While I was engaged in preparing the book, I and my family had to live, I labored hard day and night, depriving myself, for several years, not only of the time needed for the support of my family, but of numerous midnight hours greatly needed for rest and sleep, and I accomplished the task imposed upon me by my brethren as faithfully as I could. It was a labor of love, both on the part of my father (who worked about four years on the History) and on the part of myself; we made no charge for our services. I sacrificed my school at Wilson, N. C., to the History, and sold myself and family out of house and home, and have mortgaged nearly all my property, except my books and school apparatus, which have very small pecuniary value, though valuable to me as a teacher, in order to secure the payment of the debt of \$2,000.

I never expected to ask my brethren to help me pay any of this debt, but thought that there would be income enough from the sale of the books to pay it. And this would have been the case, and the debt been about cancelled by this time, if the book had contained no more matter than I ever promised it should contain; but *it contains three times as much matter* (and even this seems but small for the history of the Church for about six thousand years) so that, as the publishers and binders had first to be paid, *I have not realized a cent from the sale of the books*, and I still

owe the publishers two hundred dollars for printing and binding 4,000 copies. They have about six hundred dollars' worth of books and agents' accounts on hand; and, if these books should ever be sold, and the accounts collected, there will be a credit to me of about \$400 to go towards paying the debt. And on each copy of the book hereafter printed or sold I am to have 75 cents (or only 50 cents, if sold by paid agents), if any more copies should ever be sold; but the sale is very small now, while I have already paid \$700 interest on the debt, and the interest (eight per cent.), is constantly accumulating. There is but little probability, I think, of my ever receiving enough from the sale of the book to pay even the interest on the borrowed money.

Because of the great increase of matter it was impossible to furnish the book in leather binding for two dollars; but it was furnished in good cloth binding for that price, and the binders charged half a dollar extra for the leather binding. I do not know of any other book so large and so well printed and bound as the Church History, that is sold at so small a price. As books usually sell, the history in cloth binding would bring about three dollars. Schaff's History of the Apostolic Church, in cloth binding, though it gives the history of only a hundred years, and contains only about half as much matter as the Church History, sells for four dollars. The postage on each copy of the Church History is nearly a quarter of a dollar; and another quarter of a dollar is allowed on each book to any one who buys as many as six copies at a time; so that only about a dollar and a half may be received for the book itself.

It is all I can possibly do to support, in a very economical manner, my family of six, by the income from my present school and the donations received by me in my ministry; so that the prospect certainly is that all my property will be sacrificed for this debt unless my brethren and sisters and friends help me. They have already kindly contributed about \$500. for this purpose, so that the present amount of the debt is about

1600. If the books now in the hands (not sold) of the publishers and agents should be sold (which may possibly be the case in a year or two) the amount would be reduced to about \$1200. and interest for a year or two.

The debt was contracted solely by my long continued and earnest endeavor to serve the interests of religious and eternal truth and the cause of the Primitive Baptists. I gave my time and services to my brethren freely and in love; and if they, with equal freeness, will give me money to pay this debt, or will help to sell copies of the History so that I can be relieved of the debt, I hope that I shall feel humbly thankful to them and to the Lord for putting such love in their hearts. The inspired Apostle Paul affectionately exhorts us to bear one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

Yours in love,

SYLVESTER HASSELL.

INFANT SPRINKLING.

BRETHREN AND SISTERS:—Being requested by J. J. to give my views on infant baptism and the mode of baptism, and feeling my inability to comply with the request, also being young in the cause, I earnestly implore God to so direct my thoughts and guide my pen as not to be a reproach to the cause for which our forefathers fought so hard and endured so much persecution.

I will quote Rom. 6: 1—4, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in the newness of life." It appears from this that gospel baptism is a burial in the water; and that before one is a proper subject for it there must be a death to sin. We do not think that an infant has committed any sin or has any knowledge of good

and evil, neither do we think it accountable for sin until it has this knowledge. We consider an infant a type of innocence; not holiness. We do not consider an infant dead to sin, because it never knew what sin was, has never sinned except in Adam because it knew not the law; then if it knew not the law it knew not sin, but being born in sin, it is saved by the blood of Jesus Christ, for he died to save sinners; he died to save that which was lost, and all are in a lost condition by the sin of Adam. "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. For until the law sin was in the world; but sin is not imputed where there is no law, then sin is not imputed to the infant which knows no law, and hence it does not need the baptism of repentance (preached by John) for where there is no sin no repentance is needed; and if it does not know anything about conscience, and consequently could not receive baptism in answer of a good conscience toward God when it knows nothing about God or conscience, for it is written, "The like figure wherunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, 1st," Pet. 3: 21. So if it cannot receive the baptism of repentance, or the baptism of a good conscience toward God, we think that it cannot according to the word of God receive any baptism. We quote Heb. 10: 22, on the mode of baptism, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We do not think our bodies would be washed much by sprinkling or pouring a little water on the top of the head, and even if we washed the body by pouring, it would be very unhandy to pour enough water to wash the body decently, and besides that would not be a baptism by burial with Christ. We think that those who were baptized of John in Jordan," Matt. 3: 6, were immersed in the waters of the river Jordan, by John, and we think that when Philip baptized the eunuch, when

"They went down into the water both Philip and the eunuch," Acts. 8: 38, that Philip immersed the Eunuch or buried him in the water, and raised him up out of the watery grave, typical of the resurrection of Christ that he might "walk in the newness of life" Rom. 6: 4 and then they "came up out of the water," Acts. 8: 39. We believe that when the children of Israel were in the cloud and in the sea that that was a type of the baptism which should distinguish us from the world, for it is written 1st. Cor. 10: 2, "And were all baptized unto Moses in the cloud and in the sea." So we think and are fully satisfied beyond the shadow of a doubt that is the true mode of baptism into the church of God that is, the baptism which is administered and required to be administered by man here on this earth, is that of immersion or a burial in the water; and that none are lawful subjects until they become to be accountable for their acts, have a knowledge of good and evil, die to the sinful state in which they were conceived and born, or are regenerated and born of God. So brethren and sisters, I hope if this should meet any of your eyes that you will excuse your poor little unworthy brother, if a brother at all, for all his errors and mistakes, for I feel to hope that God will do the same as they are from the head and not the heart.

Your unworthy little brother,
JESSE A. ASHBURN.

I have visited several associations this year, and found them all in peace and in general correspondence with others. About the usual number has been baptized. The increase of membership is not as large as that of other denominations. You know Israel was the fewest of all people. When the Lord adds "it is of such as shall be saved."

P. D. G.

ZION'S LANDMARK.

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

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

VOLUMEXXI No. 21

WILSON, N. C., NOV. 1. 1888

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

Editorial.

ANSWER TO BROTHER N. B. ORRELL.

It cannot be an immortal part of God, shut up in the flesh or soul of man, that is awakened by divine quickening. For anything that is immortal could not die or become mortal. For to be mortal is the same as dying. Therefore that which is immortal is undying. The eternal God is not divided. It is not that a part of God dwells in man which is quickened. Immortality is incorruptibility. We commonly say the soul of man is immortal. But Jesus only hath immortality dwelling in light that is unapproachable.

When we say man is mortal we mean he is dying or corrupt. We do not mean that he will cease to exist, in some form, nor do we mean that the soul of man ever will cease to exist in some form because it is corrupt.

WHAT IS QUICKENED.

It is man (not God, or a part of God in the man) that is quickened. What condition were they in before they were quickened? They were dead in trespasses and sins. The entire man by nature is dead thus. In the day that man sinned he thus died. While in this

nearer and nearer the desired haven of rest, could welcome my sorest trials as coming directly from him who is our life, and felt with one of old, Let him do unto me as seemeth good to him. Many sad seasons have I since passed through, but find much comfort while meditating upon this glorious night of deliverance and rejoicing. O if such seasons here in this sin-stricken and woe-worn world, with a treacherous and undivided love, be so sweet, what must it be, in a sinless, sorrowless state, with purified affections to "behold the King in his glory, and to be forever with the Lord," who is our life, the same unchanged and unchanging Savior. The thought is overwhelming. What amazing love has the Father bestowed upon us here, and when we consider that we now see through a glass dimly, but when He who is our life shall appear, we shall appear with him and see him as he is, face to face. It is far beyond the comprehension of our finite minds to conceive of the great love and happiness that await those who sleep in Christ.

Brother Gold, I have written too lengthy and my thoughts are scattering, but I have written them without premeditation, and hope you will cast a mantle of charity over all imperfections, and pardon the liberty I have thus taken in writing to you, but I felt so very lonely to-night with no one to mention the name of Jesus to, that my mind was lead to you.

Pray for me when you have the spirit of prayer. With christian love to you and sister Gold, I remain your sister I hope in Christ.

RUTH TAYLOR.

DEAR BROTHER GOLD:—After reading some of David's 'sweet and comforting sentences' this bright morn, and feeling that the Lord is good and gracious, my thoughts have wandered to you and the remainder of the dear saints whose writings I've repeatedly read with so much pleasure and comfort. And though absent, I hope you are basking and rejoicing in the congen-

ial sunlight of christian love and devotion. Blessed thought, that Christ ever liveth to make intercession for his people and that he is able to save all who call upon his name. And as their days are so shall their strength ever be. For Christ is their strength. His eyes are upon the righteous. His ears open unto their cry. He heareth them and delivereth them out of all their troubles.

We should not be discouraged at afflictions and tribulations, for Christ has said: in the world ye shall have tribulation and trouble, but in me ye shall have peace, and this peace surpasseth all human understanding, causing sin-tossed souls to be still, and rejoice in the Prince of peace, who has been exalted to give repentance and remission of sins. I feel that affliction is needful for erring ones like myself, it teaches them their dependance, and to realize that Christ is an all sufficient Savior, the great Physician, which healeth both soul and body.

David says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I ask to be remembered by you at a throne of grace, and hoping that you will ever be enabled to feel, that "the Lord is your Shepherd and to appreciate His tender mercies. I am your sister in Christ I hope.

MOLLIE D. BURGESS.

TO THE CHURCH AT PENNY GROVE:—The Lord has done great things for me in a mysterious way, whereof I am glad.

I a vile persecutor of the church of Christ, Saul-like, have been stricken down on my way in darkness, thinking I was doing God service, and the greatest light I have ever seen shone around me, which showed me I was blind, which brought me in the most extreme agony I have ever experienced, but thanks be to the Lord, if I am not deceived, I can now see with that Spiritual eye, (you remember Job saw the Lord with his eye, not eyes) through the mercies of God and the sufferings of

Christ.

Vile as I find myself to be, I feel that it was only an act of mercy that the church has received me. I would not have blamed them if they had not received me, but would have loved them yet, and would have tried to get a low seat near them to catch a crumb of the gospel which I feel was much better than I was worthy to receive. I feel to humbly beg pardon of all Primitive Baptists in the world for persecuting them as I have done, for I thought I was doing God service. Now with this slight sketch of my feelings, with respects towards you, I ask you to dispose of my name as seems good in your sight.

I also send in this letter my license and credentials as a preacher of the Free Will Doctrine. Yours Respectfully.

JAS. R. DAIL.

Goldsboro, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Through the tender mercies of our God, I have been spared to fill my tour of appointments, as published in the LANDMARK, and return home, Aug. 13th finding all well, after an absence of thirty three days, traveling through portions of Johnston, Wake, Rockingham, Stokes and other counties of North Carolina, and Henry, Patrick and Pittsylvania counties of Virginia.

The churches where I traveled seemed to be generally in peace, and I was very much edified and built up under the preaching and spiritual conversation of Elders Harriss, Moore, Stone, Atkinson, Corn, Meghee, Cahill, Turners, Minter, Jones, Dicks, Dameron and others with whom I met, while on my tour; besides a host of dear brethren, sisters and friends outside of the ministry whose names I will not now mention.

Suffice it to say that I was much comforted, met, conveyed and kindly cared for by those dear brethren, sisters and friends.

May the good Lord bless them ac-

ording to the multitude of his tender mercies. I hope this short sketch will suffice as I am now feeling very unwell, Affectionate Yours,

JOHN R. ROBERTS.

Goldsboro, N. C.

MY DEAR BROTHER:—Through the mercy and goodness of an all-wise creator I am yet on the shore of time, though many are falling asleep in death. May God in his mercy help me to devote myself in an humble, spiritual manner, that I may be able to say with Paul, "I have fought a good fight, &c," when it shall be his will to call me away from this present sinful world.

Pray for me that my house may be set in order. I cannot have the many comforts that you have when meeting and mingling with the dear saints. You can comfort the saints and say to those of a doubtful mind, be strong. That gives joy and strength to the wayfaring traveller who is ready to halt or faint by the way. If I could feel that Jesus is mine, like Job did when he said, "I know that my Redeemer liveth," then I could rejoice in my future welfare, and hold on in spite of all the Satanical powers. I could then be able to over ride all the snares and devises set up by men which are spreading themselves as the green bay tree.

May the Lord abundantly bless you with his presence. Affectionately, one who is willing to receive counsel from all God's dear children. Farewell.

A. REED.

Winston, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I believe what the Lord says by the mouth of the prophet, all thy children shall be taught of the Lord, and great shall be the peace of thy children, and that when the Lord begins to teach then our experience begins, and never will end until time ends with us, that it will be line upon line, precept upon precept, all our days, here a little and there a little. In the language of the Psalmist we feel sometimes to say,

"Come hither, all ye that fear God, and I will tell you what he has done for my soul." For my fellowship has abounded toward you since reading your sketch of your experience in your reply to Dr. Hooper.

I will try and give a relation of what I hope has been the Lord's dealings with me, or some of them. I cannot remember anything out of the general course of children's life taking place with me until I was about eleven or twelve years old, when one day as I was about some work which my father had sent me to do all at once a sense of guilt and condemnation seemed to rest upon me with such force that I trembled with fear. I felt not worthy to live, nor fit to die. I believe now, although I did not know it then, that I was then quickened of the Spirit of God, and then began a warfare in my poor soul. I think if ever I did I then hungered and thirsted after righteousness, but felt far from it. I would retire to bed, but felt afraid to sleep lest I should awake in torment. I would cry so loud that no one could sleep in the house. My brothers would scold me and tell me to go to sleep, that there would nothing hurt me; but my father and mother would sit by my bed and try to comfort me, tho' all in vain. I felt like I was alone in the world, not a single friend, nor did I deserve any. A gloom was upon my young life which I tried in vain to shake off. My parents did all in their power to release my mind, but to no avail. They let me go to my Uncle's on a visit, but when I got there I could not stay, and in spite of all they could say I started for home again.

Thus trouble kept on until it was reported that I was deranged. This was a severe blow to me, for I felt that my only desire was to be perfect, and wherever I went I now believe I was praying for parity of heart.

With tongue nor pen I have never been able to describe the distress of mind I then passed through. How long I was in this strait of mind I cannot now tell, but upon a beautiful spring day as I was walking from the house to the barn a feeling of despair of ever

enjoying anything in this life came over me, and darkness that was to be felt shrouded me.

When about mid-way between the barn and house in a moment unexpected something like a heavy cloak fell from my shoulders to the ground. The rapture of that moment I can never describe. My poor soul was filled with thanksgiving and praise.

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

Yet strange as it may seem I did not receive this as an experience, but about this time Elder William Chote was preaching at our place at the house of one of our neighbors. I sat with a number of other boys about my age on a bench in an alley, which led to a well. I was surprised at what I heard. It seemed different from any thing I had ever heard.

He always seemed very near to me after that. I did after that listen with interest to the preaching of the gospel wishing for perfection that I might know I was a christian, for I had a very strait path marked out for christians. I said to my father that if ever I united with the church, I would live different from what I saw others live. He said my son you will find that you cannot direct your steps. This I soon found to be true.

I find many things of which I have neglected to write, and the exhortation of Moses in Deut 8: 2, 3, is an admonition to me, "And thou shalt remember all the way the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thy heart, whether thou wouldst keep his commandments or not. Yours in christian love.

E. HIX.

EXPERIENCE.

DEAR BRETHREN AND SISTERS:—It has been impressed on my mind to write out a part of my experience for your consideration, although I feel too unworthy to make the attempt.

I had many serious thoughts about religion when very young, but it was mostly brought on by death, or some other cause, and did not last long before it would wear off, and after awhile return again worse than ever, until I thought it was time enough for me to get religion yet. I will throw it away and not let such thoughts trouble my mind. I went on a long time trying to harden myself against such thoughts. I thought I could get religion at any time if I wanted to when I got old. I went on in this way until I was scared by a dream. I dreamed that mother and I walked in the old orchard and I looked up in the sky west of us. I tho't I saw the moon, and it was very large and in the shape of an anvil, and it was the color of fire; on the other side of it was a man standing with a large hammer in his hand, and he would strike the moon and the streams of fire would fly toward me. The further off I got the harder they would come until I awoke. I was scared and trembled all over. I thought the dream was sent on me because I was such a sinner, and if I ever tried to pray it was then, and the more I prayed the worse I got until it appeared there was a great weight and condemnation hanging over me. Let me be at home or abroad I could not get rid of it.

While in this condition I attended a camp meeting. On Sunday evening I tho't if I could get away out of company and pray it would relieve me, for I thought that all that looked at me could see the condition that my mind was in. So time went on for several weeks, until one Friday I went to the spring to make a fire to wash out some things. I walked out in the woods to get some brush to kindle my fire. I was trying to pray all the time for every breath was to the Lord for mercy. When something spake to my mind these words, "Fall on your knees and pray, it may be that the Lord will have mercy on you." I stopped and a great many things rolled through my mind. I feared some one would see me and said Lord cannot I pray as I walk and felt more condemned than ever. I nev-

er shall be able to tell the trouble that I was in all the early part of the day. I cannot find words to express it. About the middle of the day I started to the house. I did not think I would live to get to the house. I saw no chance for me to live. I thought I would die calling on the Lord for mercy. And it rolled through my mind as I stopped on the hill, Lord have mercy on me, Lord have mercy on me.

I had not gone more than half way up when the same voice spoke in my mind, "What have you done that you need beg for mercy." My burden was gone, and I felt so light, everything looked beautiful, although I did not feel like rejoicing, but was made to wonder what had gone with my burden and trouble, and why I felt so much better until late in the evening of the same day when these words were brought forcibly to my mind, "See his glorious work." Oh the joy I felt, I never can tell. I could rejoice with joy unspeakable and full of glory. I went to the church at Sardis and told them what I have been trying to write. When I got there it looked so little and I felt so unworthy, I did not see how they could receive me, but they did receive me without asking me a question and I was baptized on Sunday by Brother Bodenhamer.

SARAH ANN OLIVER.

TO J. D. M. DEAR SIRS—Remembering that you insisted I should write to you, I the more cheerfully yield to a personal desire to continue our friendly relations especially after your telling me (in the buggy) that you intend to be saved and attain in this life to spiritual perfection if possible. It seems incredible to me that a man that truly hungers can fail of salvation, not that you or any one can attain thereto by any merit of his own that makes God a debtor on a contract of conditions fulfilled. For all the Apostles and Elders in their first and only general conference wrote to the churches on the basis of Peter's statement that "We believe that thro' the grace of the Lord Jesus Christ we

shall be saved even as they," the Gentiles. Certainly Peter could hope to be saved by grace only. Acts 15 : 11. If by grace, how say you it is by grace and something else. "The simplicity that is in Christ" is something unmingled with the works of man, call it obedience, or by any other name. These additions as merits corrupt the mind and pervert the gospel into another gospel. Grace gives the merits, is not given to merits. 1 John. 4 : 10. Sinners who sorrowfully see themselves sinners fly from self to God by aid of grace. Paul's conversion was a pattern of grace and he spent his life fighting against the doctrine of salvation by works. The law drives men to grace. Man cannot renew himself. Its first effect is confession of sin, for nothing is man's own but sin. Grace is given gratuitously, it resides in Christ abundantly. By it alone can man return to God, Ps. 68 : 6. With it man can conquer the flesh, for it gives the strength it needs. We are children of God by adoption. Dead men can't catch hold of a rope nor do their part in being quickened into life, nor in becoming sons by adoption. It is of grace lest any one be lifted up. Grace works in us to will and to do. Phil. 2 : 12, 13 and Heb. 13 : 20, 21. That which grace aids it did itself bestow, for if man's salvation be upon condition, that he become righteous, then Christ is not the Saviour of sinners but of the self-righteous only, that is to say, Man is his own Savior, which robs Christ of his glory and he died in vain. Gal. 2 : 21. It was by the grace of God that Jesus tasted death for every man. He died that all might have this life, some this life and that to come, namely, those given to him and for whom he prayed. He by his death purchased some good things for all ; all good things for some. John 17. He knows every one he purchased with his blood and not one shall perish. He prayed for the elect among his murderers and they were added to the church on the day of Pentecost and it was the Lord, not man that added them, Acts. 2 : 23—47. To look to Christ is to be justified by faith ; to think of being justified by

faith is to look from Christ and fall from grace.

The Pharisee thought of God's goodness to him ; the Publican of his unworthiness. Martha thought of her much service. Mary waited for the one thing needful." The gospel may be stated thus : "Do this, O Christ, and live, O man." "But this generation has been taught as I taught at Damascus and at the cave, that the way to be saved is to do O man and live." I learnt it from Cambell, Thomas and every body, for it is the theory alike of Pagans, Mohammedans, Catholics and Protestants—all but the poor old Baptists. Man fell, but has no power to raise himself. Christ made satisfaction for sin on the cross. Why not admit this plain teaching as the Eunuch did ? "This it is to believe on Christ as the Scripture hath said." John 7 : 38.

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Lankin, Comanche Co., Texas.

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ELDER P. D. GOLD, DEAR BROTHER:

—For the information of your subscribers, please publish the following account of the cause, the present condition, and the prospects of the payment of the Church History Debt.

The principal of the debt \$2,000, is the excess of my unavoidable expenses above my income during the six years when I was at work at the Church History. While I was engaged in preparing the book, I and my family had to live. I labored hard day and night, depriving myself, for several years, not only of the time needed for the support of my family, but of numerous midnight hours greatly needed for rest and sleep, and I accomplished the task imposed upon me by my brethren as faithfully as I could. It was a labor of love, both on the part of my father (who worked about four years on the History) and on the part of myself; we made no charge for our services. I sacrificed my school at Wilson, N. C., to the History, and sold myself and family out of house and home, and have mortgaged nearly all my property, except my books and school apparatus, which have very small pecuniary value, though valuable to me as a teacher, in order to secure the payment of the debt of \$2,000.

I never expected to ask my brethren to help me pay any of this debt, but thought that there would be income enough from the sale of the books to pay it. And this would have been the case, and the debt been about cancelled by this time, if the book had contained no more matter than I ever promised it should contain; but *it contains three times as much matter* (and even this seems but small for the history of the Church for about six thousand years) so that, as the publishers and binders had first to be paid, *I have not realized a cent from the sale of the books*, and I still

owe the publishers two hundred dollars for printing and binding 4,000 copies. They have about six hundred dollars' worth of books and agents' accounts on hand; and, if these books should ever be sold, and the accounts collected, there will be a credit to me of about \$400 to go towards paying the debt. And on each copy of the book hereafter printed or sold I am to have 75 cents (or only 50 cents, if sold by paid agents), if any more copies should ever be sold; but the sale is very small now, while I have already paid \$700 interest on the debt, and the interest (eight per cent.), is constantly accumulating. There is but little probability, I think, of my ever receiving enough from the sale of the book to pay even the interest on the borrowed money.

Because of the great increase of matter it was impossible to furnish the book in leather binding for two dollars; but it was furnished in good cloth binding for that price, and the binders charged half a dollar extra for the leather binding. I do not know of any other book so large and so well printed and bound as the Church History, that is sold at so small a price. As books usually sell, the history in cloth binding would bring about three dollars. Schaff's History of the Apostolic Church, in cloth binding, though it gives the history of only a hundred years, and contains only about half as much matter as the Church History, sells for four dollars. The postage on each copy of the Church History is nearly a quarter of a dollar; and another quarter of a dollar is allowed on each book to any one who buys as many as six copies at a time; so that only about a dollar and a half may be received for the book itself.

It is all I can possibly do to support, in a very economical manner, my family of six, by the income from my present school and the donations received by me in my ministry; so that the prospect certainly is that all my property will be sacrificed for this debt unless my brethren and sisters and friends help me. They have already kindly contributed about \$500, for this purpose, so that the present amount of the debt is about

1600. If the books now in the hands (not sold) of the publishers and agents should be sold (which may possibly be the case in a year or two) the amount would be reduced to about \$1200, and interest for a year or two.

The debt was contracted solely by my long continued and earnest endeavor to serve the interests of religious and eternal truth and the cause of the Primitive Baptists. I gave my time and services to my brethren freely and in love; and if they, with equal freeness, will give me money to pay this debt, or will help to sell copies of the History so that I can be relieved of the debt, I hope that I shall feel humbly thankful to them and to the Lord for putting such love in their hearts. The inspired Apostle Paul affectionately exhorts us to bear one another's burdens, and so fulfill the law of Christ." Gal. 6: 2,

Yours in love,

SYLVESTER HASSELL.

INFANT SPRINKLING.

BRETHREN AND SISTERS:—Being requested by J. J. to give my views on infant baptism and the mode of baptism, and feeling my inability to comply with the request, also being young in the cause, I earnestly implore God to so direct my thoughts and guide my pen as not to be a reproach to the cause for which our forefathers fought so hard and endured so much persecution.

I will quote Rom. 6: 1—4,—"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in the newness of life." It appears from this that gospel baptism is a burial in the water; and that before one is a proper subject for it there must be a death to sin. We do not think that an infant has committed any sin or has any knowledge of good

and evil, neither do we think it accountable for sin until it has this knowledge. We consider an infant a type of innocence; not holiness. We do not consider an infant dead to sin, because it never knew what sin was, has never sinned except in Adam because it knew not the law; then if it knew not the law it knew not sin, but being born in sin, it is saved by the blood of Jesus Christ, for he died to give sinners; he died to save that which was lost, and all are in a lost condition by the sin of Adam. "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. For until the law sin was in the world: but sin is not imputed where there is no law, then sin is not imputed to the infant which knows no law, and hence it does not need the baptism of repentance (preached by John) for where there is no sin no repentance is needed; and if it does not know anything about conscience, and consequently could not receive baptism in answer of a good conscience toward God when it knows nothing about God or conscience, for it is written, "The like figure whereunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, 1st," Pet. 3: 21. So if it cannot receive the baptism of repentance, or the baptism of a good conscience toward God, we think that it cannot according to the word of God receive any baptism. We quote Heb. 10: 22, on the mode of baptism, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We do not think our bodies would be washed much by sprinkling or pouring a little water on the top of the head, and even if we washed the body by pouring, it would be very unhandy to pour enough water to wash the body decently, and besides that would not be a baptism by burial with Christ. We think that those who were baptized of John in Jordan," Matt. 3: 6, were immersed in the waters of the river Jordan, by John, and we think that when Philip baptized the eunuch, when

"They went down into the water both Philip and the eunuch," Acts. 8: 38, that Philip immersed the Eunuch or buried him in the water, and raised him up out of the watery grave, typical of the resurrection of Christ that he might "walk in the newness of life" Rom. 6: 4 and then they "came up out of the water." Acts. 8: 39. We believe that when the children of Israel were in the cloud and in the sea that that was a type of the baptism which should distinguish us from the world, for it is written 1st. Cor. 10: 2. "And were all baptized unto Moses in the cloud and in the sea." So we think and are fully satisfied beyond the shadow of a doubt that is the true mode of baptism into the church of God that is, the baptism which is administered by man here on this earth, is that of immersion or a burial in the water; and that none are lawful subjects until they become to be accountable for their acts, have a knowledge of good and evil, die to the sinful state in which they were conceived and born, or are regenerated and born of God. So brethren and sisters, I hope if this should meet any of your eyes that you will excuse your poor little unworthy brother, if a brother at all, for all his errors and mistakes, for I feel to hope that God will do the same as they are from the head and not the heart.

Your unworthy little brother,
 JESSE A. ASHBURN.

I have visited several associations this year, and found them all in peace and in general correspondence with others. About the usual number has been baptized. The increase of membership is not as large as that of other denominations. You know Israel was the fewest of all people. When the Lord adds "it is of such as shall be saved."

P. D. G.

ZION'S LANDMARK.

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

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

VOLUMEXXI No. 24

WILSON, N. C., NOV. 1. 1888

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

Editorial.

ANSWER TO BROTHER N. B. ORRELL.

It cannot be an immortal part of God, shut up in the flesh or soul of man, that is awakened by divine quickening. For anything that is immortal could not die or become mortal. For to be mortal is the same as dying. Therefore that which is immortal is undying. The eternal God is not divided. It is not that a part of God dwells in man which is quickened. Immortality is incorruptibility. We commonly say the soul of man is immortal. But Jesus only hath immortality dwelling in light that is unapproachable.

When we say man is mortal we mean he is dying or corrupt. We do not mean that he will cease to exist, in some form, nor do we mean that the soul of man ever will cease to exist in some form because it is corrupt.

WHAT IS QUICKENED.

It is man (not God, or a part of God in the man) that is quickened. What condition were they in before they were quickened? They were dead in trespasses and sins. The entire man by nature is dead thus. In the day that man sinned he thus died. While in this

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

TRAINS GOING SOUTH.

Date	Jul. 1, '86.	No. 35, Daily.	No. 17, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	2:05 p. m.	5:41 p. m.	6:00 a. m.	
Arrive Rocky	3:17 "		7:00 "	
Arrive Tarboro	4:50 p. m.			
Leave Tarboro	10:50 a. m.			
Arrive Wilson	3:35 p. m.	7:00 p. m.	7:43 a. m.	
Leave Wilson	4:10 p. m.			
Arrive Selma	5:39 "			
Arrive Fayetteville	7:45 "			
Leave Goldsboro	4:40 p. m.	7:40 p. m.	8:35 p. m.	
Leave Warsaw	5:50 "		9:33 "	
Leave Magnolia	6:55 "		9:49 "	
Arrive Wilmington	7:40 "	9:55 "	11:35 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 "	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:30 "
Arrive Warsaw	2:24 "	10:59 "	5:59 "
Arrive Goldsboro	3:24 "	11:59 "	6:53 "
Leave Fayetteville		4:30 a. m.	
Arrive Selma		7:50 "	
Arrive Wilson		11:54 "	
Leave Wilson	3:02 a. m.	12:14 p. m.	7:52 p. m.
Arrive Rocky Mt.		1:35 "	8:29 "
Arrive Tarboro		4:59 p. m.	
Leave Tarboro		10:30 a. m.	
Arrive Weldon	4:30 a. m.	7:40 p. m.	9:45 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returns for Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:30 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:20 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 5:15 a. m., Connecting at Warsaw with No. 15 (40).
Southbound Train on Wilson & Fayetteville Branch is No. 35. Northbound is No. 34. *Daily except Sunday.
Train No. 47 South will stop only at Wilson, Goldsboro and Magnolia.
Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
Trains make close connection for all points North via Richmond and Washington.
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Morton's Store, N. C.

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I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders. P. D. G.

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NOVEMBER 15 1888.

NO 1.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

ELDER P. D. GOLD—Dear brother in Christ, I have been thinking for the last two or three years that I would write a little for your paper of what I hope the Lord has done for my soul; but feeling so little and unworthy, I have put it off until now. I hope the Lord will guide my pen in the right way. I was born in Muscogee County, Ga., and when I was five years old my parents moved to this State. I was raised by Christian parents; they have been members of the Primitive Church before I could remember, and my father was deacon of the church. I have looked at them time and again, and wished I was as good as I thought they were. When I was thirteen or fourteen years old I had a dream, and in my dream it seemed that I and several other young people were together, and I thought some ugly thing caught us, and said he was going to kill us, and I promised in my dream that if he would let me off that time I would do better; and awhile after that I had another dream, and in my dream it appeared that I was dead and laid out, but knew everything, and could see myself. They carried me to the graveyard and I thought I got away from them and started back home, and while running I looked back and something ran after me but I got away from it.

These two dreams would come to my mind and cause me at times to think about dying and what would become of me, but still I thought it time enough yet, and that when I got older I would do better. I thought I could do better if I would try. So I went on rolling sin as a sweet morsel under my

tongue, and drinking it down as the ox drinketh the water until I was twenty-two years old, which was in the summer of 1867, and my father and mother went to a meeting, and left me at home with the children. There was a protracted meeting going on in about one mile of my father's house, and I heard of several of my associates and others joining the church, and my father and mother came home and told me what a good meeting they had, and such good preaching where they had been; and it seemed to me that I was left alone, and thought I would do better and get religion and join the church. I thought I would steal off and try to pray, and when I commenced to pray I could not say anything hardly, and what I did say seemed to go down ~~to~~ the ground instead of going up, and I soon found that I could not do anything within myself, and in the place of getting better I got worse. I worried along trying to find some relief but could not. It seemed to me the day of grace had passed and there was no hope for me. One night before I retired I knelt down by my bed and thought I would try to pray to my maker for some relief, and I lay down and it did not seem like I had been asleep, and these words came to me, "be not afraid, your sins are all forgiven." But still I did not feel much change in myself, and awhile after that I went to bed as before, and I thought I was embracing the Saviour in my arms and then awoke and everything seemed light and lovely, and if I could always feel as I did then there would be a heaven here on earth. It has been twenty years since that time and I have wanted to join the Primitive Baptist church and live with christian people, but it

seems that I was afraid to offer myself to the church for fear I would be deceived, and would deceive others. I often think of what my old Grandmother Huckabay told me, that whenever the Lord commenced a good work he would carry it out to the end. Sometimes it seems to me that everything goes well with me, and then again it seems that sin is mixed with all I do. Oh is there any one like me? Once when I was bowed down in this way these blessed words came to my mind, "Come in ye blessed of the Lord."

DEAR BROTHER GOLD, AND BROTHERS AND SISTERS IN CHRIST, (if one so unworthy as I may claim such relationship with the people of God)—I am alone to night, and a long way from home with no one to express my thoughts to.

I want to write a word of comfort and admonition to the household of Faith, looking alone to the blessed Lord and Saviour to direct my pen. For my dear-brethren and sisters he is our only light, our life, our director, our all. When he reveals himself to us crucified for our sins and risen for our justification, then we are ready to exclaim with Thomas, "My Lord and my God;" but when he withdraws himself from us, if but for one night, we are ready to say I know not the man. It really seems to me that men everywhere ought to praise the Lord for his wonderful works unto the children of men. We are dependent alone on him for the very breath we breathe, and yet how unthankful we are; but notwithstanding all our short-comings and unthankfulness, the blessed Lord has remembered us all the days of our life.

I want you to go back with me to the Garden of Eden. Let us consider the standing of Adam there, (I know that I have not the mind to go into this great ocean of truth and love, concerning the great plan of salvation, but if you will bear with me we will try to wade around the edge, and pick up some of the little shells which perhaps will give us some faint idea of what is

contained therein) for I believe he was put in the garden and left as it were to do as he pleased, (not able to stand, nor liable to fall) but to do as he pleased, and he pleased to do just as all of his posterity have done since, that is evil, when not directed by the power of God. Now it is evident that Adam was driven out of the garden, and it was said to him, "by the sweat of his face he should eat bread, until he returned to the ground, for out of it he was taken, for dust thou art and unto dust thou shalt return."

Now let us remember where the tree of life is, (the only tree too that I know of mentioned in the Bible that one might eat of and live forever) for it is in the garden, and man on the outside, and to make it doubly sure that he should not get to it, the Lord placed around it a cherubin and a flaming sword that pointed every way to keep the way of the Tree of Life. Religious men and women of to-day deny the truth of this scripture and say, "if you will give us money enough we will evangelize, or christianize the world, denying again the scripture that says, "you were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as a Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. Now according to my way of looking at the matter (and I believe it is in accordance with the written word of God too) Adam is in a state of sin and death, and wherever or whenever there is a child born into this world it is born of that same corruptible seed, having a mind not subject to the law of God, neither can be.

Yes, they are represented in the scriptures as being conceived in sin and shapen in iniquity. If therefore the infant is not a fit subject of grace who then can be saved? Let us see what the scriptures say of it. You know there was and is a people who were saved in Christ before the world began, as it is written, "Who hath saved us and called us with an holy calling, not ac-

ording to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." And again, in hope of eternal life which God that cannot lie promised before the world began. Now I know there is a people, and a good many of them too, that say this scripture is not true, but that people are called here in time, and that according to their works, and that God did not promise eternal life before the world began, but will now give to all who will accept the terms offered. Now we know the promise was and is to a 'royal priesthood, a peculiar people, who are said to be the bride, the Lamb's wife.' He is the true vine, they are the branches, He the head, they the body. He the good shepherd they the sheep. He speaks of them as being 'his love, his fair one, saying thou art all fair my love, there is no spot in thee. But says one Abel was saved because he brought a more excellent offering than Cain. Why certainly he did and he brought it by faith which is the gift of God. "Because ye are sons God has sent the Spirit of his son into your heart crying Abba, Father." Abraham by faith obeyed the Lord. Jacob was loved of God before he was born and afterwards made father of the sons who became heads of the twelve tribes of the children of Israel, who stood as a figure of the twelve apostles, and of spiritual Israel, who should be manifest. Joseph stood as a type of Christ, was sold for twenty pieces of silver, but did not lose his virtue to save. Neither did Christ, notwithstanding he was crucified and slain. He is risen, and to-night reigns and will reign as Lord of lords and King of kings, forever in the house of Jacob. As it is written, "and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Moses was made able to say, "I had rather suffer afflictions with the people of God than to dwell in the pleasures of sin for a season." Joshua constrained by love could say "As for me and my house we will serve the Lord." Gideon, when called upon by the Lord to save Israel from the hand of the Midianites, could

say, "O my Lord wherewith shall I save Israel. Behold my family is poor in Manasseh, and I am the least in my Fathers' house." I hear such expressions now-a-days among the Baptists, but in the strength of Israel's God they go preaching the gospel of the Son of God. David was chosen king of Israel and could not fall by the hand of Saul. Daniel prayed three times a day to his God, was cast into the lions' den, but the Lord was with him there. The children were cast into the fiery furnace but there was one with them there like unto the Son of God. Job was deprived of his wealth and afflicted from head to foot with sore boils, but he could say, "If we receive good at the hands of the Lord shall we not receive evil?" David could give God all the praise and say, "Bless the Lord O my soul and all that is within me bless his holy name." Isaiah could look to Christ as the wonderful Counselor, the mighty God, the Prince of peace, and say of man, "All flesh is as grass, and all the goodness thereof is as the flower of the field. I know that Jeremiah had a view of the Saviour and the purpose of his coming when he could tell of the covenant he would make with the house of Israel. See Jer. 31st, chap. Right here I want to say that the Primitive* Baptists are the only people that I have ever met that have any use for that covenant. Ezekiel could view the whole house of Israel as dry bones and see and know of a certainty that life came to them by the Lord God himself. I mention all these things to try to show that in all the days of old there was a people who trusted in the name of the Lord. He has said that he would never leave himself without a witness. As it is written, I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. I believe in that age the people of God looked forward to the coming of Christ as their Saviour, and I believe to-day there is a people that look alone to him as their Saviour, and I believe that people are known as Primitive Baptists. Now my dear brethren and sisters, if we are that people and the only people

among more than 600 different denominations, why is it so, is it because we are from our shoulders up higher than other people, or is it because we were chosen in Christ before the world began? I will answer for myself. My hope is in the Lord my God.

Now my Father's children, I have tried to show you that 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 want now as an humble child of God to talk with you some concerning our duty to each other and to our God. It seems plain to me and I believe it is according to the scriptures too, that there are different gifts to the children of God, but all of the same spirit, and I believe that these gifts are for the benefit of the Church, as Paul said, "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one anothers burdens and so fulfill the law of Christ."

My dear friends, I want to speak of some of the things that I have heard, seen and felt of late, hoping that none will be offended, and that some may be spiritually benefited. First I want to speak a few words concerning feet-washing. I believe that our Lord literally washed his disciples' feet, and that he was and is the God of the whole earth. God is love and when we are enabled to follow him in any of his commands we are divinely benefited. I believe that the churches whose members practice washing one anothers' feet do receive a blessing, and are made to shed tears of joy and love which the people of God where they do not practice it never enjoy. I long to see the time come, if it can be the Lord's will, when we can see eye to eye and speak and practice the same thing, for we are but few in number with the world and the devil all against us. What a blessed thing it is when we can sow to the spirit and of the spirit reap everlasting life. Now my dear brethren and sisters, if I have told you the truth, and we that engage in washing one anothers feet receive a

blessing that those of our dear brethren that do not, don't receive, in the name of Israel's God should we exclude from our fellowship those who are not blessed to see as we do?

I have heard it said that brother Gold was the man to preach feet-washing, and that he ought to impress it on the mind of the churches. Now I believe that Brother Gold is called of God to preach and he has given him the message to deliver, and if not he had better not try to preach feet-washing. O that we could all have the spirit of feet-washing in our hearts. If we did I honestly believe we would ever hereafter live in love and fellowship with each other, and all for Christ, and when a brother or sister is overtaken in a fault go to them in meekness and love with a hope to restore and not to kill them, bearing one anothers burdens, and so fulfilling the law of Christ.

My dear friends in Zion, it has just entered my mind, why have I written this letter? I believe I love you, and don't want to deceive you, though may do it, I can't promise you that I will not for I am a stranger to myself. May God bless us all, and teach us to pray and how to pray. May he mark out the way before us and enable us to walk therein, and finally save us all with an everlasting salvation is the prayer of your unworthy brother in hope of eternal life.

W. J. STEPHENSON.

MESSRS GOLD AND LESTER, DEAR BRETHREN:—I feel like I would like to pen a few thoughts for your paper. I feel thankful to say to the readers of the paper that I have just returned from the New Hope Association, where I found ministering brethren from the Primitive Western, Beulah, Eucharlee, Marietta and the Mount Moriah all speaking the same doctrine of salvation by grace, and all seem to be in love. I attended the Cane Creek and the Mt. Moriah Associations, and met Brother John Rowe and Brother Adams at the Mt. Moriah Association, and was glad to see them. Indeed they are all

earnestly contending for the faith once delivered to the saints as far as I was able to judge. Oh how I wish the brethren everywhere would quit trying to hunt up something new to publish, it is always calculated to lead off some of the little babes in Christ, and then it don't add anything to themselves, they only come out worsted in the bargain.

I only speak from experience. When I lose sight of the great "I am," then it is that I am hunting up something new. When it pleases God to humble one of his little ones, he don't want anything better than he has already been taught by his Holy Spirit. Why I see a great many things in print that I could take up and give my views on and be entirely different from what is held forth. But what good will it do, it is always on some point that does not concern our salvation. Now I could take brother Lester's piece on the "New Creature" in Christ Jesus being made subject to vanity and get up a great controversy about it, for I don't near see it like he does. The scriptures don't read with the same light to me as it does to him, and I am satisfied he was honest in what he wrote or he would not have written it, and with all the argument I might bring forth it would not change his views any, and I am satisfied he could not make any with me on it. So now what good would there be in my sallying into him through some other paper, and then declaring non fellowship for him on the account of his not seeing it as I do, for I take the whole paragraph from the 10th verse to the 24th. (Read 10th verse.) Here Paul says the earnest expectation of the creature waiteth for the manifestation of the sons of God. Now I wonder if the new creature is waiting for the manifestation of itself, or is it the old creature waiting for the manifesting of the new, and again when a thing is subject to another it has the control of the thing that is made subject, so if I believed that I would believe in falling from grace as the Methodists do now.

Brother Gold, I shall direct this letter to you for I don't know where

brother Lester's Post Office is, if he wants to reply to me I would be glad to hear from him. I am not seeking after controversy, for I don't think they do any good. Then we should always try and keep peace instead of causing confusion. When we see a brother that we think is advocating something that would likely cause a jar in the family, we should call his attention to it, and not just try and bury him at once. That is not Christ's example, and I do not want either of you to think that I would do you the least harm, for I love you if I have never seen you in the flesh. Brother Adams of your state can tell you who I am, and what I believe. I am willing for him to spend his judgment on me although I have many troubles to contend with, and am anything but perfect, though as Paul said, "It is by the grace of God that I am what I am." Without this I cannot expect to be anything.

D. M. SAWYER.

TO MR. KEENE, My DEAR BROTHER, if one so unworthy may address you thus. I received your kind letter in due time, and am sorry to have kept you so long for an answer. I have often thought of writing, but felt that I could not. I assure you that it gave both my dear mother and myself much pleasure to find that we were not forgotten by you, that we were remembered in love by one of the Lord's own chosen people: but I wonder if you know me as I know myself, whether you would have written me as you did. I am so vile and worthless. I feel that in me there is no good thing. I am prone to evil and that continually.

You asked me dear brother to tell you of what I sometimes hope have been the Lord's dealings with me. Well I will try, but I feel I have nothing to tell. This is often my trouble. While others can tell the very time and place where they were called by his grace, I cannot. While they tell of days and nights of anguish on account of sin, and of the heavenly joy that followed when the assurance was given

them that their sins were forgiven, that they were forever saved, by the spotless lamb of God, I fear I have never felt this. O what a blessed feeling that must be. What more would mortal man wish for than to know that it was for me, that the blessed Savior, the Lord of life and glory, should shed His blessed blood, to know that for me He is preparing the mansion above. Oh blessed thought, but is it for me, surely if it was I should not be so cold and lifeless. If I love why am I thus? Why this dull and lifeless frame? Hardly sure could they be worse. Who have never heard his name. I can hardly remember the time when I was not somewhat anxious about my soul. When I was very young I went to the English Church with my brothers and sisters, and of those there I used to think that all that were good would go to heaven, and the bad to hell, but they were first sent to the Baptist chapel when I was seven or eight years old, and I think from that time I always looked upon that people as God's people. I loved them from the first, and was never so happy as when there with them. I do not know when I first felt that I was a sinner. I think it gradually dawned upon me. I saw two of my sisters one a short time after the other, brought to know the Lord and were baptised at the chapel. One of them I especially noticed. She used to tremble when in trouble, when holding the hymn book when in trouble on account of sin. Oh how I wished I was like her. I felt that could not be.

We had a very unhappy home. I used to be so happy all day Sunday, for there was service three times a day. I felt sad when the day was ended. We lived very near the Chapel, while most of the people lived at a distance. We used often to walk part of the way with one or the other of them, often the minister, in hope of hearing a few more precious words fall from their lips before leaving them, but I don't think they ever guessed that I wanted to hear anything. I merely went as company for my sister, and they often spoke a word of encouragement to her. O how I

used to listen to one that would suit me. Yes, and surely sometimes there were some, and when they talked of things they now hated, the things they once loved, and loved the things they once hated, and that they were once blind, but now they could see I was discouraged; for I could not say this. Still Oh how to be like them. Surely I did, and do hunger and thirst after righteousness. Why, these longings, why these sighings for something the world can never give. When I was about eleven years old we had a new teacher in the Sunday school. He had lately been brought into the church, and he seemed so full of love to Jesus that I loved him right away. One Sunday he explained to us the meaning of the word grace, and affections.

And I think this led me to think more especially than before about my condition. I would see clearly that unless I was born again, and unless I was one of those favored ones there was no hope for me. I used to wish that I had been a great sinner and had been stopped in my wild career by the Holy Spirit through some portions of scripture applied to my soul.

At the same time I was wicked to wish it. Not very long after this I had to leave the Sunday school and go away from home. I used often to think of what my dear teacher had said, and the minister too, and oh how I wished and longed and prayed that I might feel that I was one of these favored chosen ones.

About this time I dreamed the dream that I spoke of when in London. I thought I saw the end of the world. I was sitting on a pathway which crossed a field, and all one side of the world became dark, and it rained fire and brimstone, and on the other side was as bright as the sun. On the one side every one was in despair, wringing their hands, and running every way to escape, but could not. On the other side all was peace and happiness, people were walking about dressed in white, and looking so happy, and out of the midst of them came my teacher, and with him the blessed Saviour shining as the sun.

They came right up to me, and Mr. Touman said, this is one of my scholars, and Jesus smiled on me. Oh such a heavenly smile and laid his hand upon my head, but before he spoke to me I awoke. I felt so happy for awhile and thought surely this means something, but then the thought came, *it was only a dream after all*. But it had often encouraged me when I was almost ready to give up in despair, but I have not mentioned to any one what I felt, and so time passed on until I was seventeen years old; then we came to Canada. Little did we think when we left England that we had heard the gospel preached for the last time for many years, but we soon found when we arrived here that there was nothing we could hear for hungry souls, and as year after year went by I began to question whether there was any reality in religion at all. It seems so strange we would hear nothing of any one who believed in the only doctrine that I felt could be of any use to the sinner, salvation by grace alone. I grew so cold and careless, and the thought would often come to me that no shield of God would be like this for God was able to make his presence and to draw out the heart even though his child be quite alone. I would try to pray but could not utter a word, and at times it would seem to be perfect mockery for me to pray. I would think some times that I would give it all up and go into company and enjoy myself as others did, for after all what difference was there in them and me. I tried to do so but had to give it up for it disgusted me, and at night I would think what is to become of me.

So the time went on until about a year ago, when my brother met me with John Leitch, and he sent mother the *Signs of the Times*. Ah, surely God's hand was in it. We then found there were such people in America and then how I longed to meet with them. Which we did and found they were the same dear people as we had left in England. Once more we were among those who worshiped God in spirit and in truth. Oh that I were one of them,

but after dwelling with them and you I felt more unworthy than ever. I came home and I felt I never would be one of them, for I could not tell them anything satisfactory, and yet why do I love them and how is it that I could have sat for ever and have them expound the scripture? What you said though gave me some encouragement, and when I got home I cried to the Lord to show some token for good, and strength to see. Before I opened my eyes in the morning these words came to me, "Let not your heart be troubled, neither let it be afraid, ye believe in God believe also in me." I was amazed. I thought can those words be for me? I had often thought of those beautiful words which our precious Saviour spoke to his disciples before leaving them, and thought how it must have cheered them to think of them after he was gone, but I never thought of claiming them for myself. I thought then surely I must have some part or lot in this matter, but oh I am so sinful, day by day I go on continually falling into sin, my nature is so vile, yet oh I desire to do right, but when I would do good evil is present with me, so that I cannot do the things that I would.

Dear Mr. Keene, I am afraid I have tired your patience. When I commenced I did not think of writing so much, but will now close with christian love from my dear mother.

It is Sunday morning, and people are wending their way to different churches, and I thought as I was watching them Oh that there was one where the true gospel of Jesus was preached, where I could go in hope of getting a crumb; but oh I feel so dissatisfied with it all that sometimes I will never go again to the so-called places of worship. Still when I am there I often feel encouragement from the fact that my soul desires something that is not to be found there. It does seem wonderful as you say, when we look at the thousands around us who care for none of these things, to whom the precious Saviour is as a root out of dry ground, with no form or comeliness. But I can say he is not so to me. To me he is altogether lovely.

Yet oh how forgetful I am of him, and how my wicked heart goes seeking for satisfaction in the things of the world. So that I often feel that after all there is no difference between myself and those whose sole happiness is in worldly things. Hardly could they be worse who have never heard his name. I cannot tell you my feelings as I read your letter. I thought who am I that I should receive such an epistle of love from one of God's people. Often I have thought I would give the world to be able to speak to a minister of the gospel, and now my hopes are realized, and I have read your letters over and over, and my heart has been made glad, though I have been afraid too that you are deceived in me, that there can be no good in poor sinful me, and I often cry, Lord decide the doubtful case.

When I received one of your letters I was feeling so lifeless and cold and sinful, and as I read it I felt my heart like wax before the fire melt into love and strong desire, and oh how I did enjoy reading your experience. Methinks that you should have no need to doubt, seeing you can look back on such a calling, you can indeed make your calling and election sure. But I know dear brother you cannot always feel so; it would not do, for then you could not sympathize with the weaklings of the flock, such as I hope I am, for if I am one at all I feel I am the smallest, weakest and most worthless of all, but the poet says,

"Those feeble desires,
Those wishes so vain,
He Jesus inspires,
And bids you still seek."

I know I do desire to know him, to love him, and to be more like him, and I did feel as that dear man of God Elder P. G. Lester opened up the scriptures my heart did burn within me. I have some interest in this matter, and how I did wish to speak to that dear people, but I felt that I could not. I thought I should not be able to utter a word, and oh I hope that after all I am not deceiving them; yet I know I told them the truth, what I did tell in

my poor way. But I have thought many times since after all if they knew me would they have decided as they did. But I felt after leaving the meeting house such a quiet peaceful feeling, and I felt although doubts kept showing themselves that all was right, and the next morning before rising these words came so sweetly to my soul, "I the Lord am he that brought thee out of the land of Egypt, and out of the land of bondage." I am willing to be judged by God's people, and my prayer to God is "Search me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Your sister in hope of eternal life.

BERTHA WELLS.

Dramford, Canada.

DEAR BROTHER IN HOPE:—As I have a little time at my disposal I will try to pen you a few lines, though I am afraid it will be a poor scibble at best. As I read over the beautiful letters you have sent me and others, I feel ashamed to attempt to write you, yet feel bound to do my best, hoping that you will again favour me, though feeling still unworthy: and in fact more unworthy than ever. As I look back to the time when first you wrote me, I find I have made poor progress. Oh what a poor stumbling creature I am. If it were not that I hear others complaining of the same thing I sometimes think I should sink in despair. How it does seem to cheer one at times to feel that those that we feel are without doubt the Lord's dear people have been in just the same places as we have. But oh dear brother, I often fear that after all I am not one of these; yet his love in time past forbids me to think he'll leave me at last in trouble to sink. For surely in this I am not deceived. It could be no other than his mighty love that has prevailed to lift my poor soul above earth and earthly things at times. Oh what a blessed time I experienced in Erfrid a year ago last June. I seemed to be carried out of myself, and seemed to feast on the precious things of the gospel, so that I was constrained to the

church to tell my little story. But oh how different my feelings at the next meeting, at the time of my baptism. Never had I felt the weight of my sins as I did at that time. The time that I had looked forward to with joy, oh it was dreadful, and felt that I was adding to my sin a thousand fold in daring to make a profession before men. I felt like one walking in the dark. Oh I cannot describe how I felt, and I think at the communion table I felt even worse. I even thought my heart would burst. What a strange thing this, was it not dear brother? Were any of the Lord's people baptized while in such a condition? But I hope the Lord led dear old Elder Biggs to speak a word of comfort to my poor soul, so that the cloud gradually lifted and moved away.

Oh may the Lord deliver us out of all trouble. Hoping yourself and family are well, I will close with love, from your unworthy sister.

BERTHA WELLS.

Brantford, Canada.

Remarks.

Our English brethren have Sunday Schools in which only the bible is taught and expounded by spiritual minded people, setting forth the special atonement of Christ and the doctrine that we hold.

The objections we have to the American system of Sunday Schools are, among other things, that they do not expound the bible correctly, but teach falsehoods, and that they assume that such schools are a necessary adjunct of the church, whereas the bible authorizes no such idea.

P. D. G.

MUCH BELOVED BROTHER AND SISTER MEWBORN:—My love to you and all the dear loved ones at Mewborn's Church. My love for you - all and for that church is best known unto the Lord. Many times have I longed and desired to be with you at the table of the Lord in remembrance of his com-

mand in obedience to our Lord and master. Wash one anothers feet. Is there any reason why we should not wash feet that can be found in the lids of the bible? Is there any why we should wash feet? Yes many. One is because we should not move the ancient landmark. No man shall move his stakes. We may be guilty of moving all. We are not to follow the world, for ye are not of the world. Therefore fear not little flock. Ye poor in spirit. Then show your faith by your works. Submit yourselves to God and wash one anothers feet and pray for me. Brother Mewborn, it has been on my mind for some time to write something of the past. I love to think of old times, old people and old customs. I love to think of Jesus walking and sitting on the well talking with the woman. She said he told her all things whatsoever she did.

I love to read the old sermons that Brother Gold publishes in the LAND-MARK. I love to think of the pastor of your church, which was your dear father. I love to think of the first time and the last that I ever heard him. It has been about twenty five years ago. He was a great man. He was looked upon by a great many as looking into the future. And I with all my soul desired to see and hear him. I went down to his church (Mewborn's) took my seat as near the stand as I could not to get in the way. He came in, walked up into the stand, looked very straight at me which I could very easily account for, as he had never seen my face in that house before. He sat down, opened and looked in his book a few minutes, then rose and took the stand and cast his eye at me again which made me feel so little and fearful that I had taken too much liberty. For I should have taken a seat at the back of the house instead of a seat next to the members and was almost sorry that I was there. But my sorrow was turned into joy, and I went home rejoicing, and I have always wanted to show my friends what the Lord had done for me that day through and by the preaching of his faithful servant your father, for he

preached not himself but Christ Jesus the Lord. His text I do not remember. But in his discourse he spoke of the degrees in heaven if there be any, as some one had desired his views he would give such as he had. But I can give you only a few hints of what he said. But said he the kingdom of heaven is composed of little children. Let out all the cups said he, and take of all sizes from the least to the greatest, and fill them full and the least cup on the table is full, it wants no more, it needs no more, it is just as full as the largest. And so it is with the saints in glory. All are full of the love and grace of God. The very least saint is just as happy as the greatest. Not the least, not the greatest, but all as one. Then let none strive to be the greatest. But be ye all as one as becometh the children of God. Then my little hope revived, and I went home hoping and praying the Lord that I might be one of the least. I felt little, poor and needy, and unworthy to be called one of the least. Then I love to feel little. Jesus blessed little children and of such is the kingdom of heaven. Then why be great, why go to the house of feasting when it is better to go the house of mourning. But as I have written some few things in remembrance of dear old Brother Mewborn, I will also write a few more of his works and labors that I remember that may not be remembered by many in this day. Then I remember the last sermon that he ever preached at our church (Nahunta). It was near the close of the war, perhaps some time in the last year of the war. He preached his farewell sermon that day. He told us that day that it was the last time that he should stand in that pulpit. And so it was. His text I do yet remember. It was, "And ye shall know the truth, and the truth shall make you free. If the son therefore shall make you free, ye shall be free indeed." Said he, I should be glad to know if there is one in the house that will remember this day and this text when I am gone. For I say unto you all, this is the last time you will ever see my face in this stand. He preached long and admon-

ished the church and prayed for them, and bid them adieu. And a long farewell it has been. Oh the sorrow that was seen and felt by all that were in that house, and it has been long remembered by me. I prayed to the Lord that I may never forget that text or that day of sorrow of some because he said we should see his face no more in that stand. And in remembrance of him and his request I write these things that his name may live though he is gone. And the summons will soon come for me as it did for him, and it will be too late for me to write for him which is my desire to do before I go hence to the unknown land, and I do think a remembrance should be kept of all the dear old pastors of every church for the love and respect shown of the Lord. But first let us show our love for them by our works and by our deeds of charity which is the love of God. Dear brethren and sisters, are the pastors of our churches provided for as well as we are ourselves? Shall the pastors and editors feed the flock and not eat themselves, and not provide for them.

But what I have said of this dear and faithful servant of the Lord is only a small sketch of him. It seems that the inspiration of the Almighty hand gave him the understanding of many things. He predicted the coming of the late war. He also predicted the coming of a greater war than ever has come since the coming of Christ that was yet to come and also of the Millennium.

Some of us have lived to see some of his predictions come to pass. His fame went out in the land and he was called to go to the army to preach for them. But he wrote to them his health would not admit of his going, and moreover he was soon going to leave this world and go to the world of spirits, that his heavenly Father was soon going to call him and he must be ready to go. And so he could not go to them, but he would pray the Lord for them. This I think was sometime in the date of 1864. How long he lived after this I do not know, but not long. He died the same year April 29th 1864. Though brother

Mewborn this is best known to others that watched over him and saw him pass through the valley and shadow of death.

Some may wonder why I should write thus. The reason is best known to myself and heavenly Father.

Old brother Parrott Mewborn was a man, excellent, faithful, and I have been constrained in my own mind for a long time to say something in remembrance of him, but the half can never be told, and so I leave him with the Lord.

PIERCY HAM.

DEAR BROTHER GOLD:—I wish to say to the brethren through the LAND-MARK that we now have a deed for a lot in Morehead City for the purpose of building a Primitive Baptist Meeting House, and there are now four brethren and five sisters living in the place with a probability of more at an early day. Now we want to build a meeting house in which to worship. At this time we have to use the dwelling houses of the brethren for the preaching, conference and all, and they are generally small and not sufficient to accommodate the people who want to hear us preach. If any brother, sister of friend feels a willingness to forward anything to help us to build a house of worship, it will be received with thanks. If our churches would take hold of this matter and speak of it to the brethren I think they might help us some.

Money sent for that purpose can be sent to my address and I will see that it is justly applied.

I will say to the brethren generally that my health is much better. Yours affectionately.

L. H. HARDY.

Newport, N. C.

Remarks.

I think help given for the above purpose would be well directed.

P. D. G.

BROTHER GOLD:—Your visit to Alleghany Co. has been a great feast to the poor old persecuted Primitive Baptists that will long be remembered, and I feel that the more the true ministers travel and preach the closer God's people will be drawn together, and the great anti Christian powers become weaker. I feel there is a loud call to God's servants to cry aloud and spare not, for we know there is no cause like the cause of Christ. I want to love my brethren and sisters better than I do, but I do not want to love them better than I do the cause of Christ.

I must close as time is come to start to preaching. Give my love to all inquiring friends, if any, and especially to sister Winstead and her kind husband. I have often thought of him. Yours in hope of eternal life.

A. J. TAYLOR.

LOOKING AFTER OUR ESTATE.

(Letter No. 2.)

Well dear John, I am afraid that you will think me remiss, as I have been so slow to send you a further account of my condition; but I have been waiting until I could give you something conclusive; so that I am able to inform you that, after the informal adjournment of the court of which I wrote you and the dispersion of its officers &c. that all of us who were here as pilgrims in search of our claims in the Holyland, having been forsaken by our lawyers in consequence of the fact that our money had failed, were exposed to the greatest trials and hardships, but about a week ago there came a young looking man along the road who had a meek and benevolent looking countenance, and halted on the road just over against us. He was going towards where we had come from but did not travel the same road. The road he traveled was carefully laid out and followed the mountain all the way, and it was strait and narrow. He however stopped when he came opposite us and called out aloud, "Come unto me all ye that labour, and are heavy laden and I will give you rest." But we had been so badly

deceived and maltreated that we hesitated. So He called again and said, "Ho every one that thirsts, come to me." At this call as well as I can remember all my comrades left me, and I was alone. I would have gone but something said "my name is legion." I had staid in the tombs and had my dwelling among the dead, had cut myself with stones, and too, just at this moment had been able to see what I had not known before, that I was naked, absolutely nude! I not only was wanting in a will to go, but really was ashamed to start. About this time I observed my comrades that I imagined had reached the road of the stranger, were all standing in a group just a short distance from me, and they too were naked. I broke the silence, as I exclaimed at the top of my voice, I adjure thee torment us not before the time. Upon this the stranger advanced towards us and having come up to us said, "Come out of them." Immediately, I felt a sensation of pain such as I cannot describe. I was in agony and fear took hold of me. Alas, said I, this is surely death. I recovered a little from my first paroxysm, and found myself and companions prostrate at the feet of the stranger. I tried to implore his mercies but could not look upon him for his countenance had become brighter than the sun, and when I attempted to approach nearer to him he said, "It is hard for thee to kick against the pricks." But in a short time after this he said softly to us "Arise, let us go hence." At this we all received strength and arose, but could not see, but were led by him, and as he proceeded gently and slowly with us, he said "I will bring the blind by a way that they have not known," and thus he led us all that day. Night coming on we halted at a place and rested for awhile, but very soon we were up and going again, and we had great trouble to proceed, as the many wounds and bruises upon us were sore and smarting and a most loathsome stench arose from their putrefaction, and thus we began to complain, "My wounds stink and are corrupt on account of my foolishness." At this complaint he seemed not to take the least offense

but said, "For the Son of man is come to seek and to save that which was lost." Upon this he said, "Except a man be born again he cannot see the kingdom of God." I thought at once how strange; Alas that I should ever have started out to look for this kingdom with nothing but natural eyes. Then said our leader again, "The natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned." Oh said I, what a delusion to have listened to and believed in the teaching of natural men. But said our leader "they are of the world, therefore the world heareth them." Then said I what shall we do! He answered, "Believe on the Lord Jesus Christ and thou shalt be saved." But said I how can these things be? He said, 'God hath from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth.' Then he added, 'Except he be born of water and of the spirit he cannot enter the kingdom of God,' and so soon as he had thus said, immediately we felt ourselves entering a stream of water. First it was very shallow only reaching our ankles, but at length it became a flowing river, and we were laving in its refreshing waters, and our leader began to say, "There is a river the streams whereof shall make glad the City of God." Upon which we all began to shout and sing, "The Lord is my shepherd I shall not want," and as these strains were echoing, our wounds were all healed, and our flesh became as the flesh of little children, and our leader exclaimed, "And he showed me a pure river of water of life." As these words fell from his lips our eyes were opened and we saw him and believed. Then he led us to the banqueting house, and he added, "Bring forth the best robe and put it on him and put a ring upon his hand, and shoes on his feet." And bring hither the fatted calf and kill it and let us eat and be merry. And so dear John we are now at the home of the King and he has proclaimed us to be his heirs, and thus joint heirs with his Son, Jesus Christ our Lord. All this honor, vast inheritance, wealth and

glory came to us, not for nor in any consideration of any title held by us or our ancestor; for I have learned from the statue book of the kingdom, as well also as from the king himself, that our ancestor died insolvent, and worst of all a condemned culprit.

He it seems was allowed to live upon a sort of quit rent system, and at the mercy of the King of Canaan, but was forced to confess judgment in open court, and died unable to pay one farthing. In consequence of which dear John, both you and I and all of our fathers' family are doomed to eternal beggary, and death at last in consequence of our relationship to our father. For by one man sin entered the world, so death hath passed upon all men for that all have sinned. So you see how foolish we were to listen to our lawyer and to hope for Canaan. But it was the best we knew, and our lawyer was as ignorant as we. "So if the blind lead the blind then both shall fall into the ditch."

I will close for this time, and will write you again soon. My highest regard to all concerned. Your happy brother,
DAVID.

ELDER P. D. GOLD, DEAR BROTHER,
—My mind has been drawn with peculiar interest to the Articles, in the 15th No. of September LANDMARK, and while reading the editorial

THE SIMPLICITY OF CHRIST.

I comprehended more fully than ever before. Christ as the essential gospel was to me indeed the glad tidings of great joy. But O I know so little, yet the little is far, very far above what I deserve, and have learned this little by revelation, through an experience led in a way I knew not. I tho't I knew the way to joys eternal, but it was the way to boasting, pharasaical blasphemy, the popular religion of this the nineteenth century. Jesus is the Saviour of his people, sheep, or bride, his body the church. This simplicity is recorded by prophets and apostles, the writers of the Old and New Testaments "I am the Lord and beside me there is no

Saviour," Isa. 43: 23.

The Apostle to Titus I: 3, "According to the commandment of God our Saviour, hath in due time manifested his word through preaching." Yes the apostle preached his word committed unto him, as the other disciples and evangelists did, and every one who has his word committed unto him does this day, no others do or can preach the simplicity of the gospel. Yes, if anything is added as you dear brother truly say of water its simplicity is destroyed; also if any of the elements or ingredients of water be taken from it it is no longer water. We are told that hydrogen, a gas, one of the elements of water can be separated and burnt, and there seems to be many calling themselves preachers who are engaged in separating the doctrine from the gospel, or a part of the doctrine, and many more adding creature merit and creature works to what they preach for gospel. These who separate the doctrine from the gospel have no more gospel left than they would have water if the hydrogen was taken from it, and those who add creature works have only a dirty cesspool of filth left.

The greatest blessing ever given is the knowledge of Christ, "Whom to know is life eternal." The carnal mind being enmity against God it behooves us to keep the unity of the spirit in the bond of peace, for if we follow the way that seemeth right unto a man we will most surely find death and lose the simplicity of Christ. The simplicity of the gospel will end in a life of joy, but if it be destroyed death ensues. Yours in bonds of love,
T. H. SCOTT.

— BROTHER GOLD,—Once more I write you a few lines for publication.

Truly I desire not to write anything to offend anyone, unless the truth shall offend, for in these last days the truth is evil spoken of by its enemies. My mind much of late has been impressed once more in my declining years to communicate to the brethren and all lovers of the truth, as I have not the privilege of meeting them face to face, and

to talk of Jesus, and his power, his mercy and his goodness. If we be one in Spirit why cannot we talk about what great things the Lord has done for us whereof we are glad. Nothing have we to claim on our part. Although separated, both far and near, we love the same Lord. What a blessed hope is ours which hope is Christ both sure and steadfast, as an anchor to the soul. Oft'times in perils and snares cast down but not destroyed, persecuted but not forsaken. Our hope is yet the same, Christ and him alone in every kind of trouble.

Dear brethren let me, as a poor unworthy mortal, admonish you to be firm 'earnestly contending for the faith once delivered to the saints.' Consider how great is that faith, the gift of God, what a gift that man cannot bestow, and it is so great. Man can take our worldly substance, cause us trouble of mind, but that free gift cannot be taken by wicked men. Blessed hope. His grace is sufficient, how free without money and without price. So dear brethren look to the Rock from whence you are hewn. There is a woe unto them that join house to house and field to field. The common people heard his word gladly when on earth, so to this day. Now can we not have common houses to worship God in spirit and in truth, and not say we are not able to build, we must have free houses. Consider what is our faith. How can two walk together unless they are agreed. Consider if we are built upon the foundation of the Apostles and their doctrine, not doctrines, but Jesus Christ himself being the chief corner-stone, of whom all the building fitly framed together groweth unto a holy temple in the Lord. Now we believe the foundation of God stands sure.

The grace of God is free without money and without price. The Church is built by Christ, for he said thou art Peter and upon this Rock I will build my church, and the gates of hell shall not prevail against it, showing Peter was nothing but a man. If any bring any other gospel than already has been preached let him be accursed. If our

gospel be hid it is hid to them that are lost, whose minds the god of this world has blinded, lest the glorious gospel should shine in their heart. We believe that unto us that are saved it is "Christ the power of God, not of works lest we should boast. Now we have such a great High Priest and need no money, no help from man, the gold is his, the silver is his and the cattle upon a thousand hills are his, for if he were hungry he would not tell us. What a God we have to serve and worship. He needs no help. We are the poor sinful worms of the dust.

My desire is for the Lord to have mercy, and the voice of the turtle to be heard once more in our land. O then we could hear poor sinners telling of the good news of life and salvation, that they had found Jesus of Nazareth of whom Moses and the prophets spake, precious to their souls. Then there would be no mocking of the poor old servants of God when traveling to try to speak in that great name wherever their captain bids them go. What a reformation there would be. There would be no begging money to send the gospel to the heathen, they then could see the heathen at home, and instead of mockery and derision there would be love. If I have wronged any man or taken anything by false accusation I restore four-fold. Oh how they would love to talk about Jesus, about God's elect, and not persecute the servants of God. Oh how they would love the truth the eyes of their understanding being open, seeing the grace of God is without money and without price, without the aid of man, the aid of Seminaries or boards of men, no more sending preachers by men.

I will now say to the brethren, I hope what I have written will not give any offense. I can speak for myself and not for another. Forty one years ago, the 5th morning in July 1847, and from that day I have had a hope that I was changed by the power of God. I felt that love I have oft'times tried to tell but never told it as I felt, it is so unspeakable and full of glory. From then until now all institutions of men are vain

with me. My hope is Christ and him alone.

I was brought up in the Sunday School from my seventh to my sixteenth year in all formality. In an instant it seemed to me I had made a mockery of the blessed Lord Jesus, and there was no mercy for me, such a sinner as I was. At the very time all hope was gone, no mercy for me, I was lost forever to be hurled into hell with all the nations that forget God; but the fifth morning in July 1847, I hope I felt the glory of God, the manifestation of that love unspeakable and full of glory. Then I saw my condition, and how helpless I was; not unto my poor sinful self but unto God be all the glory. Now how can I believe in false churches, institutions of men.

If you believe in God you also believe in Jesus, "For in my Father's house are many mansions. I go to prepare a place for you." Consider who has prepared a place for us, if we are what we hope. O the blessed Jesus is seated at the right hand of the Father to make intercession for us, his people, to grant repentance unto Israel and the remission of sins: So dear brethren let us do the best we can, ever looking to Jesus the Author and the finisher of the christian faith. We have nothing to boast of but Jesus and him crucified, how poor we are but yet how rich, for if Christ and God be for us who can be against us? O dear brethren, if we be dead and our life hid with Christ in God, who is our life when he shall appear then we shall also appear with him in glory. Lord it is enough to follow the meek and lowly Lamb, have no fellowship with the unfruitful works of darkness but rather reprove them. Teach your children that whoever they go to hear speak behave themselves, observe the Sabbath and read their Bibles. It will tell you to shun the path of wicked men, their steps lead down to hell.

Oh no the bride don't teach them to go to hear the servant of God to make diversion and all manner of sport. It does teach that when the servants of God meet it is to worship in spirit and in truth.

I did earnestly think I was doing right when I had my prayer-book, now I am accused of prejudice, but O no, how can I go with that I don't believe? Not all the formality of men nor all the prayer books can ever change one soul, all the works of men can never advance the Redeemer's kingdom. That was made plain to me in my 27th year. Then my feelings were led to join the poor old despised Baptists, not for popularity, but it was my mind. I knew if I joined the Baptists I would be hated, but I was willing to bear the scoffs and frowns of the world for the sake of Jesus. My brethren how plain it was to me that all the prayers I ever learnt were formality of man. Prayer is the desire of the heart. Children go to the church with luxuries of life to sell to disturb the place of worship, but Jesus overthrew the money-changers tables that sold doves in the temple. They should not make his Father's house one of merchandise. So much as we see the evil day approaching what manner of persons ought we to be. Oftentimes I think that in our conversation we ought to "let our light so shine that others may see our good works and glorify our Father which is in heaven." Then again there is nothing good I can do, it is of the Lord. So "All thy righteousness is of me," saith the Lord.

Brother Gold, I hope you will visit us again and preach at our church. We are but few in number. I often think of your presence at our Association at Spoon Creek, when there were contentions.

ELIZA T. TRENT

Stella, Patrick Co., Va.

Study—What for? To find how to get the advantage of another? No, study to do right—Study to show that you are approved of God—that you are an honest man. Study to become useful in your day and generation. If people would study as earnestly to benefit mankind as they often do to harm them how much better all would be.

ZION'S LANDMARK.

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

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

VOLUMEXXII No. 1

WILSON, N. C., NOV. 15. 1888

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

Editorial.

REQUEST.

Friend H. A. Wilson requests my mind on the following scripture.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2: 3.

This is solemn language of Peter. He tells us that there were false Prophets among the people of old, that is among the people of God or among the Jews. A false prophet is one that pretends to foretell events, or to tell beforehand what is to come, but the Lord has not sent him and he cannot foretell the truth, or truly prophesy, for it is impossible for one to truly prophesy unless he is moved by the Holy Ghost to speak the truth. But even as there were false prophets among the people of God in olden times, so shall there be false teachers among you in these days. Teachers in the bible sense of that word are expounders of that word of prophecy. In the olden time prophets foretold events, in the present time teachers declare the true meaning of what has already been written. Of course then false teachers pervert the right way of the Lord, and mislead the people, and do far more damage than if they engag-

ed in open professed wickedness. A drunkard or gambler, or other riotous man that makes no pretension to religion, does not near the amount of wickedness that a false teacher does who corrupts the word of God.

As no one could possibly be a true prophet unless God called him to prophesy, so no man can possibly be a teacher of good things in the kingdom of God unless the Lord calls him to teach. All other teachers are false or not of God.

But what harm will a false teacher do? Can not the people see that such are false and avoid them? What does Peter say, He says, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Many people shall follow these false teachers, or be led away by them. It is not a difficult matter to mislead people and corrupt their minds. People are easily beguiled.

What is the controlling motive of these false teachers? It is to make money supposing that gain is godliness. "Through covetousness shall they with feigned words make merchandise of you." The love of money is the root of all evil. In all conditions of life money plays its part. We see the love of money in all kinds of worldly business. Especially is it true among preachers and teachers of what is called religion who under cover of feigned words, wherein preachers profess great love for souls, and thus profess great love of men, but really influenced by the love of money they make merchandise of souls or of men. The greater number they get into their denominations the greater income of money. Each one they get into their number is so much stock in their trade, or is their merchandise.

Putting up the plea that if they had

so much money they could save so many souls they thus deny the Lord that bought them. It is as much as to say the Lord did not buy them, but money can do that. Thus through covetousness they deceive the simple by good words and fair speeches. They preach for money. Stop their salaries or the money they get or hope to get, and their preaching would stop.

Is this wickedness before God? Peter says, "The judgment of these false teachers now of a long time lingereth not, and their damnation slumbereth not." So that God condemns it and has of old condemned such things. From the beginning he has condemned and punished sin.

If God spared not the angels that sinned—angels, characters of exalted station, yet he spared not them, but delivered them into chains of darkness to be reserved unto judgment; and spared not the old world but saved Noah; if he turned the cities of Sodom and Gomorrah unto ashes, but saving just Lot—it shows that the Lord saves the righteous and also punishes the wicked; or he knows how to save the godly out of temptation, and to reprove the unjust unto the day of judgment to be punished. What a mark of destruction is fastened on that man who loves the way of Balaam, and whose heart is exercised with covetous practices. No surer omen of destruction could rest on one than to see him perverting the right way of the Lord for gain or money, thus beguiling unstable souls and dealing deceitfully in the word of the Lord. From of old the just condemnation of God rests on such characters as these.

P. D. G.

CAN A CHURCH DO WRONG?

The Papists say the church is infallible, and therefore as a church, or in her official character, cannot do wrong. In 1870 the Latin Ecumenical Council also declared that the pope himself, as a pope in his clerical or official character, is infallible and therefore cannot do wrong. How many popes there are.

You frequently hear men talk and often see them act as though they cannot do wrong. The more intolerant and ungodly a man the more assumptive he often is, acting on the idea that he can not be mistaken or do wrong. At times you may see a church member acting as though he could not do wrong.

Does a true church of Christ ever do wrong? If one individual christian may do wrong why may not two or a dozen, or a church do wrong? Christians are men and women, descendants of Adam, saved by grace. They are not free from sin and are still in the flesh.

What does the word of God say about that matter? Was anything wrong with the church at Corinth when Paul told them they were carnal, and that they were guilty of many disorders? Were the churches of Galatia wrong when rebuked as they were by Paul who said to them, "O foolish Galatians, who hath bewitched you?" How was it with the seven churches of Asia? Scarcely one of them was without fault.

Man is a strange and contradictory character. When he asserts he is right and without fault he is often in the greatest of all blunders, then he is committing the most outrageous wrong. When one is bitterly condemning himself then he is justified of God. The Publican's language was, God be merciful to me a sinner. The Pharisee's language was that of self-praise and condemnation of the Publican, but he was justified and

the Pharisee was not. The thief who owned he was justly punished heard words of salvation, while the other heard them not.

Man is usually more concerned about the conduct of others than he is about his own conduct. Busy-bodies in other men's matters are those that find fault of others, while now and then one has so much to do at his own house, or sees so much wrong in himself, that he is busy at home, and he is the wise man. A church may do wrong, and when it does it should repent of it.

Mercy is the great thing needed. When we are humble we are glad that one owns his wrong and confesses his faults, and then we freely forgive him.

Oh how we all need mercy and forgiveness, and what pity we should show to one another. P. D. G.

Brother John H. Ball requests my view of John 3:16; 17.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

These words were used by Jesus in answer to the question of Nicodemus, "How can a man be born when he is old?" or on the subject of being born again. It is as much as to say that the regeneration, or being born again, is accomplished in the death and resurrection of Jesus as the head and life of his people, and that they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, which is manifest in and through the belief of the truth, "for he that believeth is passed from death unto life, and shall never come into condemnation."

It is the nature of Israel to sin against Christ. He is typified in the wilder-

ness by the manna which the people loathed and murmured against. The Lord sent fiery serpents among them that bit many of them. Much people died of their bite. In their distress they cried unto Moses. God commanded Moses to make a fiery serpent and lift it up in the camp and all bitten ones that looked at this were healed.

Jesus refers to this as typical of himself. We may then gather that the sin of Israel was against the Lord, and therefore the Lord is revealed in the type of the brazen serpent as that in the form of a serpent, yet without poison or death, but having the power of life and healing the bitten, which saves believers.

It is God then that sends salvation, that so loved the world that he gave his only Son that whosoever believeth on him should not perish but have everlasting life.

The serpent of brass made and lifted up was not to condemn, nor to kill, but to save life. This is the application Jesus here makes of the type. We know that type was in mercy to Israel. It did not cause the death of any. If any one failed to look to it and live that serpent of brass was not the cause of his death. No one could truly say that the brazen serpent bit any one, or caused his death, or that it was lifted up to aggravate his case, nor to increase his condemnation. If any one bitten did not look to it that would only show the power of disease and death he was already under. We do not know that any one bitten did not look to the brazen serpent; but if such was the case his death could in no sense be attributed to the brazen serpent.

Now Jesus thus applying this said, "As Moses lifted up the serpent in the wilderness, even so must the Son of

man be lifted up that whosoever believeth in him should not perish but have everlasting life."

Some people talk as though the coming of Jesus is the cause of the condemnation of unbelievers, but the type does not teach it, nor do his own words teach it. God sent not his Son into the world to condemn the world, but that the world through him might be saved. In the gospel the middle wall of partition excluding the Gentiles from gospel blessings is destroyed, and everywhere to the ends of the earth the gospel is preached to Gentiles as well as to the Jews, so that there is no difference between Jews and Gentiles, but the same God is rich unto all that call upon him. The word world in the text embraces this idea, showing that as the lifting up of the serpent in the wilderness was to heal all bitten ones that looked, so Jesus is lifted up that he may draw all men unto him everywhere. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Jesus is then not sent into the world to condemn any one at all. If any do not believe on him it only proves that such are condemned already because it shows that such love darkness rather than light because their deeds are evil. It is the love of sin and darkness, and the hatred of light and truth that keeps men from coming to Christ.

Will any then that hate sin be kept away from him? Will any who hate darkness and love light be kept away from Jesus? Why should any who were bitten and threatened with death refuse to look to the serpent Moses lifted up? It is not at all reasonable to suppose that such would be the case. Can you see that any when Jesus was manifest in the flesh refused to call on

him who felt their distress and also believed that he was the Christ. Observe that it was necessary that people should believe on Jesus or they would not call on him or receive any healing from him. All that feel they are sinners indeed are thus sensible of their need of a Saviour, and when they believe that Jesus is the Christ they have the witness of salvation. Jesus is himself salvation. To believe on him is to see this. To believe on him is the same as receiving of his fulness.

The love of God is such that he sent his Son in that love. In this way his love is manifest. This is the measure of his love. Then what hinders the salvation of any soul that truly looks to Jesus? If one has eyes or sight to see and believe in Jesus as the Lamb of God that soul looks to Jesus even as the ends of the earth or from the ends of the earth and is saved. There is that in Jesus lifted up that draws with saving, blessed, irresistible power such souls as see and feel that they are perishing.

P. D. G.

VOLUME 22.

This issue opens Volume 22, of the LANDMARK. This writer has been conducting the paper about 17 years. During which time acquaintance has been made personally or by correspondence with thousands of brethren and friends, many of these have gone to their eternal home. While now and then the writer has been pretty sharply criticized, and perhaps justly, the far greater proportion of the readers and writers have exercised surprising kindness towards him. For it appears to me that my work has been done with much imperfection. Our people love each other, or they would not bear with me as they do.

This paper aims and hopes by the grace of God to contend for the ancient Landmark as heretofore. None of the stakes of Zion shall ever be removed, nor shall any of her cords be loosed.

May the wisdom of God guide us, and the grace of God rest on us still as of old, and may grace, mercy and peace be bestowed upon the Israel of God.

P. D. G.

REQUEST.

Will subscribers to the LANDMARK that are behind please send on what is due and help me along in paying expenses, debts, &c.

Will my friends also obtain me all the new subscribers they can so that I may be able to publish the paper in the future.

P. D. G.

Obituary.

ELDER WM. HUBBARD.

By the request of my mother and many friends, I send you the obituary of my father, Elder William Hubbard, and hope you will publish it for the benefit of many friends and relatives.

Father was born in S. C. the 22nd of April, 1809, and departed this life Oct. 23d, 1884. His disease was Paralysis and Dropsy. He was in very feeble health for two years before he was confined to his bed. He was stricken with Paralysis in June 1884 and was speechless for several days, but with the help of a good physician he recovered enough to talk so as to be understood, and then Dropsy of the bowels set in which brought him low again. He was tapped four times, and four gallons of water were taken each time. He lingered two weeks after he was tapped the fourth time. I never saw or heard of any one that bore afflictions with so much patience. He said from the first he would never get well, and did not

care. He was perfectly resigned to the will of God. He said he was just waiting his maker's time. He said a few days before he was taken down that his time was short, and he would write out his experience and call to the ministry and commenced, but did not quite finish it. I will give you a part of it below. He was married to Miss Margaret Morgan in 1829, and after her death was married to Sarah A. Whittier in July 1833. He was baptized in 1831, and soon after was ordained to the ministry at Liberty church, Lumpkin co, Ga. He had been preaching 53 years. He never let anything keep him from his appointments that could be helped, I have known him to go through cold and heat many times. He went to his meeting as long as he was able to ride which was just four months before his death. His mind was perfectly clear to the last, and was visited often by his brethren and enjoyed their company so much. He was a kind, indulgent husband and father.

His youngest son preceded him to the grave three years and myself and brother are left behind. Father and mother were living with me at the time of his death and mother is still with me, and is quite feeble, as she has been afflicted for several years with a cough. I have sent his experience to Brother Respass but have never seen it in print. I am as ever your unworthy sister,

SALLIE J. BUCKHALTS.

S. L. MOORE.

Our beloved brother S. L. Moore departed this life August 7th, 1888, in the 45th year of his age. His disease was Neuralgia and the breaking down of the nervous system. His suffering was great for several years previous to his death: so much so that six years previous to his death he became perfectly blind. He was nursed by an affectionate wife and sister. They both staid with him night and day. We could not sleep such gloomy days and dreary nights. May I never again behold or see a dear friend suffer so severely and so long knowing that death was all that would relieve him. Before he died he

became quite peaceful, closing his eyes in sleep, that sweet sleep "from which none ever wake to weep."

—He was a kind husband, and in his long six years of sickness and blindness he was meek and humble. He never made an open profession of religion but he had a hope in Jesus, but said it was too little to go to the church with. He had had a little hope for about twelve years. I believe he possessed true christian charity, in my opinion the greatest christian grace bestowed upon poor mortals. He spoke to me once about baptism and said he wished he was fit to be baptized. I told him when he was not worthy Christ was and that was all that was worthy. But he said if his hope was large enough he would be baptized. Just before he died he said God is good and Christ is good, and let them have me. He left an affectionate wife and mother and brothers and sisters to mourn his loss, but our loss is his eternal gain.

But friends were there who stood and watched his fleeting breath.

His weeping wife wept over his couch,
And prayed O God of love
Relieve his aching head from pain,
Receive his soul above.

S. B. MOORE.

BROOKSIE HAMPTON.

Our dear little Brooksie died about 3 o'clock, on the morning of the 4th of June 1888 of cancer of the tonsil.

On the 20th of Oct. 1887, our little daughter (Lelia) was taken sick with diphtheria, and while our physician was examining the throats of the rest of our dear little ones, preparatory to sending them from home, thus hoping they would escape the ravages of so dreadful a disease, he discovered on the right tonsil what he supposed to be a small insignificant ulcer, about one half the size of a grain of corn. This supposed ulcer remained about one thing for some weeks, when suddenly it commenced to grow very rapidly. We had it examined by different physicians at home, all of whom pronounced it simply hypertrophy or enlargement of the tonsil, which they said could be relieved very easily. I decided to take him to Dr. McGuire of Richmond, Va.

On the night of the first of February

1888, (which was the night before I started for Richmond) while sitting around my fire-side, it came to me, just as if it had been spoken in so many words, "This is the last time that you and your little family will thus be permitted to sit together around this fireside." This I then believed and still believe, was a presentment given by him who worketh all things after the counsel of his own will, thus making known to me that e'er long death would again visit our home and claim as its victim one of the noblest subjects of God's creation.

Yes, one though a child in years, yet almost a man in intellect, a child that never met a stranger who failed immediately to become acquainted with him, to become very deeply interested in him, and a child whom none knew but to love, tho' young in years he was morally the best child I ever knew, and would scorn dissipation of every character, and his reasoning upon such was almost like that of a man, a child whom we were delighted to claim as ours, and to his death there had scarcely been a single act of his life of which we were not proud, and best of all we have abundant evidence that he strongly believed in the existence of a Saviour, and that when the summons of death came his gentle spirit was borne from our hearts and home to that happy land above from whence no traveler returns.

I kept concealed from my wife the revelation, if revelation at all, that I had on the night before. I started with my little son to Richmond, knowing as I did that it would greatly add to her troubles. We arrived in Richmond on the morning of the 3rd, of February, and with an aching heart I took him to Dr. McGuire for examination, and after the Doctor had finished his examination he turned to me and said with a countenance mingled with pity and distress—Mr. Hampton, it gives me pain to tell you what I think of your child, still I know no deception, and must use the utmost candor. I think it a hopeless case. In my opinion this is a cancer, and if so all the Doctors in the world can't save him, and I can never think of putting a knife in that tonsil, knowing as I do that it will only tend to aggravate the disease, and cause the death of your child sooner than to allow the disease its natural course.

Several weeks before his death his breathing became more difficult, still with that

patience that I have never seen in any other person he was enabled to bear up under his affliction until the gate was opened for him to pass over Jordan and enter into that happy land.

For several weeks before his death he kept the Bible and Hymn book upon his bed, and his happiest moments appeared to be while hearing the Scriptures read or Spiritual hymns, often selecting the hymn, and would join in singing as best he could. A short while before his death he told the girl that waited in the house, that he sometimes felt while we were singing like he could hardly stay on the bed.

At another time Elders Taylor, Monk and Blalock came to see him. Elder Taylor said that he felt impressed to pray for him, and kneeling beside his bed he prayed to that God who is too merciful to afflict, only for good and too wise to err, to remove, if it was his holy will, this dreadful disease from our child, and restore him to health again, to enable him to bear up under his remaining afflictions; and that when death should come that he might be translated to that beautiful world where there is no sorrow, no pain and no parting. The next morning he asked the girl again if she heard the preacher praying to God for him. A few days before his death he asked me to sing, "Home, Sweet Home," for him.

I have many times been weeping over him and when he discovered it he would reach out his little arms and fold them around my neck and beg me not to weep, often saying "Papa I am so sorry for you, I am not suffering one bit.

Having been told by eminent physicians that his death would be an awful one, that is to say, he would die hard, I have seen him imagining of course, hundreds of times, always suffering the most agonizing pain, and calling, or trying to call upon me for help, and if ever my heart desired or prayed for any one thing it was for that child to die easy, and thank God, when his time or mission in this world was finished, and his gentle spirit was summoned to the spirit world, he was sitting upon his bed leaning against his Uncle, when suddenly his little head dropped backward, and as I saw the death-like color play over his eyes I called to his mother, and said, he is gone, and without a single motion of the body, or limbs, or a twitch of the muscles, or a struggle of any kind to be seen by any one present, he quietly fell asleep and passed

over the river and his gentle spirit returned to the God who gave it, and we believe without a single pain.

His stay on earth was 6 years, 10 months and nine days.

G. C. HAMPTON.

MRS. SARAH HOLLAMAN.

By request I send you this obituary notice of Mrs. Sarah Holloman, for publication if you see proper.

She was born on the 11th of September 1855, and was married to Nathan Holloman on the 14th of January 1876, with whom she lived in peaceable conjugal love until the 13th day of July 1888, when her spirit left its tenement of clay to dwell as we hope in that light of unalloyed spiritual love and union with Christ. She was not a member in any church but was a strong believer in the Primitive Baptists. Just before she died she told those present that she had heard the prettiest singing for the last five days that she ever heard.

A short time before she passed away she desired to get up and when her husband asked what she wanted, she said I want to go to my baby and he said lie still and let me bring it to you. She replied no, you cannot bring it to me I am going to it. (She spoke of one that died a few days before.) She had her right mind to the last.

She left a husband and five children, three boys and two girls, a mother, two brothers and two sisters and many friends behind to mourn their loss.

May the Lord bless the loved ones left behind.

D. A. MEWBORN.

APPOINTMENTS

The following Elders will preach, the Lord willing:

J. D. DRAUGHN

Cross Roads.....	Dec. 7
Chapel.....	11
Goldshoro.....	(2nd Sunday) 9
Lagrange.....	10
Meborn's.....	11
Meadow.....	11
Tyson's.....	13
Great Swamp.....	14

Briery Swamp.....15
 Flat Swamp.....3rd Sun. 17
 Bear Grass.....17
 Smithwicks Creek.....18
 Skewarke.....19
 Spring Green.....20
 Hamilton.....(at night) 20
 Conoho.....21
 Lawrences.....22 & 23
 Kehukee.....24
 Deep Creek.....26
 He will need conveyance.

J. E. ADAMS.

Oak Grove, Wake Co. N. C.....Monday after 4th Sunday in November.
 The week following in Moore Co., N. C., seven miles from Sanford by special request of Mr. A. R. Smith and others.

D. N. GORE.

Nunc.....Friday November 30
 Raleigh.....December 1 & 2
 Durham.....at night 2
 Eno.....3
 Dutchville.....4
 Shoely.....5
 Camp Creek.....6
 Elder D. R. Moore's.....7
 Wheeler's.....8
 Prospect Hill.....9
 Bush Arbor.....10
 Gilliams.....11
 Goldsboro.....at night 12
 Lagrange.....at night 13
 Mewborns.....14
 Meadow.....15
 Tysons.....16
 Great Swamp.....17
 Flat Swamp.....18
 Spring Green.....19
 Mount Tabor, Columbus Co.....4th Sunday
 Conway.....5th Sunday in December
 Mill Branch, Columbus Co.....1st Sunday in January 1889.
 Wilmington, N. C.....2nd Sunday in Jan. 1879

ISAAC JONES.

(Dec.

Smithfield.....1st Sunday & Saturday before in Juniper.....Monday
 Hannah's Creek.....Tuesday
 New Hope.....Wednesday
 Sandy Grove.....Thursday
 Willow Spring.....Friday
 Middle Creek.....Saturday & 2d Sun.
 Fellowship.....Monday
 Rehoboth.....Tuesday
 Clement.....Wednesday
 Smithfield.....Wednesday night
 Bethany.....Thursday
 Cross Roads.....Friday
 Chapel.....Saturday
 Goldsboro.....3rd Sunday
 Nahumta.....Monday
 Memorial.....Tuesday
 Fremont.....Tuesday night
 Aycocks.....Wednesday
 Black Creek.....Thursday
 Scotts.....Friday
 Contentnea.....Saturday
 Wilson.....4th Sunday
 He will need conveyance.

A. J. TAYLOR and Wm. HAWKINS.

Meadow Creek.....Dec 4
 Crooked Creek.....5
 Watson.....6
 High Hill.....7
 Liberty.....8
 Mountain Spring.....9
 High Ridge.....10
 Bethany.....11 & 12
 Lawyers Spring.....13
 Jerusalem.....14
 Jones Hill.....15
 Liberty Hill.....16
 Freedom.....17
 Bear Creek.....18
 Mountain Creek.....19
 Thence to Abbott's Creek District.
 Flat Creek.....Dec. 20
 Pine M. H.....21
 Zion.....22
 Abbotts Creek.....22
 Walnut Grove.....24
 Sandy Creek.....25
 Clear Creek.....27
 Big Meadow.....28

RECEIPTS.

ALA.—Casaline Yeager 1 50.
 GA.—By Elder J R Respass 3.
 IND.—B Brandal 2 By Mill: Goble 1 50.
 KEN.—Miss Anna Laytham 2 By Wyatt Hunt 4.
 MD.—By Elder F A Chick 2.
 MISS.—W T Alderman 2.
 N. M.—Mrs L J Dawson 2.
 N. C.—By Elder J A Burch 1 50 By M H Suit 3 By Elder L H Hardy 3 By Elder J W Gardner 3 By Elder T B Lancaster 3 75 By Joshua Mewborn 3 By Elder John A Williams 1 50 By J H Dawson 3 By L J H Mewborn 3 M H Parker 2 W Wilkins 3 25 E F Davis 1 50 J J Walton 1 John Gurganus 1 50 S W Brown 1 50 Elder John R Rowe 1 50 Mrs P E McGowen 2 O H Davis 50 cts T R Barber 1 50 M W Brown 1 50 Susan A Sholer 1 50 L S Petaway 2 A M C Ketchum 1 50 R W Fisher 75 cts Hosea Fountain 1 50 S B Brantly

1 50 J A Stephenson 2 Mrs C Burdy 1
By Elder J S Dameron 2 By Jethro
Howell 1 50 By Elder W A Ross 4 50
Elder John Gardner 6 By W J West-
brook 1 50 By Harriett Wilkerson 2 50
A A Banard 2 By E J Littleton 3 50
By W F Coville 3 By Elder L H Har-
dy 1 By Elder Job Smith 1 50 By R C
Houston 4 By W T Jenkins 1 By El-
der B H Wooten 50 cts By W C Jones
1 50 Stephen Pate 1 50 J B Garri 1 50
W W Holland 1 W M Thigpen 1 50 L
N Herring 1 50 J Dail 1 50 Elizabeth
Game 2 C L Gurly 1 50 W T Jones 1 50
Wm J Stephens 1 50 J S Worrell 3 H
Farthing 1 50 W T Hales 1 50 S D
Critz 2 J J Hales 1 50 I L Thigpen 2
Mary Ann Ricks 2 Mrs S B Bradley 2
M W Edmonson 2 By Elder L H Har-
dy 1 50 By Seth Woodall 3 By J M
Howell 2 By R Anna Maness 4 80 W
R Walston 1 50 F E Braswell 3 I G
Cubb 3 By John Swinson 3 By L B Os-
born 75 cts By S R Ross 3 By A A Al-
len 3 Wm A Draughn 1 50 Lawrence
Johnson 5 W L Davis 1 50 E S Phelps
1 50 H D Jenkins 1 50 C Holidia 3 H
C Boyd 1 50 H B Roberson 1 50 Mrs D
Mullen 75 cts J D Baker 2 75 W H An-
drevs 1 M W Ballard 1 50 Wilson Am-
brose 1 50 J McBowen 1 50 Mrs S C
Braswell 1 50 W D Crisp 1 50 By Seth
Woodall 1 50 I P Douty 1 50 W H
Vick 2 Elder J S Corbett 1 50 W J
Flemming 1 50 Wm Jenkins 1 50 John
Lancaster 5 Elder W R Wiggins 2 Mrs
Mille Avera 2 Nelson Nichols 1 Jno O
Pollard 1 50 Mrs R A Cratch 1 50 J T
Dunn 2 Louisa Jones 1 50 J B Ward 1
50 Dr Mark Pitt 2 G Roberson 1 50 Wm
Varnell 1 50 Dr J F Mercer 3 Jesse Mer-
cer 2 Joel D Gardner 2 By D A Scott 3
By A C Carver 4 50 By H C Olin 2 R
W Edmonston 1 50 By Elder J E Ed-
wards 3.

S. C.—J A Mayo 1 50 A E Brown 1.

TENN.—C W Wilson 1 50.

TEXAS.—By R M Gardner 6 Thomas
W Harrell 2 H W Bennett 2.

VA.—S P Taylor 40 cts W B Ashworth
2 By Elder J C Hall 3 I W Underwood
1 Lucy A Simpson 2 By Mrs M J Rawls
2 00.

W. VA.—By Miss S E Broyles 3.

CHURCH HISTORY DEBT OF

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(Contributions during October.)

ALA.—W G Flowers 75cents
GA.—Seaborn Crowley 1
MD.—Fider F A Chick 5
MO.—A W Bloomfield 1
NEB.—Elder P McCay 1
N. Y.—A B Dickerman 2 Mrs A C Hall 1
Mrs J V Winchell 2
N. C.—Elder P D Gold 5 Elder A J Moore 5
(additional) Elder J W Johnston 5 Wm Hodges 5
(additional) Wm C Trevathan 5 I W Bass 5 H L
Sherrard 5 J H Allbrook 5 S R Ross 2 W L
Davis 1 C G Dowdy 1 C C Aydielt 1 Brother in
Nash co 1 Elder J N Rodgers 1 N S Phelps 1
Elder L J Deberry 1 Elder G D Robertson 1 El-
der W P Stalon 1 W J Gardner 1 W B Liverman
1 W G Bailey 1 D R Daniel 1 25 D A Scott 1
Elder John Rowe 1 John D Prine 1 Mary F Ran-
dall 25cts W B Strickland 50cts N W Strickland
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ry Bryan 1 Lawrence Johnson 5 B I Allshook 5
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The twenty-second scholastic year will com-
mence Wednesday, September 28th, 1888.

For particulars apply to

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

TRAINS GOING SOUTH.

Dated Jul. 1, '88.	No. 23, Daily.	No. 27, Post Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	4:05 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:17 "	.....	7:30 "
Arrive Tarboro	*4:50 p. m.	.....	.....
Leave Tarboro	10:50 a. m.	.....	.....
Arrive Wilson	1:30 p. m.	7:00 p. m.	*4:15 a. m.
Leave Wilson	*4:10 p. m.	.....	.....
Arrive Selma	5:30 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:40 p. m.	7:00 a. m.	8:15 p. m.
Leave Warsaw	5:50 "	.....	9:33 "
Leave Magnolia	6:25 "	5:40 "	10:42 "
Arrive Wilmington	7:40 "	9:55 a. m.	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	7:05 a. m.	9:20 "	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:30 "
Arrive Warsaw	.....	10:30 "	5:30 "
Arrive Goldsboro	4:24 "	11:30 "	6:24 "
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma	.....	1:50 "	.....
Arrive Wilson	.....	3:59 "	.....
Leave Wilson	3:03 a. m.	12:43 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	1:25 "	5:20 "
Arrive Tarboro	.....	*4:50 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax's Scotland Neck at 3:00 p. m., Returns, leaving Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C. 8:30 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:00 a. m., Sunday 4:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 a. m., arrive Smithfield, N. C., 10:20 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:10 p. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:42 p. m., Spring Hope 5:16 p. m. Returning leaves Spring Hope 10:40 a. m., Nashville 11:15 a. m., Rocky Mount 11:52 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 66.
Southbound Train on Wilson & Fayetteville Branch is No. 31. Northbound is No. 30. *Daily except Sunday.
Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.
Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
Trains make close connection for all points North via Richmond and Washington.
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Including lights,	5 75

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VOL. 22

DECEMBER, 1 1888

NO. 2,

Zion's Landmark.

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— AT —

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P. G. LESTER, Associate Editor.

WILSON, N. C.
ZION'S LANDMARK PRINT

JH:comp/vecom 1888

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry

ZION'S BANK.

I have a never-falling bank,
My more than golden store,
No earthly bank is half so rich,
How then can I be poor?

'Tis when my stock is spent and gone,
And I not worth a groat,
I'm glad to hasten to my bank,
And beg a little more.

Sometimes my banker, smiling says:
Why don't you oft'ner come?
And when you draw a little bill,
Why not a larger sum?

Why live so niggardly and poor?
My bank contains a plenty;
Why come and take a one-pound note
When you may have a twenty?

Nay, twenty thousand ten times told,
Is but a trifling sum!
To what my bank contains for me,
Secure in God the Son.

Since then my banker is so rich,
I have no need to borrow.
But live upon notes to-day,
And draw again to-morrow,

I've been a thousand times before,
And never was rejected;
Those notes can never be refused,
That are by grace accepted.

All forged notes will be refused,
The firm will then detect,
While those that deal in forged notes,
Prove they are not God's elect.

'Tis only the beloved of God,
Redeemed by precious blood,
That ever had a note to bring—
They are the gift of God.

Thousands of ransomed sinners fear,
They have no note at all,
Because they feel their misery
And ruin by the fall.

Tho' thousand notes are scattered round,
All signed and sealed and free,
Yet many a doubting soul will say,
Ah! they are not for me.

Base unbelief will lead the soul,
To say what is not true;
I tell the poor self emptied soul
These notes belongs to thee.

Should all the banks in Europe break—
The bank of England smash—
Bring all your notes to Zion's Bank
You're sure to get your cash.

Nay, if you have but one small note,
Fear not to bring it in;
Come boldly to this bank of grace,
The banker is within.

I'll go again, I need not fear
My notes will be rejected,
Sometimes my banker gives me more
Than asked for, or expected.

Sometimes I have felt a little proud,
I've managed things so clever;
Perhaps before the day was gone,
I felt as poor as ever.

Sometimes with blushes in my face
Just at the door I stand;
I know if Moses kept the bank,
My soul would be condemned.

But ah; my bank can never break,
My bank can never fail:
The firm—three persons in one God—
Jehovah—Lord of all.

Should all the bankers close their doors,
My bank stands open wide
To all the chosen of the Lord,
For whom the savior died.

The leper had a little note,
"Lord if thou wilt, thou can!"
The banker paid the little note
And heard the dying man.

Behold! and see the dying thief
Hang by his banker's side,
He cried, Dear Lord, remember me;
He got his cash and died.

His blessed banker took him home,
To everlasting glory
There to shout his banker's grace
And tell his endless story.

With millions more, Jehovah's choice,
Redeemed by precious blood,
Oh, may my soul with him be found
Among the sons' of God.

Then will I praise my banker's grace,
And sound his name abroad;
Make heaven to echo with my voice
Before the throne of God.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—A short time since I received a letter post-marked Ruffin N. C. from one who signs herself "a little sister" asking me to say something thro' the LANDMARK upon the scripture found in 2d Cor. 8 chapter, and 13th, 14th and 15th verses. To-day I feel like trying to comply with the request. The scripture referred to reads as follows "For I mean not that other men be eased and you burdened. But by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be an equality. As it is written he that had gathered much had nothing over; and he that had gathered little had no lack."

I wish to say first, that Paul began to present the especial theme embraced in these verses at the beginning of the 8th chapter, and continues it on to the end of the ninth chapter. Both chapters ought to be read together. They should not have been divided into two chapters at all, as they relate to one subject, and that one subject is the obligation of considering the needy and distressed, and ministering to them as they have need, and as God has made us able. Each verse in these two chapters is worthy of our most careful study as Paul pursues the theme and by various arguments, illustrations and quotations, enforces this subject upon his brethren.

The whole spirit and tendency of the religion of Christ is against selfishness, and toward kindness, helpfulness and charity. Love is the very essence of

true religion. And love to God and to man is what James means when he says "a pure religion and undefiled in the sight of God and the Father is to visit the widows and the fatherless in their affliction and to keep himself unspotted from the world." By many reasons which are weighty to the spiritual mind Paul here urges his brethren to the practice of this grace of giving to the needy. And in his view the love of God's people to each other, is not a mere feeling, or a bare sentiment, but an acting power producing results; and it is not to be confined to ones own family or friends, or home, church, or the brethren close at hand who may be in need, but to reach out and take in all the people of God everywhere. Saints at Corinth are to love saints at Jerusalem, and to be just as ready to help them as though they were near neighbors. The love of God knows no country, time, race or condition. It levels all human distinctions. It teaches that rich and poor, bond and free, learned and unlearned have one Lord whose name is one. It presents God's own people as one family enjoying one common heritage. In the Father's house all things are common, and each is not to call what he has his own, but his Lord's. God means all his bounties both temporal and spiritual for all his people whom he loves equally. Here the apostle is speaking of temporal things. God has made our bodies and he cares for our bodies. He feeds them and will raise them up at the last day; therefore it is not out of place for us to care for the bodies of our brethren as well as for their spiritual interests.

Let us notice by what arguments the apostle urges this grace of giving upon his brethren. First he urges this upon them by the example of others. In verses 1 and 6, he speaks of the grace of liberality which the churches of Macedonia had shown forth. They in great affliction and poverty, had been so full of the joy of the Lord that they had exceeded all the apostles' expectations. Their liberality equalled their great poverty. Up to their power and even beyond it they had abounded in this

grace, even beseeching the apostle to receive their gift for their poor brethren. Such love was in them that they, gave not only their means, but first of all, themselves to the Lord. Was not this a noble spectacle. How earnestly the fire of love must have burned in their hearts! Now the apostle would by this excite his brethren at Corinth to equal liberality. 'See,' he would say, "what an example you have in the dear brethren of Macedonia?" There is no argument stronger than a good example. In this we see a kind of holy spiritual emulation! Oh that we all might feel more of this spirit! It is better to emulate the good than the evil in others.

Another motive which he urges is that they had abounded in other graces, and he would not have them lacking in this grace also; and coupled with it he urges upon them the forwardness of others in this very matter, and that hereby they might prove the sincerity of their love, verses 7 and 8. As faith without works is dead, so love without fruit is but an empty profession. As they had professed to love God and his people, he bids them now prove it. Love always prompts to helpfulness. "Now here are brethren at Jerusalem who need your help, let me see if your love is sincere" is what he says. And so "if a brother be poor and lacking daily food and we shut up the bowels of our compassion from him how dwelleth the love of God in us. Surely this appeal must have been very strong in their view. Is it not equally powerful as applied to us?"

A third motive appealed to, verse 9th is the grace of the Lord Jesus Christ toward them. They knew what that grace was. They knew that he was rich but for them had become poor, that they who were poor by his poverty might be made rich. So much had he done for them, what could they do for him? They could feed the hungry, clothe the naked, and give drink to the thirsty. Surely if a poor beggar has had unmeasured wealth bestowed upon him at such infinite cost to the giver, he will be ready to do anything for other poor beggars, especially if his benefac-

tor tells him, that he will regard it as being done unto him. Paul here appeals to the greatest example of beneficence that the universe ever saw, and tells his brethren that knowing the grace of God to them they surely cannot be deaf to the appeal of suffering and want in others. This would betray a lack of appreciation of what the Lord had done for them, and exhibit the sin of ingratitude, in its violent form. God had been so rich in mercy to them that they must show mercy to others. Paul appeals to the most lofty of motives here. Surely every loving heart must respond to it at once.

In verse 24th Paul brings another motive to bear. He says, "Show a proof of your love, and of our boasting on your behalf." That is, Paul had declared elsewhere the love of the brethren at Corinth, and now he desires that they shall justify his boasting, and not put him to shame, as though he had praised too much. Here is a kind of holy ambition appealed to, that they should not lessen the good reputation which had gone abroad concerning them. He desired them to maintain a good report among the brethren. This is not wrong, on the contrary it is a right motive to appeal to in connection with others. In verses 4th and 5th of the ninth chapter, he urges the same tho't again, desiring that not himself alone, but they also might not be ashamed on account of this, his boasting concerning them.

In verse 6th, chapter 9th, he urges great liberality in giving. And says, while each must give according as he purposeth in his heart, yet he that gives bountifully shall reap in the same way; he that gives sparingly shall also reap sparingly. The giving, it must be borne in mind, is always to be according to what a man hath, and not according to what he hath not. Many a man giving one penny has given more bountifully than the other person who gave pounds. No man can judge another in this. God judges all. But let no man say, "I give the widow's mite" unless he has given all his living. That was what she gave. He that out of pover-

ty has abounded in liberality has given more than the rich man who does not know by any deprivation, that he has ever given a dollar away. Now the argument used by the apostle here is this. Do you wish to reap comfort, joy, love and peace largely, then sow, or give largely. Do you desire only to reap sparingly, then sow sparingly. As a man soweth so shall he reap.

In verses 8th and 10th of the 8th chapter, Paul urges another motive. Some one might argue after this fashion. "I would gladly give to these poor saints at Jerusalem but I must look out for myself. I must lay by all I can for a rainy day, &c." This is all very well if God has not called for a portion of treasure committed to you. But now that he calls you to help your needy brethren, have you no trust in God? God is able to make all grace abound toward you. He is able to give you sufficiency in all things. He will care for you at all times. Therefore Paul would argue we need not fear to obey God. He that has given the treasure which we have is able to give more according to our need. All riches are our Father's therefore we need not fear to help our poor brother in his need. God has given us this bounty that in using it aright we may ourselves find a blessing as well as confer a blessing upon others. How much greater the blessing of giving than receiving!

In verses 11th and 12th of chapter 9th Paul presents still another reason why his brethren should give. It will supply the needy and then they will return abundant thanksgivings, not to the church at Corinth, but to God, the giver of all. And what believer is there who does not desire to hear the God he loves exalted in the highest! And these poor saints whose suffering your bounty will relieve will praise God for it. Surely this is not a mean unworthy motive. Had Paul appealed to their natural fleshly principles he would have argued "you will get great praise for this it will be a feather in your cap." But no, he only appealed to them to do this to the praise of God and the glory of his name. And surely as they loved

God they could not resist this appeal.

In verse 14th, Paul brings to view another important and touching thing. He says that these poor saints thus relieved by their bounty will pray for them. Surely I need do no more than the apostle has done; just suggest this thought. Oh how good it is to feel that we have the prayers of saints. Paul asked his brethren to pray for him. He declares that he prays for them. How often do we feel to say brethren pray for me. As for me I can bear witness that many a time when I stand up to preach, I feel as though it would help me much to know that some brother was praying for me. Paul said his brethren helped him by their prayers. Now then for this reason he urges upon his brethren to help these poor saints at Jerusalem. Being helped; in gratitude and love they would remember their generous brethren in their prayers. Surely this was a blessing to be much desired.

Finally Paul sums up this whole matter by exclaiming "thanks be to God for his unspeakable gift." This is the crowning argument of all. Paul has brought his other forces forward and presented them in turn: but, after all, the crowning motive with every believing heart is Jesus. Nothing can break down all the selfishness of our proud rebellious natures like a view of Jesus, and of the great love of God in giving him, "Thanks be to God for his unspeakable gift." And practical thanks is the giving of our bounty to his needy ones.

Now, from this wide field out of which I have been trying to glean a few sheaves let us return to the words which our 'little sister' especially pointed out. Verse 13th, "For I mean not that other men should be eased and you burdened." Some might object that Paul was putting burdens upon them and relieving others. Here he denies any such intention. He had before appealed to the churches in Macedonia for the same object, and he would appeal to others in their behalf should they ever come to be in need. This he says substantially in verse 14th, "Now ye have abundance while your brethren at Jerusalem are in

want. Therefore help them. If the condition should ever be reversed, I would, he says in substance appeal to them in your behalf." Help the needy ones now, feeling sure that you shall always find help when you have need. God is the God of Providence as well as of grace. "My God shall supply all your need through riches of grace in Christ Jesus." In the sermon on the Mount Jesus enforced the same truth when he said, "If ye then being evil know how to give good gifts to your children how much more shall your heavenly Father give good things to them which ask him. "Therefore (notice this word therefore) ALL THINGS whatsoever ye would that men should do unto you do ye even so unto them." In other words we need not fear to give to them that have need, for our Father in heaven will see that we do not lack any good thing. To the same effect Jesus spake again when he said, "Seek ye first the kingdom of God and his righteousness and all these things (what ye shall eat and wear) shall be added unto you." And again Jesus said "Your heavenly Father knoweth that ye have need of all these things." This is using the treasures committed to us wisely, and laying up "treasures in heaven where moth and rust do not corrupt nor thieves break through and steal."

Now in verse 15th Paul quotes from Exodus 16th and 18th, "he that had gathered much had nothing over, and he that had gathered little had no lack." By this he enforces the idea of God's providential care over his people, and that we are no more secure with much, and no less secure with little, while in his hand. The God of Israel had sent them manna from heaven every night. They could not see its coming. In the morning it was there for them, then it was their business to gather it. All must gather, the strong, the weak, the aged, the young, each according to his ability must gather. There was no use in greed for he who gathered much could not use it the next day, and only what he needed that day. There need be no fear of helping the weak and the aged in their gathering, for he that gathered

little had no lack. Each day was the blessing sent fresh from heaven, sufficient for each, sufficient for all. Here was constant care and never failing provision for all their wants. And thus Paul here presents as a lesson for us. True this was a miracle, but cannot our God work miracles still, miracles of providence as well as of grace. Is his power limited? Is his arm shortened that it cannot save? As God worked then so does he work now. It is as safe for us to trust him as it was for Israel. What if he works in ways more hidden from mortal sight. Nevertheless he is working.

Now Paul applies this to his brethren. He tells them that as it was during the wilderness journey, so shall it be always. He still gave them all temporal supplies. They had nothing that they had not received. He that gathered did so, as Israel did of old. It is right to be diligent in gathering. In no place does the word of God encourage slothfulness or that men should be spendthrifts, therefore when day dawns gather what the Lord has given you to gather, but do not be greedy. If you gather much all that you can gain is just the present supply. If you are able to gather little, do not be anxious, still all your need shall be supplied. If your pot of manna is full put some in your brother's, who has been able to gather but little or none. Surely this is no gainsaying such reasoning and such an example as this.

I do not forget that the manna under the old covenant was a type of spiritual food, but here Paul does not so use it and I am speaking of the use which Paul makes of it. If the manna is a type of that which is spiritual, it no less furnishes an example in these temporal things.

Oh that these words of Paul in these two chapters, might sink deep into our hearts! We have no right to say to another how much he shall give, but we ought to stir one another up to remember the poor. Let each according as he purposeth in his heart give. Let him give from the heart, that is willingly, for the Lord loves a cheerful giver, and the best rule I know of is

the one here laid down. Cheerful giving from the heart. Let no one say I will see what others give and measure my gift accordingly. The Lord has all hearts in his hand and he knows how to move them just right. See to it that we do what he bids us do. That is our duty.

I leave these reflections for the "little sister," and for the readers of the LANDMARK. I remain as ever your brother in hope.

F. A. CHICK.

Reisterstown, Md.

happy meetings here and some accessions, I have baptized eighty three in a little over two years. I baptized a dear sister yesterday who could not walk, she is helpless, but I never heard one talk that was so filled with Holy Ghost as she seemed to be. Her great trouble seemed to be that she had not discharged her duty before now. Her whole being seemed to be filled with praise to God. May the Lord bless us all. Yours in affliction.

LEE HANCKS.

Ozark, Ala.

DEAR BROTHER GOLD:—I once thought when I joined the church that I would join a band who are perfect and clear of sin, hence after I joined I was often finding fault of this thing and that, and another, until I saw a great many things in my brethren that look horrible for Primitive Baptists, consequently I was for cutting them off. But dear brother, when the Lord, as I trust, enabled me to begin to work at the beam in my own eye, I saw the great trouble was in me and I had such a tremendous beam in my eye that the sight was so obscured that a mote in the brother's eye looked like a mountain; but when as I trust I was enabled to cast the beam out of my eye the mote was quite small in the brother's eye.

"When I turn mine eyes within,
All is dark and vain and wild,
Filled with unbelief and sin,
Can I deem myself a child?"

The hardest one I have ever found to fellowship is myself. I would to God that we could all examine ourselves more and have more forbearance one with another.

I do love the precious LANDMARK in which always are things of interest to me. I do love to hear from those dear ones in Virginia, North Carolina and West Virginia, for it seems like home when I read their writings.

My health is quite feeble. I am able to be up, but unable to work. It is very straining on my lungs to speak, they are so weak, yet I am trying in weakness to serve four churches. We have many

DEAR BROTHER GOLD AND BRETHREN, FRIENDS, AND READERS OF ZION'S LANDMARK:—I feel some impression to pen a few lines relative to my late tour in Alabama among our people out there—I mean Primitive Baptists. I visited five associations and several churches of our faith and order. I found them, so far as I was able to judge, sound in the doctrine of God our Savior, also in practice. They had had some trouble in the Beulah association in regard to some of their members joining the Farmers' Alliance. They had withdrawn from three of the churches. It seems a little strange to me that any Primitive Baptists should desire to join any worldly institution knowing at the same time that it will give offence to their brethren. I do hope that all of our dear brethren who have erred in this thing may be brought to see their error and repent—turn home to their true friends—the church. If we are fitted for membership in this—the highest Institution in the world—the church of Christ—it is enough, we should not want to belong to any other; and I for one do not. I arrived at Lincoln, Talladega County, Alabama the 28th Aug. filled an appointment—two days at Corinth church of the Mt. Moriah association which Elder J. T. Stewart had made for me—then at other churches on to Birmingham, and then on to the Little Hope association in Bibb County, where I met many good and precious brethren and sisters of like precious Faith with whom I enjoyed

myself well. From this association I journeyed in company with Elder G. W. Stewart, and other brethren of Providence church near my uncle's. Preached at Elder Stewart's house—his wife, sister Stewart, being very low with consumption. Filled an appointment at the church. After preaching one precious sister, Mrs. Addie Fisher, came forward—gave a satisfactory evidence of a hope in Christ and was received to Baptism. Much feeling was manifested. I tarried with my uncle eight days—visiting with Elder Stewart the church at old Five Mile, where I met with some precious brethren, sisters and friends, with whom I had met four years ago. Returning Sunday evening, preached at an old sister's house whose name I have forgotten. Monday evening preached at my Uncle's. Tuesday preached at brother Stewart's again, by request of his wife. Here we had a good meeting. Indeed, I did feel that the presence of the Lord was with us. Brother Stewart spoke with much warmth of feeling. Returned back to my uncle's, and next morning took my leave of them—all in tears—my uncle, who is in his eighty third year, accompanying me fifteen miles on horse back to Stewart's Station, on the A. G. S. R. R. Passing through Birmingham I came to the Wetumpka Association in Shelby County. Here I met Elder Rowe, of Georgia, and J. E. W. Henderson, James Baxley and Elder J. P. Sayers, and other brethren in the ministry. Elder Sayers is its Moderator—an able and faithful minister. I was much pleased with Brethren Henderson and Baxley; also, it was a joy to meet brother Rowe, with whom I had met before. We had appointments together for three weeks after this association. Visited several churches of the Wetumpka, and around to the Mt. Moriah association. Here we had a good, orderly meeting and able preaching by Elder Robison, of the New Hope association, of Georgia, and Elders Kidd and Sayers of Alabama, and also Elder Rowe and old Elder Carlisle, of the Hillabe, and its Moderator who is in his eighty-third year, is an able and faithful minister, and much beloved. I

became much attached to him—meeting him again at his son's, in the town of Goodwater, where he is living, his wife being dead. Here I and Elder Rowe spent two days. Preached once in the Methodist house. Spent most of the time here with Dr. P. P. Salter, a very precious brother. From here we came to Hillabe Association, in Tallapoosa County, stopping Friday night in Alexander City with Elder Cleveland, a good and kind brother. Saturday went out one mile to where the Association convened with Fellowship church Eld. Cook, of said Association who is quite an interesting preacher, preached the introductory. Here I was blessed to see our dear and aged brother Mitchell for the first time, and many other good and precious preachers—among them Eld. Shirley, of the Beulah, who is a lovely man and preacher. Elder Carlisle is Moderator, and a good one. I enjoyed this Association much. After this I and Elder Rowe parted, he coming home and I going on to the Olive, filling some appointments with Elder Cook. At the Olive, I met again Elder Henderson and Elder Purifoy, and Elders Cleveland and Thrash, of Georgia. Also, that dear old brother Carlisle, and Elders Mitchell and Baxley; J. T. Stewart, of the Mt. Moriah; Avery and Saterwhite of the Beulah; also, Elder Smith. I was greatly pleased at hearing these dear servants of the Most High God showing the way of Salvation by grace through our Lord Jesus Christ. This seemed to me to be a glorious spiritual Association of kindred spirits mingling in the true worship of God. Elder W. M. Mitchell is Moderator of the Olive, and is an excellent one. I was truly interested in his company and conversation. This was the fifth and last Association I visited in Alabama, and three in our State. In all these meetings there was love, union and harmony, with a very slight exception. No discord in the doctrinal sentiments I heard advanced—all of a piece. On Sunday after the Olive I preached at Elder Baxley's church, and near his residence. Spent the night with him. Elders Mitchell and Henderson also were there.

Here we remained till Monday evening. I and Elder Mitchell with other brethren and sisters, took the cars at Notasulga for Opelika, where I stopped about two hours at Elder Mitchell's house. Had the pleasure of meeting Sister Mitchell and Sister Pucket—brother Mitchell's oldest daughter, with whom Elder and sister Mitchell are living.

I, in all my journeyings in Alabama, feel like the good Lord sustained me and blessed and prospered my way, and I hope I feel thankful to him and to his dear people out there for their kindness and care for me—a stranger in their midst. May the Lord bless them all abundantly, and all his people, and keep us humble and at each others feet—esteeming others better than ourselves, and keeping the unity of the spirit in the bonds of peace. Farewell!

Yours to serve, in hope of eternal life,

J. E. ADAMS.

Barclaysville N. C.

THE BETTER RESURRECTION.

(Heb. 11th and 35th.)

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—My thoughts this morning have been running over with talk and preaching I heard at and on my trip to the Association, and I must say that the preaching was the most harmonious and best connected I ever heard in my life. But I have read something through your papers and brother Thomson said on the above subject, and I stayed all night with a brother and was treated with much kindness by him and his whole family and may God bless them all. We were talking or speaking about this writing on the Better Resurrection, and he said what did we know about the Better Resurrection? I feel to say something which I hope will not hurt the feelings of any one, but I trust that these lines may be written with God as a guide for my pen.

Now to the subject. What do we know about the Better Resurrection? In one sense we know nothing, in another we know much about it. Somebody say, how do we know it? I will state how. In one instance we will no-

tice Paul proves by over five hundred witnesses that our Saviour arose and in our experience we saw no other way that we could be saved but by his obedience, and we see by many proofs. He says, "we shall be like him," is one proof. In all the trials and troubles we feel that we shall come to the end of this world of trouble. The apostles often speak concerning the Better Resurrection, and why not we? But what do we know? We know that the bible together with our experience harmonized both together, is the very base or foundation, of our faith. Experience gives us hope. The bible is what somebody else says, and our experience is what we know, but we have so many reasons to believe the word that we can say that the bible harmonizes. We only have bible authority to say that we are men and women, and bible authority to say that God made the world. We have the same to say that there is an elect people, and we know that they are called together here on earth by grace or love. We know that Paul says, by grace are ye saved, and that not of yourselves, it is the gift of God, not of works lest any man should boast.

We know that the prophets spoke of things from feeling sensible of their coming in future time, and we see many prophecies fulfilled. I am one that believes every word of the bible is truth so strong that I can say that I know it is so, and I know that a change in me has taken place. Our Saviour says to Nicodemus, "Ye must be born again," and why not look forward to the better resurrection. May God unite and so consolidate Israel that every one of her body may see eye to eye, and speak the same as it is Christ in Jesus.

I have thought Brother Gold that I would write my experience, but it would take so much space, and I am such a poor speller that I have put it off. The people of God feel dear to me. I will close my scribble.

W. F. COVIL.

Poland, N. C.

"The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness."

DEAR BROTHER GOLD,—I feel impressed to write a few words through the LANDMARK to Sister R. Anna Phillips, if my Lord will be my helper, though a stranger in the flesh; but I don't feel like she is in the spirit, in the sweet bonds of love in our dear Savior. Oh how sweet to my poor soul were those words: "who shall roll away the stone." Dear Sister, a Sister in Christ, I do believe with all of my soul; help me to beg my Lord in the right way to do my duty according to his will, and roll away these stones that keep me from my church, and doing my duty towards casting in my mite. Oh, so freely would I divide my living if I had my way at home, but my husband is not of the same faith. He believes you can if you will, and I cannot link with him in any such doctrine, but still hope and trust in my Lord that this stone will be rolled away, and we can link together in the same faith of the Lord Jesus Christ, and sing praises to our King with one accord, for it is the right way, I do believe with all my soul. What a feast to my poor soul, when it is loaded down with grief and sorrow, for if I know myself I do want to do right in the sight of my Lord. When I read in the LANDMARK the travels of God's dear children, it makes me almost believe I am one of the number. It makes my poor soul leap for joy and say, thank God, Jesus shows his smiling face again. If I only be obedient to my master these stones would be rolled away and I could serve my church as I ought. Then tell me dear sister how can I do my duty when I am not my keeper I cannot do as I would if this stone is not rolled away. Dear brethren and sisters, my mind is weak, but my whole dependence is upon the Lord to lead me through this wilderness of troubles and trials of life. May it be my Lord's will to unfold the mystery that hinders my poor husband from being with me in the faith.

Pray for me dear children, that in due time this stone will be rolled away, and I can delight in doing my duty to my Lord and master.

S. M. R.

DEAR BROTHER LESTER,—I like your views on the "new birth." You make it so plain it is edifying to read it. I often think of you. The first time I saw you was at Union Church; you took for a text the first chapter (seventh and eighth verses) of the Song of Solomon. I was built up by your preaching more than I had been for a great while. You told an anecdote about a man that had a pet lamb, that when his hounds ran after a hare, the lamb would go running after them. You said what did the lamb run with them for; if it caught the hare it could not eat it. You said it was running to keep up with the company that it was with, which illustrated the believer in the Lord that would go with the world and the false churches. They are going with them to keep up with the company they are with. They can't eat such stuff. After they get it it will feed dogs but not lambs. They must be fed on the Lamb of God that was slain from the foundation of the world for just such poor sinners as they are. We have some Baptists out here that like the Methodists better than Campbellites. For my part I would as soon die with the fever as with the ague. They are both daughters of old Babylon that deceiveth the nations of the earth. Brother Thomas told of a preacher that asked some converts how they wanted to be baptised. Some said we wanted to be sprinkled, he very willingly did it. Some said we want to be poured, he very readily did that. Some said we want to be baptised, like the Lord. He said you will have to go to the creek, which will show to any unprejudiced mind that pouring and sprinkling are false things, and inventions of men, when the advocate of them admits it himself, saying you will have to go to the creek to be baptised like our Lord. I have had some thought on John 3d chapter, and 3d and 5th verses. Jesus told Nicodemus except a man be born again he cannot see the kingdom of God. I think the kingdom here means the church. Some will say we can see Lester, Gold and the brethren. An infidel can see the Adam part of the church I will admit, but to love them

as the church of God none but those that are born again can. Seeing here is by an eye of faith, that is the kind of eye Jesus meant. The 5th verse (last 2 lines) reads, except a man be born of water and of the Spirit he cannot enter the kingdom of God." I understand this being born of water to mean baptism before we can enter the church, for we have to be baptised before we can have a right to the Lord's supper and other blessings of the church. Baptism does not give a man a good conscience, but is the answer of a good conscience. 1 Peter, 3d chapter. He says in speaking of the ark, the like figure whereunto even baptism doth also now save us. He says it does not put away the filth of the flesh, but is the answer of a good conscience. He does not say it gives it, but is the answer of it. In John 3d and 5th verses the Campbellites say, the spirit comes last, well it does what if it does. It did not make Jesus the son of God, and it was not one step in it. It was in approval of what he had done. He laid the example for every quickened soul not to make them God's children, but to show they love the Lord. If I am wrong in this I hope you will set me right. I like your views on the new birth and on the means question much. If Jesus saves his people from their sins, the preachers don't. From your unworthy brother.

H. J. Robbins.

North Salem, Hendricks County, Ind.

EXPERIENCE.

Having a desire for a great while to write upon experimental religion is one reason why I now make the attempt, believing it to be a duty enjoined on me from the force of impression; for without such impressions I would not dare to write, hoping that it is of God who gives the moving cause of my feelings. I shall endeavor to proceed in the following manner, the Lord being my helper. True religion then is not of a carnal character, nor a matter of man's control; it is the power of God to every one that believeth, not merited by any works of man, as the scripture plain-

ly declares.

Now then, to our experience. In the 1st place when awakened to a knowledge of our ruined and miserable condition (by reason of sin, how awful did we feel? This was done too, not by our consent, but by reason of him who had subjected the same in hope. Hope maketh not ashamed, because the love of God is shed abroad in our hearts (in the pardon of a'l our sins) by the gift of God's holy spirit. It was then you went walking and leaping as one who had laid long before the beautiful gate of the temple. Joy, peace, love and happiness were then the song and theme of your soul. "Glory to God in the highest, peace and good will toward men;" such was the acclamation of the spirit, when newly born of God. Being now delivered from so great a death that caused your long pining sickness, your sleepless hours and lonesome days were turned into joy, were full of praise, honor and adoration to the great king of glory, the captain of your salvation. O these were days long to be remembered. Who can forget among all the vessels of mercy these golden hours of exultation, which speak, dying sinner live forever, your sins ended in the days of your calamity, though often since you may feel of the lost, as if it were spoken to you, but remember once in Christ forever. When your load and burden of sins is all removed, and in the room and stead thereof joy of heart springs up, new feelings enter the mind, even praises of a peculiar kind, if not spoken orally by the word of mouth, yet within you felt a living change, a calm and tranquil frame of mind. This is what we call as the word says being born again. By this ye shall know that ye have passed from death unto life, because ye love the brethren. There is then that felt in the heart which the world can't take away. Christians become your chief associates, because you love them being all of the same fraternity and heirs of promise, called to the fellowship of the Spirit and union of the body of Christ, by the resurrection from the dead, adopted as an heir of God and joint heir with Christ, if so be

that we suffer with him we shall also be glorified together. The great and grand reason of our hope is that being raised from the dead, whereas in times past we walked according to the course of this world, and were by nature children of wrath even as others, but now being delivered from death by the great sacrifice of Christ for sins, the atonement being applied to us through sufferings and death, and raised to walk in newness of life by the resurrection of Christ from the dead, is indeed a strong evidence of our hope. Every christian is dead to sin by the crucifixion of Christ, and made alive by his resurrection, Jesus now lives to die no more. Reckon yourselves dead to sin, but alive in Christ. With such strength of feeling let us journey on, for by and by we shall reap. Faith then lays hold on the promises by the word of inspiration; for if we have been planted in the likeness of Christ's death we shall be in the likeness of his resurrection. Seeing then we have such hope we use great boldness of speech, because the love of Christ constraineth us to say if we have suffered with him we shall also be glorified together; and the apostle says in addition to this, our hope of you is steadfast, for as much as ye have been partakers of the afflictions ye shall also be of the consolation. Every christian therefore by experimental knowledge knows that he has felt sin which caused repentance, after which he met with a change of feeling attended with the spirit of love in his heart. Though it might not last a great while, before doubt arose concerning himself whether this be religion or not; so that you were constrained to cry out and say O Lord, if I am deceived please undeceive me. I do feel so bad, the good feelings I had are now gone. O what shall I do? I feel so prostrated in mind, so low sunk down, that my case seems almost worse than before. At first I felt relieved. But after some time spent in this way these good feelings returned again. O bless the Lord, and bless his holy name, and so we travel on some times singing and some times crying. This is what I call experimental religion. Your good and bad

feelings simply speaking are about all of it. This will meet out with every christian's case under the head of the widow's two mites which were all her living. Our doubts and fears are strong evidences if we could take them right that we are christians, for who ever doubted that he had not; if a man had no money in the bank, if it were consumed by the flames, it would not thus trouble him; even so a man without hope or change has no fears or doubts, being alone of himself; but the christian, having some thing more precious than money in bank, is often made to cry out with tears, Lord remember me. I feel so desolate within. All such exclamations as these the christian is familiar with, and will be while here in an enemy's land. Satan is ever trying to deceive and harrass the children of God, but never has accomplished his design no, nor ever will in the entire destruction of one. So then little christian, fear not, for with thee it shall go well. Afflictions may endure for a night, but joy cometh in the morning.

Now bretheren and sisters, by way of conclusion if the view I have on experimental religion is not right, and does not measure out with yours I still am a stranger to it. To know it any other way in substance though written some what imperfectly as you see, but it embraces my feelings in part, if not altogether yours. It is hard to write all experiences to the full measure of the gospel, so what is written at present may suffice, hoping that it may be of some benefit to the readers. Yours in gospel bonds,

W. L. WALKER.

WHAT FOR ?

The question often arises in my mind, For what reason am I a member of the church? Or what prompted me to confess to be a fellow-lover of the meek and lowly Jesus? Believing that this is an important question with every professor of religion, whether it interests them all or not, and knowing that there are many motives which may prompt people to profess the name of

Christ. I venture to give, if the Lord direct me, 1st. some of the reasons which may prompt others, but which certainly do not prompt the true followers of the "meek" and "lowly" Lamb; 2d for what we, if indeed he has made me one of the number, desire to follow him.

We are taught in the word that God works all things after the council of his own will. He speaks and it is done: He commands and it stands fast. In the beginning he created the heavens and the earth, by the word of his power. He said let the earth bring forth the living creatures, cattle, creeping things, and beasts of the earth: and it was so. (Gen. 1, 24). And the Lord God formed man of the dust of the ground, (Gen. 2, 7), and when He had breathed into his nostrils the breath of life, and he became a living soul we find him a man of the world. Of the same sum and substance as the cattle, and creeping things and beasts of the earth. (only a little more favored). Only a creature of God as they; and not in any sense related to the divine Maker. Only made after the image of His person, and without sin; yet formed of the substance of the earth, the serpent, who beguiled them, as well as the others. Therefore, it is not strange that when God gave them a law they should be so ready to violate it. God their maker told him (Adam) that in the day thou eatest thereof thou shalt surely die, but the serpent, their earthly enemy—told Eve that God knew that in the day they eat thereof they should not die, but should be as wise as he as gods knowing good and evil. How fascinating the thought! be wise! be great! and how congenial to their earthly natures! No wonder that they believed it! Well they violate God's law, are driven out from his presence, not only bearing their earthly nature, but curse and vengeance of their Maker to be the father and representative of all the human family.

But before they are driven out of the garden, we find them pinning fig leaves together to hide their nakedness, and in their offspring we find Cain offer-

ing for a sacrifice the fruit of the ground, and because it was not accepted slaying his brother Abel, who had by faith offered a sacrifice which was typical of the advent and mission of Christ into this world. Here in two brothers we find a type of the two classes of which I purposed to write. And we might trace the two natures or disposition all down through time, but this is not necessary at present. What is of importance to us is to know whether we, as Cain, are bringing an offering of the earth, and like our mother, believing the alluring words of the adversary of the soul, or whether we are willing to believe the spotless sacrifice of Christ, and believe his sweet and dying words when he said, "It is finished."

This is a day of deception. The serpent is no less subtle than he was in the days of Eve. It is a day when men cannot endure sound doctrine. When they, being ignorant of Christ's righteousness, go about to establish their own righteousness; and if it were possible they would deceive the very elect. This time was prophesied of by one of old when he said, seven women shall lay hold of one man, saying we will eat our own bread, and wear our own apparel, only let us be called by thy name. How many of us are eating our own bread, and wearing our own apparel? or serving God for reward? Oh, the thought of eternal punishment after death! Who can endure it? Not one of Adam's fallen race desires to be lost. They think at a convenient time they will accept the "terms of the gospel," and God will have mercy upon them, and save them. For we being of the same earthly nature of our mother, and by her transgression brought under the curse of our creation, it is not strange that, like her, we believe the plausible persuasions of the serpent, when he tells us we are not dead but sleeping; and if we will awake, and "put on Christ"—make long prayers, and keep the law—we will be saved. It is natural for every one to want to escape eternal damnation, and as the carnal mind knows no other way only to "do good, and get good;" this is one of the

first motives which prompts men to a profession of religion. They join the church, make prayers, go to meeting, pay the preacher, and live honestly in the sight of men and what is it all for? To escape eternal punishment, and have a home in Heaven when this life is over.

Another thing to prompt us to be "christians" our friends are all members of the church; the most influential men and women of our community are members. Religion is becoming quite fashionable, and if I do not join the "church" I will not be popular; so I will join with them, and what for? Evidently for reward.

A third reason which may prompt: some mother or father or some very dear friend has died, and on the death-bed told the loved ones to meet him in Heaven: Or my precious child, or brother, or sister: how could I bear to be separated from them! I must join the church and "do better." What for? because I want to meet my earthly ties,—loved ones—in Heaven. Oh my precious "Heaven—born" soul is this what we serve God for?

Having now noticed a very few things which prompt men to a profession of religion, I will now leave this class and turn to another,—my father's family, of whom it was asked concerning one "Doth Job serve God for naught?" Now I would ask do we serve him for naught? or would we desire to serve him if there was no Heaven to gain or hell to shun? yes, I am persuaded that there is none other to whom we can go, but to him who has the words of eternal life. If there was no reward to gain, we would not desire to take our fill of sin; for we have been full and are yet full of sin? have so much that we are sick of it; and when one takes enough of any thing to make him sick, he does not so long as he is sick desire the same, and the Heaven born child is not only sick of sin but dead to sin, lives no longer therein. Then it cannot be for reward that he shuns the vices of this world, but because it is a pleasure to do so. Not because somebody else serves God

but for love, because He is worthy to be served. He does not want to be saved because some body else is; for he desires to sing free grace if every earthly friend is doomed to woe.

Why do we desire to sing his praise? Because he has loved us with an everlasting love, and with loving-kindness He has drawn us.

"Twas the same love that spread the feast,
That sweetly forced us in;
Else we'd refuse all peace with him,
And perished in our sin."

We love him because he first loved us: because he lived, died, laid in the grave, rose and ascended into the Heavens for us; and because He lives we shall live also.

O, what amazing love;
That Jesus died for me!
That Jesus shed his precious blood,
My soul from sin to free!

God, the quickening Spirit, takes the sinner just as he is, shows him what he is by nature, and how vile and miserable he has made himself by practice; shows him his own spotless purity; by that the sinner weighs his deeds and finds that his best performance is only sin compared to Christ's holiness. This makes him abhor himself, reform his way and plead the mercy of God. When every effort fails him, then he falls at the feet of sovereign mercy and says: "If I perish I perish." Here the balm reaches his soul, Jesus reveals himself a Savior and says "My grace is sufficient for you." Then it is not by might, nor by power, but by my Spirit saith the Lord. Not by works of righteousness which we have done, but by his mercy he saved us.

Now I have tried to show some causes which lead men to a profession of godliness and the true cause which makes men truly desire to serve God, which is love; not that we loved him, but that he loved us and by loving-kindness he has drawn us. How different are the two classes! How their motives differ, and still it is not strange that it is so. For all are born of the earth and worse than that, brought under the curse by not only the transgression of fore parents, but a multiplicity of sins

we have committed, until we are far from God. Man in the original state was not related to God, but of rather the same make-up as his adversary the devil. So if he was not related to God at first he, in his natural state, is certainly much less related to him, or farther from him now. And if he was not related to the devil at first he was made of the earth substance and by yielding to his persuasions and obeying him, and afterward living with and in obedience to him for nearly six thousand years, they are certainly if not akin very much alike. Then man in a natural state must necessarily be very much more like, or of the nature of the devil than God; hence the great importance of being born of God, before we can see the kingdom of or be related to God. And no birth is ever brought about by the performance of the creature, unborn or unconceived; so we may well say that it is all of God from first to last; and not of him that willeth, or of him that runneth; and to his dear name be all the praise.

I have scarcely touched my subject and my letter is already much more lengthy than I intend; but imperfect as it is, I submit it to your judgment, asking pardon for all errors.

S. E. BROVLES.

DEAR BROTHER GOLD:—The Lord said that, whosoever spoke against the Holy Ghost it should not be forgiven him, neither in this world, nor in the world which is to come. We learn from that there will be another world after this one is destroyed. Isaiah says, 'For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind.' And again, 'For as the new heavens and the new earth which I will make shall remain before me saith the Lord, so shall your seed and your name remain.' I see that sometime this new heaven and new earth as being the kingdom of heaven that was at hand when Christ was on earth. It looks like it may be so. But Peter and John spoke of a new heaven and a new earth that looks to me like it is that new earth that will be

made after this earth is destroyed or the world to come. For Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. etc." Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. It does not look to me like Peter is speaking of Christ's kingdom here on this earth, but of the world to come, that will be made after the great judgment day. And John, after describing the final judgment, says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea. And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It is true he does not say that it came to this new earth, but where else could it come? The old earth was destroyed and it came down from God out of heaven. And what was this new earth made for, if it was not made for a home for the saints? I may be mistaken, and if I am I would like to be put right. I have for some time thought that this new world would be the eternal heaven of the saints after the judgment day. For where God is is heaven, and if he will come and dwell with his saints on this new earth, it will be heaven to them. John said, "And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.' If God took his saints with him in the third heavens, then they would dwell with God, and not God with them as John says will be the case I would like to know whether I stand alone in this belief or not, for if so I must be wrong and would like to be put right. I would like to know your views through the LANDMARK, provided there would be no danger of bringing about contentions and offences with the brethren. For if you have no time

to write to me privately about it, rather than give any offence I am willing to remain as I am. So I leave it with your better judgment. Remember me when at the Throne of Grace. Your Brother in Christ, I hope,

JOHN J. WEEDEN.

Elba, Pittsylvania Co., Va.,

Remarks :

There are two kingdoms, the fleshly and the spiritual, one in which there is sin and death, the other in which there is righteousness and peace. Or one is the law kingdom, under which is the knowledge of sin and death follows; the other is the gospel kingdom, in which sin is done away and destroyed forever, and death is swallowed up in victory.

Those that die in unbelief, or under the curse of the law, shall be raised in corruption, and reap the fruit of their doing in everlasting punishment or destruction from the presence of the Lord and the glory of his power.

While all that are found in Jesus shall rise to glory to be ever with the Lord, where indeed all things are made new. Then the former things will be no more remembered nor come into mind. Sin will have been completely purged away and death be gone, sorrow and suffering ended, nor shall any of the things of the former corrupt world come into memory. The first heaven and earth shall pass away, or the legal heavens.

The gospel heaven is the beginning of the everlasting kingdom of God. The heavenly or final perfect state of the redeemed will be the perfection of that which is begun here or foretasted in the gospel. It will be the amplification and completion of that which is revealed in Spirit now in its incipient state. What is now known in part then shall be fully known. It will not though be

different in quality. True it doth not yet appear what we shall be. For now we have a body of death and are swallowed up of much sorrow under the veil of the flesh. But then all that will have been done away. Sin that is the cause of all our distress will then be done away with all its effects. We will then be revealed in our true character of which hope is now the forerunner as an anchor to the soul.

So that a literal heaven and a literal earth, or such as are typified by the natural ones, are not here meant, but that glorified state and condition of the redeemed in which God dwells in them in his unclouded glory, for they shall be like him because they shall see him as he is. It is the removal of all former imperfect things and their remembrance and the revelation of perfection described here by figures of a new heaven and a new earth, for such it will be indeed.

The new earth is to represent the blessed state of the body of the redeemed in glory, and the new heaven is that light and joy that shall rest upon, cover, bless and crown the saints forever in glory, so that God shall dwell with them in fulness of joy.

But how little do we now know of such a state as this. P. D. G.

He that meddleth with strife is as he that taketh a dog or a sow by the ear. It would not hurt you so much to take a sheep by the ear, for if you loved a sheep you would not hurt it, nor will a sheep hurt you. But take care of yourself if you take a dog or a sow by the ear.

ZION'S LANDMARK.

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

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

VOLUMEXXII No. 2

WILSON, N. C., DEC. 1, 1888

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

Editorial.

Elder McLennon Wright requests my view of Matt. 11 : 12,

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

The law and the prophets were until John, since then the kingdom of heaven is preached.

John the Baptist was greater than any prophet. He was the friend of the bridegroom. He came to announce the coming of Jesus. He baptized Christ. Was he as insignificant a thing as a reed shaken by the wind? No indeed, for none born of woman was greater than John. But how was he treated? They treated him as they pleased and beheaded him for condemning fornication.

John came neither eating or drinking and they said he had a devil. The Son of man came eating and drinking, and they said, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners. Neither one pleased them, and when Jesus was delivered into the hands of sinful men they did to him what they pleased; for with wicked hands they took and crucified him.

So that the kingdom of heaven suffered violence from the days of John the

Baptist until the time that Jesus spake these words, and may we not say until even now also. The kingdom of heaven is on earth only as it is in *Jesus and his servants*. Whatever of violence is done to any of them is violence done therefore unto the kingdom of heaven, and whatever good is done unto any of them is good done unto the kingdom of heaven.

Violence is wrong. He that does violence does wrong. The violent persecute, oppress and kill. By force they took John and slew him, by corruption or violence they took Jesus and violated the law in putting him to death. For they found no cause of death in him, yet they hated him without a cause and with violence they killed the Prince of life. That is they violated law and right in killing both John and Jesus.

To this day they persecute and take the saints of God who suffer persecution, or do not resist, do not return evil for evil. It is the righteous that suffer or receive the violence, and do not return evil for evil.

Men who claim that they have the power of themselves to do many mighty works say they can take the kingdom of heaven by force, in the sense that they can save themselves and others, and they compass sea and land making their converts. They claim that they are making christians, and thus taking the kingdom of heaven by force. But it is that principle in men that persecutes and slays the innocent and does violence.

A poor lost sinner, who sees and feels his vileness and guilt, knows that it is not by might nor power, but by the Spirit of God, that a sinner is saved. When one has no strength and is ready to perish then the Lord takes up and saves the lost. Such needy souls would

do no violence, nor hurt the hair of the head of one of God's little ones. One must become as a little child, ignorant, helpless and utterly without strength, before he can ever enter the kingdom of heaven. How different is that spirit from the spirit of the violent ones that killed the prophets, put John to death, crucified Jesus, and that hates and persecutes him now that is born after the spirit.

P. D. G.

TO THE ELDERS WHO MAY COMPOSE THE PRESBYTERY AT BELL-SPUR—I write the following as a call to the ministry if indeed a call. A short time after I hope that God for Christ's sake pardoned my sins, when getting in doubt I was asking God for brighter evidence, when a voice seemingly spoke to me saying "Yes, thy sins are pardoned and you must now go preach," at these words, or rather thoughts, I fell to the ground praying God if it could be his will, that he might remove this impression from my mind. Viewing then and there my imperfection and inability in every particular my first conviction of sin, as I hope through a dream came over me seemingly with more weight than I could bear. I dreamed that I was nailed to the cross. I beheld the Soldiers, I began to weep when one of them stepped forward and said weep not for thus it must be that the Scriptures might be fulfilled. The last part of my dream seemd to stop upon my mind, the Scriptures might be fulfilled. Then passage after passage of Scripture rolled through my mind stopping at the Scripture where he chose the weak things of this world to confound the mighty and the strong. I knew I was weak but far too weak for this. Thus my life ran feeling that there was no peace, no joy in life for me. I had a hope after death and I had rather die than live under this burden. Then I would think if I could only know that I was called to preach I could go, but yet how could I preach, when I could not even talk? No, this could never be. Finally, when I had given up that

I must die I asked the question, must I die for my sins? No, but for disobedience. I then promised the Lord if he would show me in a dream that it was my duty to preach that I would try. That night I dreamed that I was in a wilderness all alone, while wandering about I came to a spring in a rock, as I thought, in shape of a heart. I heard a voice saying, this is the spring from which you drank peace to your thirsty soul, therefore behold what I the Lord shall show thee. Then I beheld in my dream an immense number of people coming through an opening in the wilderness, and the same voice said unto me, "water them freely" then I said I have no cup. Then I looked and in my hand I saw a cup casting forth rays as the sun. I gave them to drink, and they all departed. Then the voice said to me, "this is my Gospel, go ye therefore and declare it unto all men, for lo I am the way." Then I awoke perfectly calm and happy. I thought the first opportunity I had I would join the church and then try to preach. Then these words appeared to my mind, "This is what your disobedience is. You are not called to preach but do your duty, and join the church." This gave me great joy. I then joined the church thinking all would then be well, but I found still there was something else. I thought this was to be baptized. When I was baptized I felt as though all my troubles were gone, but in a few hours the words came to me, "you promised the Lord to preach." I at once denied saying to myself that I had rather die than make the attempt to preach. I was then in worse trouble than ever. I had lied to God as no Christian would do. So days and weeks passed during which time I made many promises by which I obtained I believe consolation, but broke them all, then received the chastening of the Lord times which I shall not mention, all the while putting in as my best excuse my stammering tongue, until in Oct. 1886 I was thinking of my troubles when I was or felt impressed to pray for relief. I fell to my knees, but before I uttered a word these words came through my mind as a question.

"Art thou professing to worship a God whom thou thinkest unable to loose the stammering tongue." When I arose my first words were, "Blessed be God." I then promised to try the next opportunity, and so I did, and felt better. Since then I have had many ups and downs. I could give many dreams, such as I feel are precious to me, but deem it unnecessary. Whether it be of God I know not. This the worthy brethren must judge, and may the Lord be their guide that all things may be done in accordance with his will, is my sincere desire. JOEL E. MARSHALL.

ORDINATION.

In obedience to a call from the church at Bellspar, Patrick county, Va., for a Presbytery to examine brother Joel E. Marshall with the view to his ordination to the work of the ministry, the following Elders met on the 4th day of Nov., 1888: James M. Blancett, S. D. Williams, Asa D. Short, J. W. Barnard, G. W. Rakes and P. G. Lester.

This Presbytery was organized by choosing Elders Blancett Moderator and Lester clerk.

Brother Marshall's call to the ministry was read by the clerk as written by him for reasons explained below. Elder Lester led on questions, Elder Williams led in prayer with laying on of hands by the Presbytery, charge by the Moderator and right hand of fellowship by the Presbytery and the church.

Remarks:

Elder Joel E. Marshall after a spell of sickness in his eighth year began to stammer, and it is with considerable difficulty that he now conducts an ordinary conversation.

Sometime after he was convicted he began to have spasms, during which at first his lips were seen to move as tho' he was trying to speak. Later on he began to whisper, when it was ascertained he was engaged in prayer. Soon he began to pray aloud. After that he ob-

tained a hope. He, during the time these spasms are on him, lies first upon his back, and directly engages in prayer, then turns upon his side, resting on his elbow and begins to preach. Directly he sets up, then gets upon his feet, and preaches for three quarters of an hour with marked ability without stammering whatever. He sometimes begins these services with singing and conducts them in regular order.

After he has finished preaching, he falls upon his face and remains quiet for about ten minutes, and then arises, relieved in mind but wearied in body.

When he attempts to preach at church and has any degree of liberty of mind he prays and preaches without any particular impediment in his speech.

When he feels to have the spirit he can read a hymn, otherwise he cannot.

If he has impressions to preach, and does not go first, sometimes he has a spasm, and begins to preach before, or by the time the preceding one is through.

When prayer has been made he omits it, but otherwise he invariably prays.

When he preaches in one of these spells he does not know that he preaches when he comes to himself, or what text he used, only a certain text was on his mind which is always the one used on that occasion.

His preaching in these spells is more clearly defined, and shows greater ability than when under ordinary circumstances. While these things seem strange to some, yet they are the facts in the case as given by his pastor Elder James M. Blancett and other of our preachers and brethren. I have heard the brother sing, pray and preach clearly, but not during a spasm. There is nothing too hard for the Lord.

P. G. L.

THE DOOR AND THE KEYS OF THE CHURCH.

Dear Brother Gold, I give my views in reference to the proper keys that open the door of the church. The Son of God is the door of the church. The Holy Ghost gives the keys to them that have been born again, and such present themselves to the church; present the key for the church to examine to see if it will enter the door, as its foundation, and the church says yea, and the door is opened. Then they are baptised in the name of the Father, Son and Holy Ghost and have the right to sit together in Heavenly places.

I was speaking with an able minister of the Gospel who contended that the gospel ministry is the key of the church. I contended that every one that had been born again had a key to fit the same lock in the door, and then asked him if there were no ministers where there were several members in a church could they not transact business such as receiving members, and dealing with members for transgression? He said no. Your Brother I hope in the faith

CHARLES IVKY.

P. S. BROTHER GOLD, Please give your views on the above subject. I want to be established in nothing but the truth, and to know nothing among men but Jesus Christ and Him Crucified on my part. Brother Gold, I am now going on my seventy-third year, and cannot expect to scribble much more, and have always been negligent and forgetful, and still more so now. This much I want to try and recollect never to do any thing to hurt my brethren's feeling.

Remarks.

Christ is the way, the truth, and the life. He also says, I am the door, by me if any man enter he shall go in and out and found pasture. That is he that enters in by Christ, the door, shall have the utmost freedom in the house, because Christ is the true door; so that one who enters by Christ enters by the

true way that gives him all liberty and the fullest right to the house or church. As if you should bring one into your own house yourself, by your own choice, whom you loved, and should desire him to have the most home-like feeling, you would say to him, "come and go just as you please." it would be the same as saying, go in and out and find pasture. While the gospel preacher preaches that which unlocks the hearts, or gains admittance into the hearts of gospel hearers so that as he preaches the gospel all true hearers receive with joy his message, and he is in their hearts to live and to die with them, his message is as a key opening the hearts of the hearers, so that an open door is given him.

But when one goes to the church seeking membership he does not enter by the preacher. If he has an experience of grace and is led by the Spirit of God when he goes home to his friends the church, and tells them what great things the Lord has done for him, that which he tells is as a key opening the door or hearts of the brethren, so that he comes in by Jesus, or in his name, and an open door of fellowship is given him, so that he is received into the fellowship of the church and dwells there.

Can a church receive members when no preacher is present? most certainly it can. Churches are not so dependent on preachers as that in the absence of a preacher at the church meeting. The deacon then or some other brother should offer prayer, and they should worship God, hold their conference, and attend to the proper business of the church.

It occurs to me that churches are too remiss in this matter at times failing often to open the door of the church for the reception of members.

The preacher is a servant of the church, not the Lord over it. The mind of the Lord is with his people. All the gifts are with the church. When they are therefore gathered in the name of the Lord and the spirit or mind of the apostles, all other gifts are with the church whether they are in person present or not.

So that a church should, in the absence of her pastor or a preacher, at her regular meetings, whenever she thinks proper attend to the proper business that needs attention, remembering that they are accountable to the Lord, and not to the preacher.

Our aged brother Ivey has long been a faithful, warm hearted Baptist. May the Lord be his comfort and stay, his rod and staff, in his old age, so that he shall still bear fruit even to old age. For in Jesus is all our fruit found.

P. D. G.

HIGH AS THE HEAVENS ARE ABOVE THE EARTH.

"I have been attending our Associations regularly for the last forty-five years, and can say of a truth that I never enjoyed myself better than I did at our two Associations at Town Creek and Camp Branch. The glorious gospel of the blessed God was preached in all its purity, not with enticing words of man's wisdom, but in demonstration of the spirit and power. The brethren and sisters were made to rejoice in hope of the glory of God's salvation by grace which was the theme dwelt upon, and that according to God's eternal purpose which he purposed in Christ Jesus our Lord and his electing love, combined with his foreknowledge, predestination, effectual calling, justification and final glorification in the land of pure delight where saints immortal reign. What shall we say to these things? If God be for us who can be against us? And if brethren would stop where the apos-

ties stopped all would be right, but when they begin to speculate and theorize and get outside of the Book it always works out just as the apostle says, words to no profit, but to the subverting of the hearers. Moses, the servant of God, says: "Secret things belong to the Lord our God, but revealed things unto us and our children, that we may do all the words of this law," and I have made it a point during my ministry of nearly forty-five years to be governed by this rule, and, Brother Gold, if all our preaching brethren would do the same, how much useless and unprofitable controversy might be avoided, instead of wasting their time in trying to prove the absolute predestination of all things which they cannot do without making God the author of all the wickedness and meanness that takes place in the world stop where the Saviour and the Apostles do and all will be well: and may the God of all grace incline the hearts of the people everywhere thus to walk and maintain the unity of the spirit in the bond of peace, is the prayer of your aged brother, now in his 76th year, for Jesus' sake. Your unworthy brother in gospel bonds,

JOHN R. MARTIN.

Remarks:

The above is quoted from the minutes of the Pigg River Association, and written by its clerk, Elder John R. Martin, who has been the ablest preacher of that Association, and faithful for many years.

He is one of the oldest and most gifted preachers of all the mountains of Va., or N. C. It is well worth weighing.

The Bible, from the beginning to its close, condemns sin, and God abhors it. Man is without excuse or apology when he sins. My own experience teaches me God hates it. Sin is my worst trouble, and the cause of all our troubles. Jesus saves his people from their sins. One of the sweet thoughts of salvation

is freedom from sin. Any theory of man that in any sense would charge God foolishly as being the author of sin is to be utterly and forever rejected by this paper.

That God overrules the wicked and makes them subserve his purpose, I fully believe. God is God of all the deep places of the earth. But no man can explain these things, nor comprehend the ways of God, save as they are revealed or declared in his word. For high as the heavens are above the earth so far are his ways above our ways and his thoughts above our thoughts.

P. D. G.

ELDER P. D. GOLD.—DEAR BROTHER IN THE LORD:—You will please find in this letter \$5.00 to assist Brother Sylvester Hassell in paying the enormous debt incurred in waiting on his Baptist brethren. I do hope that the Baptists and friends will see that Brother Hassell will not have one dollar of that debt to pay. It would be shame on Baptists to suffer such a thing. May the Lord put it in their hearts to relieve our brother. I am poor, have to work hard for my living, besides my serving the churches as best I can; but I will be one of any number that will give him \$5.00. Here is the money.

Dear Brother Gold, may the Lord sustain you in your editorial and ministerial labors, and at last bring you to the full enjoyment of his glory, is my prayer in your behalf for Jesus' sake. Yours in bonds of everlasting love, I hope. Most affectionately,

W. W. SAMMONS.

Cedar Chapel, Tenn.

Brethren and friends will please consider Brother Hassell's case.

Let all brethren who can spare the money make their contributions to him for he needs them. Every dime will help. Put a pile of little gifts together and they will make the large one, and will meet the case.

P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Conohoe, Martin Co., N. C., commencing on Friday before the 5th, Sunday in Dec. '88.

The Contentnea Union is appointed to be held with the church at LaGrange, and to commence on Saturday before the 5th Sunday in Dec.

The Black Creek Union is appointed to be held with the church at Healthy Plains, and to commence on Saturday before the 5th Sunday in Dec.

The Toisnot Union is appointed to be held with the church at Toisnot, and to commence on Saturday before the 5th Sunday in Dec.

Obituary.

SUSAN E. JOYNER.

MR. P. D. GOLD:—Please publish the death of our mother Susan E. Joyner, the wife of Howell Joyner, and the daughter of Elizabeth and David Philips who was born and raised in Edcombe County N. C.

Mother departed this life Jan. 29th 1880. Her stay on earth was 53 years. She never professed any kind of religion but was a strong believer in the Primitive Baptist cause and loved all of God's people. She always attended church at Tysons' as regular as any of the members every third Saturday and Sunday in each month. She was confined to her room for four months and during that time she suffered a great deal from a disease unknown of the stomach. She lived forty two days without eating or drinking as she could not retain anything. Mother had a strong desire to recover until three weeks before she died. That night she had my father and her children to kneel around her bedside and pray, she prayed with us that if consistent with God's will she might be restored to health, if not all of us might be resigned. I cannot recall any of the words of her prayer. I very well remember the words of the hymn she repeated which we had engraved on her tombstone.

"How lost was my condition,
 'Till Jesus made me whole,
 There is but one physician
 Can cure a sin-sick soul!" &c

Your friend,

PATTIE E. COBB

Farmville, N. C.

MINNIE LEE.

DEAR BRETHREN:—Having been requested by brother William Atkinson to write an obituary of his infant daughter who died while I was sojourning with him, and not feeling able to comply with the request, I earnestly implore God to guide me while I attempt to write.

Minnie Lee infant daughter of brother William and sister Nannie Atkinson was born Nov. 25th 1883, and died Dec. 16th 1887, aged 4 years and 21 days. She was a special favorite of her parents and all who knew and were acquainted with her, being of an amiable loving disposition and of pleasant turn.

She had a severe cold for two or three weeks before she died which gave rise to croup which ended her life: the aid of a skillful physician and all other remedies were of no avail, she must die. About twenty four hours before the last expiring breath left her, she arose from her pillow, and said, "I must die," then after a few short breaths she seemed to gain strength, and in a loving tone with eyes fixed heavenward and countenance serene, she said, "I want to hug Papa," then she wanted to hug the doctor, then Mr. Ashburn, then mamma, and while her mother was in her embrace she, her mother, began crying, which she noticed and fell back upon her pillow, and said in a low whisper, "hush, hush, hush," then appeared to sink into unconsciousness, then she aroused to a knowledge of her parents which knowledge she kept until she died. Brother Atkinson seemed to give her up willingly, and says he believes she was a minister in the hands of God in bringing him to Jesus.

There are many ways by which we are shown the power of God, and yet only one way by which men are saved, and that is by the grace of God, by which we trust Minnie Lee is now singing the song of Redemption. Your unworthy little brother.

J. A. ASHBURN.

J. J. SAMMONS.

Please publish the death of John J. Sammons who was born in September 1842, and died Oct. 25th 1888, and leaves a wife and four children, two sisters and one brother, and many friends to mourn their loss. He was under the terrific disease of consumption for about twelve months before he died. He bore his affliction with great patience. His mother and two sisters are members of the Primitive church, and faithful members they are. The writer visited him in his sickness. He appeared to have some hope of eternal life, but would not acknowledge it. His mother and sisters and myself have some hope for him.

I write this by request of his daughter,
 W. F. COBB.

Oswayo Co., N. C.

JESSE W. BAILEY.

This little one was the pride of the family, and was the last one of mother's children, he was also my dear baby brother and the son of W. J. Bailey, and his wife Cealey Jane Bailey. He was born Dec. 23d 1871, and died June 4th 1874, making his days few on this earth. He was sick twenty two months. Poor little sufferer. I believe he suffered his suffering on this earth. I always have felt quiet and composed about him, though I missed him so much when he first was taken from us. I was the one that held him in my lap and rocked him for seven months day by day, and my dear mother watched over him at night for a long time until he got so low we had to keep him on the bed. He was set up with for seven months, and after all was done with poor mortal hands for him, the dear Lord of heaven sent the angel of death to visit our home and take the pet from us.

That was a solemn shock to us. It was the first one that had died since my birth, and it seemed like it would almost kill me. All of us can bear more than we think for, though I was nothing but a child when he died; but it taught me to worship no mortal on earth.

But it is all for God's own purpose and I hope for our good; but it is hard to give our people up.

I hope the Lord has saved little Jesse from all woe.

Has guarded him from all harm,

And from the many griefs below,

And called him to his arms.

MOSLER LILEY.

WARNER LAFAYETTE LILLY.

This Dear baby was the son of E. A. Lilley and Moseler Lilley. He was born November the 12th 1884, and died the 17th of the same month making his stay only five days. The Lord only sent him to gladden our hearts, and sent an angel to take him from us to his long home. Our nature is to grieve for our loved ones.

The little babe has gone to rest
To reign with God forever blest,
It's little tongue will always praise
A Saviour's love redeeming grace.

MOSELER LILLY.

JOSEPH E. BAILEY.

This day one year ago I lost one of my best earthly friends Joseph E. Bailey, a dear Brother. He was the son of Warner J. Bailey and Cealey Jane Bailey, was born December the 15th, 1889 and died August the 5, 1887. This boy was a dear boy indeed always thinking for the welfare of the family and especaly dear afflicted mother. He was a laboring man. Six or seven years ago he had the measles and he never got over it. His health began to give way. He was sick twelve weeks and two days with Typhoid Fever. He tried to be candid in all he said and did. He was never known to be drunk in his life, nor swear an oath. Before he died he prayed and said he was seeing pleasure, and was willing to die, and all the family and many friends were gathered around his bed. He told us all good bye. He fell into a sleep and remained that way three days, and the fourth day he woke up. It filled our hearts with joy to think he had revived but it was only to die for he died that night.

MOSELER LILLY.

APPOINTMENTS

The following Elders will preach, the Lord willing :

J. D. DRAUGHN

Cross Roads.....	Dec. 7
Chapel.....	
Goldsboro.....	(2nd Sunday) 9
Lagrange.....	19
Mewborn's.....	31

Meadow.....	15
Tysons.....	17
Great Swamp.....	14
Briery Swamp.....	15
Fiat Swamp.....	3rd Sun.
Bear Grass.....	17
Smithwicks Creek.....	18
Skewarkey.....	19
Spring Green.....	20
Hamilton.....	(at night) 20
Conoho.....	21
Lawrences.....	22 & 23
Kehukee.....	21
Deep Creek.....	26

He will need conveyance.

A. J. TAYLOR and Wm. HAWKINS.

Meadow Creek.....	Dec. 4
Crooked Creek.....	5
Watson.....	6
High Hill.....	7
Liberty.....	8
Mountain Spring.....	9
High Ridge.....	10
Bethany.....	11 & 12
Lawyers Spring.....	13
Jerusalem.....	14
Jones Hill.....	15
Liberty Hill.....	16
Freedom.....	17
Bear Creek.....	18
Mountain Creek.....	19
Thence to Abbott's Creek District.	
Fiat Creek.....	Dec. 20
Pine M. H.....	21
Zion.....	22
Abbotts Creek.....	23
Walnut Grove.....	24
Sandy Creek.....	25
Clear Creek.....	27
Big Meadow.....	28

ISAAC JONES.

Smithfield.....	1st Sunday & Saturday before 1st
Juniper.....	Monday
Hannah's Creek.....	Tuesday
New hope.....	Wednesday
Sandy Grove.....	Thursday
Willow Spring.....	Friday
Middle Creek.....	Saturday & 2d Sun.
Fellowship.....	Monday
Rehoboth.....	Tuesday
Clement.....	Wednesday
Smithfield.....	Wednesday night
Bethany.....	Thursday
Cross Roads.....	Friday
Chapel.....	Saturday
Goldsboro.....	3rd Sunday
Nahunta.....	Monday
Memorial.....	Tuesday
Fremont.....	Tuesday night
Aycocks.....	Wednesday
Black Creek.....	Thursday
Scotts.....	Friday
Contentnea.....	Saturday
Wilson.....	4th Sunday

He will need conveyance.

J. E. ADAMS.

Oak Grove, Wake Co., N. C., Monday after 4th Sunday in November.

The w. ck following in Moore Co., N. C., seven miles from Sanford by special request of Mr. A. R. Smith and others.

D. N. GORE.

Newsc.	Friday November 30
Raleigh	December 1 & 2
Durham	at night 2
Eno	3
Dutchville	4
Shoely	5
Camp Creek	6
Elder D. R. Moore's	7
Wheeler's	8
Prospect Hill	9
Bush Arbor	10
Gilliams	11
Goldsboro	at night 12
Lagrange	at night 13
Newborns	14
Meadow	15
Tysons	16
Great Swamp	17
Flat Swamp	18
Spring Green	19
Mount Tabor, Columbus Co.	4th Sunday in
Conway	5th Sunday in December
Hill Church, Columbus Co.	1st Sunday in January 1889.
Wilmington, N. C.	2nd Sunday in Jan. 1889.

R. W. DIX.

Fanister Va.	Sat. and 4th Sun. in Dec.
Malmalson	Monday
Mill	Tuesday
Cane Creek	Wednesday
Mountain Hill School House	Thursday

RECEIPTS.

ALA.—John F Gilbert 2 By Elder Lee Haucks 1 50

FLA.—Mrs Nancy Lewis 1 75

GA.—Wm Garner 1 50 Elder A J Mimms 1 50

IND.—By J B Allen 4 50

N. C.—Elder L J Deberry 1 Mrs Elizabeth Gardner 1 50 H Ginn 1 50 C Powell 1 50 S Renfro 1 A H Temple 2 Mrs R J Parker 1 50 T R Eagles 2 S Underwood 50 Mrs S C Corbett 2 T C Grimes 2 Joseph Farmer 1 50 Thos Clark 2 By R D Brooks 4 50 Elder McLennon Wright 2 Elder V I Chandler 3 Elder D R Moore 1 50 Mrs Maggie Bozeman 1 75 J P Gully 2 50 E B Deans 1 Elder Wm Woodard 2 Elder Y I Chandler 4 50 B Bullock 3 Elder J W Gardner 1 50

O B Amy 3 G C Farthing 1 50 A F Whitley 3 Wm Hilliard 7 50 W A Penny 13 50 Seth Woodall 4 50 S B Bidle 2 H T Wells 1 50 Wm Daughtridge 2 Mrs Mary Powell 2 Jesse Price 2 Isaac Womble 2 Permenta Braswell 2 B Carawan 3 J L Nelson 2 J L Edwards 2 25 P. A.—Miss Maggie Banes 1 58

S. C.—Mrs A J White 3

TENN.—Elder R. Hardenbrook 3 Elder W W Sammons 5

VA.—Allen Hurst 1 50 By Elder P G Lester 24 25

TARBORO FEMALE ACADEMY

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and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Date	Jul. 1, '88.	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	4:05 p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	3:37 "	.....	2:30 "	
Arrive Tarboro	*4:30 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:30 p. m.	7:00 p. m.	7:45 a. m.	
Leave Wilson	*4:30 p. m.	.....	.....
Arrive Selma	5:30 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:40 p. m.	7:00 a. m.	8:35 p. m.	
Leave Warsaw	5:30 "	.....	9:35 "	
Leave Magnolia	6:05 "	.....	8:40 "	
Arrive Wilmington	7:40 "	9:55 a. m.	11:35 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 6, Daily, ex Sunday.
Leave Wilmington	12:35 a. m.	6:30 "	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:35 "	5:30 "
Arrive Warsaw	.....	10:30 "	5:30 "
Arrive Goldsboro	2:24 "	11:30 "	6:54 "
Leave Fayetteville	.....	*4:30 p. m.	.....
Arrive Selma	.....	5:30 "	.....
Arrive Wilson	.....	7:30 "	.....
Leave Wilson	3:02 a. m.	12:42 p. m.	7:52 p. m.
Arrive Rocky Mt.	.....	1:15 "	8:09 "
Arrive Tarboro	.....	*4:30 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	6:40 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:30 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.
Train on Millland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:30 a. m., arrive Smithfield, N. C., 10:00 a. m. Returning, leaves Smithfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 11:30 a. m.
Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:30 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 a. m. Returning leaves Clinton at 8:45 a. m., Connecting at Warsaw with Nos. 15 and 16.
Southbound Train on Wilson & Fayetteville Branch is No. 55. Northbound is No. 56. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.
All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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P. G. LESTER, Associate Editor.

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ZION'S LANDMARK PRINT

1888
1888
1888

The Purpose of Zion's Landmark.

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

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

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

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

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DEVOTED TO THE CAUSE OF JESUS.

Poetry.

VISION.

Upon a dark and doleful night,
As fears began to rise,
I passed into a pleasant dream
Of forms beyond the skies

Not often though such happy dreams,
Are e'er my lot to own;
But ah to me they are more dear
Than all this world alone.

Here in my dream behold I stood
Upon a glittering shore,
And even thought of cherished friends
I loved in days of yore.

And her: it seemed upon this strand
That robes of gold appeared,
Approaching from a fairer land,
And lo a voice I heard.

I turned and cast one look across
Unto the other shore,
And lo! there stood the happy band
I'd longed to see before.

One friend of mine that passed away
Stood up among the throng,
And said, behold I've reached the land
You shall possess ere long.

She said, behold those spotless robes,
That's cast upon that side,
Go take them up and bear them on
To shield your Savior's Bride.

Go teach the truth as you have been
Taught by a Savior's love,
There is but one true source of joy,
And that is from above.

Though oft your cross is hard to bear
And oft your courage low,
But only do think of him who bore
Our sins to make it so.

He left the glorious courts above,
Descended from glory;
Fulfilled the law, restored it back,
That we might holy rise.

Then I awoke and lo! the joy
That seemed to fill my breast,
And that renewed my hope again
Of Sweet and lovely rest.

JOEL E. MARSHALL.

DESIRES.

Lord, remember me in mercy,
While upon this earth I stay,
Teach me Lord, thy holy statutes,
And allow me not to stray.

Lord wilt thou be ever near me?
Curb my restless spirit in,
Keep me in the path of duty,
Guide and guard me from all sin.

Guide my feet in all their stepping,
That they may not go amiss,
Keep them in the path of virtue,
In the road to endless bliss.

And my hands Oh Lord, direct them,
In the work that they should do,
Teach them Lord, to do thy bidding,
Till their work on earth is through.

And my heart Lord, take it, cleanse it
From its vile and sinful ways,
Teach it to obey thy mandates:
Save it through all coming days.

And when death shall claim its victim,
Let me lean upon thy word;
Make the passage smooth before me,
And receive my spirit Lord.

G. S. LAYLA.

COMMUNICATED.

SECRET BENEVOLENT SOCIETIES—THEIR UNIVERSALISM.

About a dozen years ago Mr. Hale, one of the most intelligent and truest men ever born in North Carolina, for a long period editing the old Fayetteville Observer, but at the time to

which I refer, New York correspondent of the *Raleigh Observer*, then edited by his able son, Mr. Peter M. Hale, wrote to the latter paper that he had in early life become a member of a Masonic Lodge, and attended their meetings for a while until he found that his time could be more profitably employed otherwise; and that he never had seen any credible evidence to prove that the Masonic society was more than about one thousand years old—origin actually dating about 800 A. D. Now the Masonic Society is, I suppose, the most ancient of all secret Benevolent Societies, and at least as honorable, moral, and useful as any of them. And Mr. E. J. Hale, a gentleman of extraordinary intelligence and reliability, thus declares that this Society, of which he himself was a member, is 800 years younger than the christian church, and that the time of a busy, virtuous man is wasted in attending its meetings.

The nineteenth is the most prolific of all the centuries in Societies of every kind—literary, philosophical, scientific, moral, benevolent, political and religious, numbering them by hundreds and even by thousands, and it may well be called the century of Societism. These organizations apparently threaten to destroy almost all healthy individuality; and they have attained such colossal proportions that they seem to look down with great contempt upon the Church of Christ as an imperfect, antiquated, obsolete, insignificant thing, justly superseded, or at least supplemented by modern, men-made Societies—so much wiser and better have men become than the Omniscient and Holy Spirit of Almighty God! Assuredly it does become all those who acknowledge Christ as their only and eternal King, to keep utterly and forever aloof from these compromising and entangling alliances with the world. They are of the world and let the world have its own. As most forcibly remarked Brother Asa Biggs, formerly United States Senator and District Judge of North Carolina, "*They have no Jesus in them.*" They utterly ignore the

one thing needful, salvation only by the atoning blood of the incarnate Son of God; and therefore they pertain only to time and have no connection whatever with the infinitely more momentous interests of eternity. In reference to joining any of these organizations the sentiment of the child of God should be, "*Perish popularity—perish worldly business—perish mortal life itself, sooner than take any step to bring dishonor upon the precious name and work of my adorable and Divine Redeemer!*" Let it be repeated; these men-made Societies are of the world and are for those who have nothing better; if they are of any benefit in making men more outwardly moral or more outwardly kind towards their fellows, let the world have them to its heart's content; but the child of God has no business in them. Not all the efforts and all the contributions of all the Societies in the world ever saved one soul from sin and death. *Jesus Christ is the only Saviour; this is the stone set at naught of the worldly builders, but which is really the head of the corner; "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."* In this unspiritual, materialistic, unbelieving, idolatrous, degenerate and degenerating age, that has far more faith in men, means and money than in God, let the Primitive Baptist Church, the Church of Christ, consider it has peculiar province and glory to affirm and reiterate and emphasize, in the most uncompromising manner, this grand, central, apostolic, all-important, all-comprehending truth of the christian religion. There is no particle of salvation in man, but all salvation is in God. Around this great citadel of Truth, and under this holy banner, let the soldiers of the cross rally in the strength of Israel's God, and they will put to flight the armies of the aliens. If this be lost all is lost; and christianity is reduced to the dead level of heathenism, with no power to save any soul of the human race; and the dissemination, by gold and hirelings, of such a lifeless system over the world can be of no spiritual benefit to mankind. To

this wretched condition of weakness and death the nominal Christianity of this country and of Europe seems now almost reduced. Says the Apostle Paul, "In the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud," &c., "Heady, high-minded, lovers of pleasures more than lovers of God, HAVING AFORM OF GODLINESS, BUT DENYING THE POWER THEREOF; from such turn away."—(2d Tim. 3: 1—5.)

The oath-bound secrecy of many societies that are called benevolent cannot but forever condemn them in the renewed mind of the child of God, who reads and receives in his heart the following words of eternal truth:—"Swear not at all" (Matt. 5: 34) "Men love darkness rather than light because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 19—21.

Another fatal objection, in spiritually enlightened minds, to Modern Benevolent Societies, is their inculcation of the poisonous and awful delusion of Universal Salvation—the certain salvation of all the members, all being represented as going at death from the earthly to the heavenly lodge, thus substituting the Society for the church and even for Christ himself, or idolizing the Society as the means and the god of salvation. "Universalism," says Prof. W. G. M. Shedd, "is most prevalent in the corrupt times—itsself being both a sign and a cause of the corruption." This blasphemous point-blank contradiction of the plainest declarations of the Scriptures seems to be leavening almost all the nations and denominations of the nineteenth century; and it is therefore not at all strange that it is incorporated in the teachings of the Societies of this Century. With myself at least it is a most serious question whether all the ostensible good claimed to have been done to humanity, by "Benevolent" Societies is not far more than counterbalanced by their propagation of this most

corrupt and corrupting doctrine of Universalism. History shows that Modern Phariseism has taken these successive and descending steps—Arminianism, Pelagianism, Unitarianism, Universalism and Atheism.

SYLVESTER HASSELL.

Williamston, N. C.

LOOKING AFTER OUR POSSESSIONS.

Letter No. 3.

Dear and beloved brother John! When I wrote to you last I was in the midst of gay festivities, for I was at the banquet. I remained there for three days, and I and my Comrades supposed that we were to stay there for all time, or at least until some grand convoy should come and transport us away to our patrimony in Canaan; as such we were having a gay and glorious time, but on the morning of the fourth day, just as we were coming out from breakfast, we were confronted by a mild, but firm looking man, who asked us by what authority we were stopping over at the mansion?

We replied by relating how we had first started out, and how the clever, and kind young man had pity on us &c, all this said he is very well, but you shall see how matters will go on. He who has brought you here is Christ Jesus the Lord. You are now as you suppose heirs of God and joint heirs with Christ which indeed is true, but must not expect to live thus idly, indolently all your days: "For now being justified by faith we have peace with God through our Lord Jesus Christ." Yes said He, "They who live godly in this world must suffer persecution." Now you are no longer under the law but you are under grace. My office said He is to reprove you of sin, and righteousness, and judgment. There is a dreary, and tiresome wilderness between this blessed Mansion (Church Fellowship), and the fair land to which you go. (Heaven above.) Now that you have become heirs of God, in the future all men, except the few of your own family, will hate you, and will illy

treat you, yea and will seek to cheat you, and lure and misguide you, so said He, I am sent by the command of Jesus to be your ever present guide, and will now say to you, that as it has been my special business, for over 6000 years, to conduct pilgrims, and manage soldiers in their march to Canaan, and so doing I have never failed in one single instance, but ever and anon brought them safely through. At times I have had to inflict chastisement on many who have been disobedient. For if you live after the flesh you shall die, (That is die to time comfort and peace of soul,) but if you through the spirit do mortify the deeds of the body you shall live." So said He, you will now each one arise and put on your armor. We obeyed, and he stooping down to our feet, put on our sandals, and he said, "Having your feet shod with the preparation of the gospel of peace," and so He arose and said, pacing a helmet upon us, "And for an helmet the hope of salvation," also a breastplate, and He added, This, and this staff serve the one and selfsame purpose, "For we walk by faith and not by sight," and lastly He gave us a sharp two-edged sword, saying, "Wherefore take unto you the sword of the spirit, which is the word of God." Thus equipped, He bade us advance. So the first day we marched along without any special trouble, except that now and then darts having poisoned points upon them would come flying in among us, but we could not see from whence they came, but our leader would cheer us by saying, "Behold I send you forth as lambs among wolves, Be you therefore wise as serpents and harmless as doves." Night coming on we began to dread and fear, but we reached a little hill, and rested upon its summit, our leader calling our attention to a luminous appearance like a fire in the skies above us, and so soon as we were fairly still a gentle rattling upon the earth around us was heard, and our leader said eat, yea and live. This indeed said he is the manna even faith in Jesus Christ, for His body is meat indeed and His blood is drink indeed, so we sat and drank and lay

down to repose a little. He placed a stone for our pillow, saying, "Behold I lay in Zion a chief corner stone elect, precious, and he that believeth on Him shall never be confounded, and oh! what a glorious night of rest we had! It was here that we saw a ladder reaching from earth to Heaven. That is from regeneration to sanctification and glory, and its end lost in endless eternity. At the break of day we arose and pursued our journey, the pillar of fire fading away as the sun arose above the horizon, and a pillar of dark cloud standing in its place, but alas for us! for no sooner than we had reached the foot of the hill and entered a dark ravine, our leader shouted, courage my valiants and in an instant such a mighty host was seen advancing upon us from the left led by a famous general whose name is Shame and Doubting. His battalion was divided into four commands, the first was led by himself in person, The second was led by an old commander by the name of Captain Flattery, the third was led by a young man whose name was Money and Honor, and the fourth was led by a woman gorgeously uniformed and called Fashion. Oh! said I to my comrades, why have we allowed ourselves to come out here in the wilderness to die. But we stood firm. First Captain Flattery opened fire upon us in the front by sending forth a sickening compliment by saying that we were taking too much upon ourselves that we were good, safe, and in fact were now heirs of Canaan, and sure of Heaven, and that in as much as our motto was, "By grace are you saved through faith, and that not of yourselves, it is the gift of God &c." Why, said he, shall you make any further effort? The fact is, said he, you are straining at gnats and swallowing Camels," you will break down and destroy yourselves. Now, said he, I have had a long experience, and I have made it my business, being as I am a friend to suffering humanity, to invent a scheme, and have a plan on foot by which you can, if you will, save yourselves much of this needless labor and unnecessary work, and you can rest here with me

and my comrades, and at the proper time I'll conduct you through to Canaan by a nearer rout, and not only so, but you will be in the very best society, and have the applause of the world, whereas you will, if you scorn a kind offer ever be hated by all men, and you will be doomed to travel alone all your days. As he continued to fire into us with fury we began to feel a little fearful, and a very feeble soldier of our ranks, a brother Regard the Flesh, whom we have taken along with us to chop wood and bring water, said, "Boys, let's go!" But about this time our commander said, "Whosoever will be the friend of the world is the enemy of God." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Upon this a brave little soldier of our company by the name Spiritual Mind jumped up and caught hold of his sword and dashing forward shouted, "The weapons of our warfare are not carnal, but mighty to the pulling down of strongholds," and at this we all followed, and in a short time old Flattery and his command were vanquished, and upon his retreating the entire command of Shame and Doubting fled, and so we journeyed on for a while, but very soon we had to halt on account of our comrade and brother soldier, Regard the Flesh, he having become sick, and said also, that he did not relish the food which we were eating, and he made complaint that he was uncomfortable in his plain white garment saying, it looked odd, and he hated to be gazed upon by every villager and by-stander that he passed. So he set up a great plea to stop, and his causing us to halt gave the enemy great advantage, for though they could not enter our road, it being securely hedged on either side, yet they would skulk and linger along, and shoot at us every time that they could get in reach of us; so while we were halted, old General Shame and Doubting came up in our rear and commenced pouring into our ranks a heavy discharge of shame and doubting arrows. Oh! said he, see what you have come to by your folly, you were all one time in your

life men of high standing and respectability, you all held and could have held good and honorable positions in society, and you have forfeited it all by going off after this deceiver. Why said he, your captain is nothing on earth but an imagination, your General whom you call Christ is a mere man of low degree, born of a common woman and, "Casteth out devils by Beelzebub, the prince of the devils." How vain and even foolish in you to follow such a whim. The time has been when men had dreams, visions, revelations &c. &c. when angels would eat and drink with them, and relate to them good things; but, said he, that day is past, and you now live in an age of open revelation, and can only understand Canaanitish warfare, and learn to fight successfully by being drilled and trained by me. I furnish rations, uniform, quarters, arms and all needed munitions, free, and the service in my command is high, as I have formed an alliance with all the great powers of earth, and I have sole command of every road that leads to Eternity, except this little miserable narrow guage, and I control all the stock, and I am President of all the other routes and as such, if you will listen to me, you can have an easy trip from now on. Come, said he, surrender. At hearing this Regard the Flesh threw down this ax and water-bucket, and said, good day boys, if you wish to die in shame and disgrace I will not. So our Captain bade us take him under arrest and send to the rear, saying, "And a man's foes shall be they of his own household." And while bringing him under our enemy fired upon us heavily and he too put up a stout resistance, so much so that we exclaimed, "Oh wretched man that I am, who shall deliver me from the body of this death." But at length we succeeded in getting him securely fettered, as we thought, and turned upon our enemy again, and as we were upon the eve of despair, a young soldier of command, by the name of Hope in Christ, ran to the front and raised the flag, red with blood of Christ Jesus! At the sight of this our enemies fell back and became as

dead men! Then said our commander, I have been waiting for a little while, just to see if you would not use the weapons which you have at your command. I can assure you that if you will but use them you shall never fail. "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgement thou shalt condemn," so, said He, now let us proceed, we shall have a little space to rest now, except that we must convene a court-marshal and try the case of Regard the Flesh. So we halted and when we had eaten and drunk to the full satisfaction of us all, our commander sent a brother Love the Cause, to bring Regard the Flesh from prison, but when he reached the prison we were alarmed to hear the sharp clanking of his two-edged sword and so we all ran to see the cause, and upon reaching the prison, which was near to the hedge on one side of our narrowroad, we were surprised to find a band of men dressed in garments nearly white, and who could interpret a great deal of our language, and who sternly affirmed themselves to be older in the command of Jesus than we. These men, I say, had succeeded in reaching the hedge, and were handing over to Regard the Flesh lunch baskets full of modern rations, such as stove cooked meats, cakes of science, and tea of self-esteem, and had smuggled into him a repeating pistol, composed of human power which shot eloquence, wit, slang and mutilated scripture. So with much effort we succeeded in driving them off and in bringing our prisoner to trial. The result of the trial will appear in my next letter. As I am on active duty, and my face toward Zion, I'll bid you farewell for this time. Your contented brother.

DAVID.

ELDER P. D. GOLD:—VERY DEAR BROTHER.—I am in the Providence of an all-wise God, yet living and well and on the line of my profession, in the far west, 1,800 miles from my home, at Cabell, Carroll Co., Va.. I have met and tried to preach to many thousands of

people since I parted with you at dear Brother Hawks, at Chesnut Grove, Va., I traveled with my dear brother and true yoke-fellow, Elder H. E. Caudill, through Va., N. C., Tenn., and Ky., to the Red Bird Association, of which Elder Caudill is its humble, yet very efficient Moderator, and Elder Taylor Gilbert, Clerk. We there met with the messengers and a goodly number of correspondents in the unity of the spirit and bond of peace, had a pleasant Association and quite a number of good meetings all along the line. The dear brethren and sisters seemed to rejoice where we preached. I then took the train at London, Ky., for the West stopped at Mexico Mo., visited my son H. S. Lundy and family. He is a Primitive Baptist. I then went west to Saline and Layette Counties, saw friends and relatives—then west to Clyde, Kan. visiting relatives and tried to preach several times. I then went to Washington where I met with several from N. C. and some Old Baptists, they seemed wonderfully pleased. Sister Low and Forest with their husbands, S. Scott and wife, Sister Long and Harris; Elder A. J. Taylor's daughters with their husbands and children, all seemed overjoyed. Their treatment was very kind. Old Brother Boyer, Sister Boyer and young brother Boyer from Ill., and near Morrow Station, 7 miles west of Washington, Kansas, with many others are very anxious to have preaching by Primitive Baptists. Let me speak a word in their favor. Some Primitive Baptist minister ought to pass that way; for there are several little bleating lambs in that section. The prospect is favorable for a constitution of a church near there by proper management. Any minister of the Primitive order seeing this and living near enough ought to visit them. Write to H. Long, or W. Boyer, Morrow, Kansas and they will give information. The *Signs of the Times and Primitive Monitor* will please copy. Perhaps some minister will see it and thereby become inclined that way. If I live to get home I will give a more particular account of this trip. I hope the brethren

ren and sisters will be engaged at a throne of sovereign grace,

WILLIAM LUNDY.

DEAR BRETHREN AND SISTERS IN CHRIST, if worthy to claim you. Being requested to write a little for the LANDMARK, I have about got the consent of my mind to try in my weakness to write a little about what I feel like the Lord has done for poor unworthy me. I was born in Stokes Co., July the 23rd, 1853. My parents moved to Surry Co., in 1856 where I was brought up to womanhood. I think the first serious impressions that I had were in my fourteenth year, when staying with my sister. At that time one day when in the field at work by myself all at once fear came on me. It seemed to me the hills were going to close in all around. Falling to my knees I tried to pray to the Lord to have mercy on me, a poor sinful child. I went on for sometime not thinking more about it, when one night I dreamed and saw the Lord in the yard, and I went up to him and shook hands with him, and that dream is in my mind until yet. It made me begin to study whether or not I ever would meet with him. I began to read the Bible and get in some secret place to try to pray, but didn't want anybody to know anything about it. My parents were Missionaries, and I went to their meetings, and the members would try to get me to the mourner's bench, but I never did feel like going. I went on in this way for sometime travelling over rough and rugged roads, out of one trouble into another for several years, all the time trying to beg the Lord to have mercy on me a sinner. In the winter of '84 I was taken with fever and was very low. I tried to pray to the Lord to have mercy on me one more time, when these words came to me, "Fear not, I am with thee, I will strengthen thee." There came such a good feeling over me that I felt easy, and felt like I was going to get well, and did so. It was not any good that I had done, but by the grace of God that I am what I am. I did not praise the Lord as I ought, and

went on for over four years, not living in obedience to his command. I would go to meeting and the preachers would tell my feelings so well that it seemed strange how I could doubt so much. But it seemed that it never would do for me to go to the church, that I could see my wrongs so plainly that other people could too. So I promised myself that I would not go until I had better evidence. But I was made by a higher power to say "Lord, if you will spare my life I will go." So I went and to my surprise was received and baptized the 8th of July; but I don't claim to be anything yet but a poor beggar. Pray for me.

MRS LUZETTA STONE.

ELDER GOLD, Dear Sir:—Through the solicitations of Elder J. W. Davis I was induced to subscribe for the LANDMARK. I have received two copies and am well pleased. I think that J. C. Hall's article on, "Election and Predestination" is the best piece I ever read, but I am satisfied that I am one of the few that think so at this place, for our town is filled with arminianism under the different names of churches, claiming that "Salvation" is conditional, and that the conditions are hinged solely upon the individual, that God has done all that He ever will do for the sinner. And that the full development, completion, and final triumph of the church depends on, and is in the hands of the Sabbath school. And it is further agreed and advised, that if the congregations are not able to support both let their preachers go and maintain their Sabbath School. So you see the course that is being pursued in this part of the moral vineyard. Yours Respectfully,

C. W. WILSON.

Remark: The Sunday school is one of the great idols among these modern denominations. Israel is kept separate from the world and trusts alone in the Lord. This is a day of blasphemy, wickedness, love of money, love of power, political corruption, oppression of the poor by the rich, show of religion, worship of human learning, worship of fine houses,

children disobedient to parents, unthankful, unholy, a day of abomination, yet a day in which they are very righteous and doing wonderful works.

P. D. G.

BROTHER GOLD, Please write through the LANDMARK when convenient on this text. The Lord is there. I once heard Brother Pate preach from this text many years ago, and have often thought I would ask him to take it up again, but believing that he would preach what God gave him to preach, and that would be sufficient. It may have been thirty years ago since I heard him preach from this text, and have nearly lost sight of the run of his discourse, would be glad to hear from you on the same subject. Please write soon as convenient. Brother Gold I have often thought of the goodness and severity of God. May we not hope this great calamity, yellow fever, is the goodness of God though severe, but we must remember that God will do all his pleasure, and he is just as well as good. Brother Gold, I can't read any at all, hardly ever hear any preaching only what I hear through the LANDMARK, would be glad some kind brother would write through the LANDMARK on Micah, his sorrow, his search through the vineyard for grapes, but finding none: but after a while he picked a few berries in the top-most boughs. Brother Gold, I have a small idea of those things, but my ideas are so small I have no pleasure in them? Brother Gold, I thought I would say something to you about the 8th chapter of Romans. This chapter has been precious to my poor soul. Many a time has my poor hungry, thirsty, soul feasted while reading this chapter, but never filled; but reading on down to the 20th verse there I find a stop, and wonder in my own mind if I have ever known any thing about the ways of the Lord. This verse reads, Therefore the creature was made subject to vanity, not willingly

This I have always believed and shall believe to the day of my death, if I believe anything. Brother Lester in his remarks gave me full satisfaction in part, on this subject, but my dear brother, I

think this scripture has a two fold meaning. I think Adam is the subject that is spoken of, for we all know that Adam had no will of his own in his creation, for what has the clay to do or say with the potter, or what has the creature to do with his creation. I think Adam is the creature that was made subject to vanity, for the very reason of the 22nd verse of this chapter. I think Brother Lester is very right when he says, that every christian is subject to vanity, but not willingly: for the heirs of salvation are all born of God, but not willing to live after the flesh. The things they would not do they do, but as the creature was made subject so all his offspring must be, for we know that the first man Adam is the father of all living so all men are subject to transgress as he was. Can we suppose that Adam would have been willing to disobey his Creator if he had known the end from the beginning, but when his eyes were opened and he saw what he had done, in sorrow, shame and fear he fled from the presence of his Maker. Whether man was made subject or not, God knoweth. We know nothing at all. But why should we marvel at the fall of man, since the preparation for the rise was made before the fall. What did good old Simcon say when he took the little babe in his arms and blessed him? Brother Gold, this is why I said what I did in the letter I wrote to you which was sometime in March '87, or in a letter I wrote to Brother Newborn, sometime after writing to you, I hardly know which, but you have them both. But in one of those letters I said that I believed that the life of Adam was hid with Christ in God from the day he was created, not that all his posterity would be delivered from the bondage of corruption, but the creature itself shall be delivered from the bondage of corruption.

Brother Gold, please give your views on the 23rd verse of the same chapter. Who was Paul speaking of when he said "Ourselves also which have the first fruits of the spirit?" If you ever find space for this letter that I speak of please correct it and set it in order as becomes things of God. If I in my

weakness have spoken in error I beg pardon. Please let me hear from you as soon as convenient.

My love to al' especially Sister Gold. May the grace of God rest upon all; may he give us our daily bread, forgive our sins, lead us not into temptation, but deliver us from evil.

P. HAM.

Remarks :

Sister Ham is remarkable for the fertility and freshness of her mind at her advanced age of life. God's people bear fruit to old age.

We think it idle to speculate on what is not, and never will be. Like sister Ham we think if it had been the will of God for Adam to remain in the Garden of Eden he would have remained. A wise man accepts things as they are and does not speculate on what would be if so and so had been—or if such and such things had not been.

Sister Ham asks my view of Rom. 8 : 23. This states that even the Apostles, who had the first fruits of the spirit, groaned within themselves, waiting for the adoption—that is the redemption of their body from the bondage of corruption, or it shows that they are also as the creature made subject to vanity, or that no gifts as apostles even with the first or choicest fruits of the Spirit can exempt any one of God's people from this groaning and travailing in pain, in which all the saints of God are involved and entangled from Abel 'till now, and will be until the resurrection, and that all the saints travail to gether in this groaning.

The 18th, verse says I reckon that the sufferings of *this present time*, &c. So that Paul does not refer to Adam and his transgression years ago. The whole matter under consideration forbids that view for the apostle is treating not upon

Adam in his transgression, but of the child of God now involved and afflicted and suffering in the flesh. That child is a creature as thus manifested. Certainly he is not a creator, but is created in Christ Jesus unto good works ; but as in the flesh he is made subject to vanity, a sinner saved by grace, not yet what he hopes to be, still now what he does not want to be, not willingly in this state of vanity or corruption, yet subjected in hope which hope now saves him.

Sister Ham, do you not feel these very things within yourself even now! Does not your groaning within yourself cause you to hope, and does not hope save you as you are enabled to look to the day of your deliverance or adoption, when your vile body shall be changed? Sister Ham, you must, like the prophet Micah, hunger for the first ripe fruit while in this valley of Mesech. Now and then a ripe grape of the gleaning, or a little wine of the vintage, is given you, or an olive berry of the top-most boughs is plucked, but you must wait for resurrection or the deliverance of the creature, your body, from the bondage of corruption before you are satisfied with Christ the first fruit and full crop of the resurrection.

P. D. G.

THE CONTENTNEA ASSOCIATION.

It seems to be a precious and pleasing privilege for Primitive Baptists to communicate their thoughts one to another, and I am thinking this morning of how lately I have been with so many of them, and yet it seems so long ago.

How pleasant it was to sit and hear them talk of their hopes, and fears, faith and their travails through this sin-smitten world. As I have 'nt any of them to talk with this morning, and I promised to write when I returned home, and tell

how I enjoyed the association, I thought I would say something, but it is impossible for me to describe the enjoyment I received while there. We left home Thursday evening, stopped that night at Mr. Jas. Corbet's, where we were cared for and treated kindly. I think the most of the family are Baptists, but as I am not I was careful not to ask who was. We left there Friday morning and started, we knew not where, but as God is every where he directed our steps, and we arrived safely at Mr. R. W. Atkinson's about sunset, and I do think that they are the kindest people I ever met. Lord Bacon has beautifully said, "If a man be gracious to strangers; it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them." They are good people. We stopped with them every night during the Association, and I thought Mr Atkinson was a preacher from the way he talked, but I found out he was not though I think he will be. I hope no one will think me presumptuous in saying so. Saturday morning we all went out to the church and there met ever so many brethren and friends.

Here I want to step back and speak of the feast that I may be understood. There was a time, and is now once in a while, that I could go to church and enjoy the preaching as well as any one could wish. I could go to the Lord in prayer and feel that I could say, "The God of Israel is my God." But alas, I got so I could not pray, and could not hear when I would go to church, and when I try to pray in the secret of my heart I think that I really desire for the world and sin to be shut out that I may feel a little softening of heart, such a flood of vain, vile, foolish thoughts come in as to drown the very breathings of prayer within me. I may be at church and think I will hear as I have before and be all attention, and the next I know it is all gone and for my life I cannot get it back. So when I got the chance of going to this Association I came to this conclusion, that if I could go Mr. Chick would be there and preach and I could hear him as I did once be-

fore. I shall never forget one sermon I heard him deliver. I think I felt as much like shouting as any one ever did not to shout. But I will not dwell on this. The first sermon as usual was all a blank and said to myself, have I come all of this distance and cannot hear a word? I could hear people all around me complimenting the fine sermon, and I did not even know what the text was or where it was. Elder L. H. Hardy preached next. I wanted to go to the stand, but a lady friend asked me to go in the house with her that she might see what they did in conference, as she had never been to an Association before. We went out just before he closed, and Elder James S. Dameron took the stand, and although I had never seen him before that I remember, I felt that he was talking to me directly. He told me why it was I could not read my Bible, and I thought how blind I must have been not to know the cause of my darkness. He spoke a very short time, but he took me back to my childhood and brought me to where I am, and would not have left me there but for one thing, disobedience. When he had finished speaking I wanted to go and talk with him so I could know if he knew me, and was talking to me. But I thought of myself and went anywhere but where he was. I can think of it now and know he was speaking to me and for me. I believe many times when the soul is hungering for the living bread, the bread of which if we eat we shall never die, the Lord in due season moves some one through this medium to speak of what the Lord has done for their soul in bringing them out of darkness into light. Then do we thank God for his goodness to us.

After I got back to Mr. A's, before I was aware of what I did I was speaking freely of what I had received by going out that day, and I fear I should have betrayed myself had not a Free Will Baptist laughed at me and told me I could not trust in my own strength and my good works, and I do truly feel that I cannot trust in an arm of flesh, it is too weak, yet I am so blind to spiritual things I trust in Christ to give me

light. I sometimes fear that I am so guilty that God cannot forgive me without placing a stain on his purity, yet I can but say to whom can I go but thee? I could feast on the word of God after this and when Elder Chick did preach I felt that it was good that I was there. *It was a feast of fat things. Instead of darkness there was light. The Lord can do all things that it is his pleasure to do.

There were others that spoke just as well as those I have named. I felt what shall I render unto God for his goodness to me in giving me a hearing ear and a heart of understanding. "O the depth of the riches both of the wisdom and the knowledge of God: How unsearchable are his judgments and his ways past finding out!"

P. D. Gold spoke last and I must say that I listened to what I received as most excellent preaching.

During the closing exercises, or parting hymn, a dear little girl who is greatly afflicted—told me if she was as good as I she could go then and speak to all the people she knew, and enjoy life as I did, and that caused me to look at myself more closely. It seemed that I had gone off from self and this brought me back. I thought, O dear one, you do not know me, O that I could know myself. A short time after this Elders Hardy, Dameron and Chick came to tell us good-by. I could not hide my emotion and could not speak. I hope they did not censure me, or think me foolish. We left there, and stopped that night with a Mr. Phelps. They too belong to the church. I say the church because I believe the Primitive Baptist is the true church. We were cared for with all the kindness here and left for home next morning with their blessing. We arrived home safely.

You who asked me to write I fear will be disappointed, for what I have said is so imperfect. I have written more than I expected to when I took up my pen, but you will excuse,

L. M. J.

DEAR BROTHER GOLD:—Your remarks in reply to Brother Cobb, and your editorial on how we shall be changed in our bodies when we shall be resurrected are both timely and good, I think. You ask others to write in reference to the things spoken of in Brother Cobb's letter, but you have said enough and I wish to only say, I concur with you. Primitive Baptists or gospel churches may err both in faith and practice; and it would be very difficult to find a perfect church on earth, in its militant state, because it is composed of men and women in the flesh. Therefore, when a gospel church turns away from any error, it should be received in love, as you have said. If such church had received and baptized gospel believers and ordained gospel preachers and deacons, such gospel work should be received also. The church at Corinth, the churches of Galatia and of Asia, are examples of this. The yoke of Jesus is easy and his burden is light. His laws are not intolerant, nor his Spirit destructive, but restoring and forgiving.

How much better it would be if all gospel churches would seek to receive one another even as Christ has received them, in peace and love. For wars and divisions among the churches of the saints are very hurtful to the Lord's people. May all consider the Divine obligation to endeavor to keep the unity of the spirit in the bond of peace. In much affliction, your brother,

D. BARTLEV.

ELDER P. D. GOLD, DEAR BROTHER, When I was on a short preaching tour in the counties of Pamlico and Beaufort, I promised sister Cratch, of Blounts Creek church, to write a short sketch of my tour and send it to the LANDMARK. I left home on the morning of 19th of October, and rode to brother J. W. Lupton's and dined, after which he and sister Lupton, his beloved wife, and myself took a canoe and crossed the sound to Goose Creek island, where brother John R. Rowe is pastor, it being the time of quarterly meeting, and he being absent on a long

tour of preaching. I officiated and preached two days. From there I was conveyed by brother W. M. Potter to Bayboro, where I stayed all night with my brother in the flesh Dr. H. B. Ross, Monday night I tried to preach at a school house near the town of Bayboro, and stayed that night at brother Potters. Tuesday morning I was sent by brother Potter to Grantsboro where I tried to preach to a small but interesting congregation. Brother W. M. Brinson met me at this church, he is a licentiate and a very lovely brother. We took dinner at brother Dowdy's, who is a lovely brother and has a very interesting family, his wife is also a Baptist. After dinner brother Brinson took me in his buggy to brother John Rowe's, (father to Elder, J. R. Rowe,) who lives near Sandy Grove church, my next appointment. Here I met several of my kindred in the flesh as well as I trust in Christ. We had a very pleasant meeting the following day at Sandy Grove church though the congregation was small. In the evening my dear cousin, (the wife of brother Rowe) took me in her buggy to her dear brother's, Riley Ross, who is 82 years old, and is much afflicted with Bronchitis, though he is a Baptist and sound in the faith of God's Elect. Thursday morning we left our dear brother and family and went to Blount's Creek, where we met a very interesting congregation being mostly Baptists, from thence we returned to her home.

After resting a few hours I visited another relative who lived near by, whose name is Riley Ross, there I staid with him and his good family 'til Saturday morning when he sent me to Aurora where I met the steamer and arrived at brother J. M. Lupton's late in the evening. Sunday morning we went to Beulah church, Hyde County, where I have my membership, and there I tried to preach my last sermon on my trip. In the evening I reached home and found all well for which I hope I felt thankful to the Lord.

L. S. ROSS

"The slothful man saith, There is a lion without, I shall be slain in the streets."

TOUR.

DEAR BROTHER GOLD AND LESTER, Editors of our ZION'S LANDMARK, according to promise I now appear at my desk to give a short sketch of my tour south. I left the morning of the 13th Sep. from London, Ky. passed through Knoxville, Tenn. to Johnson city, thence the narrow gauge to Elk Park, N. C., Watauga Co., from there to the Senter Association. Not withstanding the very wet weather I met a respectable crowd of brethren from different Associations, and all the churches of this District were well organized and union abounded far and near, and not a discord internal nor external. The preaching was all of one peice salvation by grace alone. I then passed on to the Mountain, to represent the Redbird Association in the 90th session of the Mountain. Here I met with a long desired meeting, all both churches and correspondents were organized and found in one mind, from the Southern Coast to the center of this nation peace flowed here like a mighty river. Here I met the Editors of the LANDMARK Elders Gold and Lester with correspondence from all around, Washington, Indian Creek, New River, Fishes River, Roaring River, Silver Creek, Senter and Redbird, and a host from the East toward the Kehukee. Oh how my poor heart was then made to rejoice. I felt each day it was good to be there, and especially Sunday evening when we were taking the parting hand. I must say I thought that one of the lovelist times of life seen or felt by me. Surely we will never forget that hour. I then passed on the following day to Meadow Creek, with brother Gold and Lundy to Good Hope. At each place we had fine good meetings, then across the Blue Ridge to Lamsburg when we parted with dear brother Gold, he going East and we turned West. May the good Lord ever be with dear brother Gold as he has been in the past. I did enjoy his company so much. The next day my self and dear brother Lundy in connection with our dear young brother Smith Webb

at the Mt. Lebanon church met a large congregation of people to whom we preached. At the close of this meeting two came forward and gave the relation of their faith and were received for Baptism. We then adjourned for dinner, and after a large crowd dined with the aged widow, we all repaired to the Creek where your unworthy writer Baptised three willing subjects. M. F. Edwards, and sister Miller, with another young sister, brother Cain also Baptised a brother. That was certainly a good time: we left them there, the meeting still going on in the road, in many tears, and dear brother Lundy then set our face West, and passed many churches in the Mountain and Senter Districts to the Baptist valley, in Silver Creek. There we preached two days, Saturday and Sunday, and Sunday one came forward by the name of J. E. Curlee, and gave reasons of a good hope through grace. We all believed he was truly a child of God, and on Sunday morning the unworthy writer Baptised the dear brother, we then preached at the church, saints rejoice, and so closed my tour south. One month from that night two more joined that church. May the Lord ever bless all that said pray for me or mine. So I feel to take courage and go forward ever trusting in the Lord. Pray for me one and all, as one of the most unworthy.

B. E. Caudill.

PROVERBS OF SOLOMON.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

"The rich and the poor meet together: the Lord is the maker of them all."

"Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease."

"The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor."

ZION'S LANDMARK.

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

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

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Editorial.

WHAT SHALL I DO ?

In every avenue along life's journey the child of God finds the above question day by day burning in his heart. In all of our sickness we wish to be cured and the first question is, what shall I do? Is there no balm in Gilead, is there no physician that can cure a sin-sick soul? We remember of having heard of one who could heal all manner of diseases, but then we were well and did not feel that we ever should need the services of this physician, so we did not charge our memories with the facts concerning him, and so we know not where to find him. All earthly physicians have failed and our case is worse. Our means with which to buy have also failed. Our head grows sick and our heart becomes faint; wounds, bruises and putrefying sores cover us from the head even unto the foot. We realize there is no soundness in us, and to add to this awful state of affairs we find no one able to heal us, and the sentence of death is read out to us, whereupon we turn to the wall from all natural helps and remedies and yield up our case as one deserving this end, but still we would plead for mercy, and in our anguish of

soul we cry out what shall we do? or what shall I do? And at this the greatest time of need, there is a voice that proclaims "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Or again this same voice says, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Again the answer may be in the form of an impression in the heart, "If I can but touch the hem of his garment I shall be healed," "Jesus thou Son of David have mercy on me." This does not seem to be doing much and yet it is the work of God; for these afflicted ones believe in this word, and this is the work of God that ye believe on him whom he hath sent. There is nothing better than to look to Jesus and believe in him, and put our trust in him, and when we can thus do, which we cannot alway, we are perfected in him in every part, and can and do rejoice in him the God of our salvation and do rest in a finished work of salvation in him.

As pertaining to the church and the privilege thereof we are often burdened and groan in spirit and are made to enquire what shall I do? In all such cases the only remedy is in doing what we are impressed to do "Whatsoever thy hand findeth to do do with all thy might." Every one taught of God has the right to come before the church and give an expression of their feelings or impressions, and it is the privilege of all such to feel and act freely in love and meekness. If you feel to speak to the church, who has said you shall not, what do you feel burdened or impressed to do that is allowable for God's people? If you feel to shout, or sing, or pray, or preach or to do all these, just go about it, and if it is God working in you both to will and to do of his good pleasure,

you will surely work out your own salvation with fear and trembling.

God calls a man to preach, lays upon him the yoke and work of the ministry, and bids him go and preach the gospel. And he says, "Lord I cannot go, I cannot preach. I am too ignorant to preach the gospel. I am too unworthy and am unfit in every way. Well, all this is true and the Lord knows it. What an indescribable feeling is in the heart of this poor man, when he sees his entire unfitness for the work and when he knows that the Lord knows him altogether, and that he cannot preach, and yet the command is "Go and preach the preaching I bid thee." I cannot go, what shall I do? I will take an excursion trip down to Tarsus and enter the marts of business there and wear off this impression; but the Lord turns him down to hell, and makes him do business in deep waters and causes the billows to go over him and the weeds to wrap about his head, and from thence he cries, "I will pay that which I vowed, salvation is of the Lord." This is an instance in which let Jonah have gone which way he might and he would have finally arrived at Nineveh just as he did. God does not call men because they are qualified for the work, but because he would have them preach the gospel. In his will and command is the qualification, "Preach the preaching I bid thee." Not what you know now, but what I will tell you then. Among many illustrations of this truth in my own experience I will mention one of the most prominent in my mind at present. Once I was appointed to preach at an Association and it fell on me to follow some of the ablest gifts in our ministry, and it seemed to me that they were especially clear and powerful in the word that day, so much so that nothing was left

for me to say ; besides the congregation appeared to me to be satisfied. Being in good natural health I felt to have no excuse that the brethren would accept, so I began to try to think of something to say, but all was closed and sealed. The more I struggled the greater I became distressed, until the agitation of mind was becoming intense. Finally while walking along the road alone during intermission, I tried to ask the Lord to give me something to say. And the answer was you do not need anything now, there is no one here to whom to preach, and with it came the thought that we are often anxious while living to know whether we will have grace with which to die. And it occurred to me that while living we need grace with which to live and not until we come to die will we need it for that hour, that we should be willing to live instead of wanting now to be willing to die, and that when the time came to preach would be time enough for something to say, and power to say it, where, upon I became reconciled to preach or not just as the Lord should direct. When the time came for me to say something I looked over the large audience of upturned and pleasant faces, and this text was given me, "They did all eat and were filled." I felt that it was even so in that instance, and readily concluded that all I had to do was to quote this text as a reason why I should not preach because the full soul loatheth the honey-comb. So I put in my excuse and gave the proof text, but I thought I would make a few remarks about the breaking of the loaves and fishes, and it took me about one hour to let go the subject. I forgot all the preachers that had gone before and those to follow, and in my own mind I felt to be comforted. The people can answer for themselves. We can but trust in the Lord, "For in the

Lord Jehovah is everlasting strength."

What to do under any and all circumstances can only be determined by that Spirit which has impressed the mind with the necessity that something should and must be done. It is necessary that one should feel for himself the need of whatever is designed for him by the great giver of every good and perfect gift. And while the cause of that need is in the sinner, yet the sense or knowledge of it is in and by the Spirit of Christ in him. And though the sinner must and is made to feel that something must be done, yet the doing of it is of and by the Lord God working in him, yet the work is made to appear as though it was actually done by the sinner, and the sinner stands as fully justified and commended as if he had of himself done it, and thereby the Spirit helpeth our infirmities.

God works in his people both to will and to do of his good pleasure, and as he works in them they manifest outwardly in their conduct and conversation.

In order to do an acceptable work it is necessary that one should have a will to work, to know what to do and how to do it and to have the power to do it. God requires nothing to be done contrary to the will of his servants. They are willing to do what he requires, but they may not know how to do it. "To will is present with me but to perform that which is good I find not." I want to do says one, but I do not know how to do this great work, what shall I do, who will undertake for me? O Lord have mercy on me; what shall I do? is often expressive of the extremity of ones resources, when all helps fail and despair is taking hold upon them. Then Jesus appears and the poor trembling child of God is raised out of all his troubles is made wise unto salvation, the work is performed and God is glorified. He looks back and sees the hand of the Lord in all his troubles and conflicts, and the way he has come was the right way, and the work is of the Lord and is a perfect work. Now what is to be done but to praise the Lord for his goodness and for his wonderful works to the children of men. "Praise ye the Lord." P. G. L.

MOST WONDERFUL NAME.

Sister P. Ham requests my view of these words, "The Lord is there." Eze. 48:35. The clause reads, "And the name of the city from that day shall be, the Lord is there."

There is a peculiarity in the Book of Ezekiel.* The carrying away of Israel into captivity, and the restoration of that people to their own land, the sins of that nation, and God's judgments upon them, his love to them and the bringing them home again are portrayed by this writer with a force of inspiration that stands unsurpassed in bible language.

We must regard Israel under the law as typical and passing through great tribulation into gospel deliverance. Going into Babylon represents death, returning to their own land shadows forth the resurrection. The vision of the dry bones sets forth the whole house of Israel as utterly dead and scattered in hopeless confusion. The coming of bone to his bone shows the complete and perfect return of each vitalized bone to his place in the perfect body of the church risen from the dead and complete in Jesus.

In the last chapter of the book there is an account of the rebuilding of the temple, the order of the worship, the munificence of the gifts, the great estate of the priesthood, the unity of the tribes, the four-square beauty and order of the city, with three tribes on each side, and as many gates; quite the same description is given in the book of Revelation concerning the new Jerusalem, the holy and heavenly city, coming down from God out of Heaven, and God dwelling with men. In that description the richest of Jewels are used to set forth the splendor of the glorious un-

earthly city of God. Twelve gates represent the twelve tribes of Israel, three on each side, and all ornamented with the covering of the twelve judges to judge the twelve tribes of Israel.

The city lieth four square. This shows strength, a city four square having the same strength equally distributed on all sides of its four walls, each one being equal and equally imparting its strength to every part of the building or city. (2d) It also shows the equality of the city. What one part has another possesses, and thus there is a oneness, for they have all things in equal perfection, and in unity, and there is no lack, nor strife, schism, nor confusion.

(3) It also shows the order and beauty of the city, for each tribe hath its lot linked to another and so fitly joined together that there is no lack in any part of the city, for the strength of the first reaches unto the last, and the strength of the last goes to the first one, so that all the strength of all the twelve tribes is fully in each one, and the one is in the many, and the many are in the all, or one is in all, and all are in one. The first portion is for Dan which means judgement, and shows that this tribe is judged and justified by the God of heaven. Next Asher joins Dan which means blessed or happy, for all those whom God judges are blessed. On the border of Asher joined unto his portion is Naphtali which means prevailing, as one that has the spirit of prayer and of overcoming. Unto Naphtali is joined Manasseh which causes one to forget all his sorrow and toil as overcoming and prevailing. On the pleasant border of Manasseh and joined unto him lies Ephriam, as one fruitful and prosperous as favored of God. Next unto Ephriam is joined Reuben because the Lord looks upon this one and

smiles, therefore love appears. Then unto Reuben is joined Judah which means praise, in him praise is offered to God, for from his border all offering to God is made in this holy city, and the Sanctuary shall be in the midst of it. For the Prince shall be there even Jesus, and the priests: and unto Judah shall be joined Benjamin the son of the right hand, and the resurrection or that which is risen in the death of Rachel, and is the son of the right hand. Next unto Benjamin is joined Simeon which means heard, for God has heard the cries of his people, and given them rest and peace. By the border of Simeon joins Isaacher the fruit and reward of purchase or hire. Jesus has the reward of his toil, and sees of the travail of his soul in this fruit of the womb. Joined unto Isaacher is Zebulon which is a goodly dowry or dwelling place. For as a dowry always comes out of the husband's estate and is for none but the wife, she dwells here and enjoys a good home for her husband shall dwell with her forever. Unto Zebulon is joined Gad which means a troop or all the fruits, gifts and conquests flow out of Jesus, of which blessings and gifts of goodly words and victorious deeds there shall be no end to order and establish it on the throne of his father David forever. For the zeal of the Lord of hosts will perform this.

Observe that each portion is joined to the preceding one going westward, or as the sun runs. How a city can lie four square and yet run westward all the time I will leave those to answer who say there are no mysteries in the bible.

There is an enlargement, ever increasing wonder without limit of its glorious increase in God's works. This is pecu-

liarily in Zion, the perfection of beauty, and the joy of the whole earth, for there God hath shined.

The law had its glory but it was the ministration or glory of death, wherein God shows his abhorrence of sin and his justice in its execution. But the gospel has glory so far exceeding, that the law hath no glory in comparison, for it is swallowed up and vanished away. As the night curtailed with darkness, but cheered by the dimmed light of moon and stars, borrowing their light from the sun but fading into disappearance as the undimmed sun casts his light and heat all over the earth filling every inch of earth and heaven with his glory, so that every thing that hath sight beholds his splendor; so the law was the shadowy dispensation preceding the gospel and borrowing some cheerful rays of promise and hope, but it was not the day. For when the true light shines and Jesus the sun of righteousness comes with healing in his wings, and the day pouring from on high visits, then God who commanded the light to shine out of darkness shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. That light should shine out of darkness is a noted miracle. That the law which was as the darkness of night should hold covered and concealed that which by the match of truth, blazes into glory is a mystery. How little does a sinner convicted of his sins and overwhelmed under the shadow of death ever hope there is day for him, and when Jesus shines in him and this great light is sprung up the glory of God is risen indeed. The darkness is passed and the true light now shines, for you who were sometimes darkness are now light in the Lord.

When Israel returned from Babylon it was a type of the resurrection. When they returned to their own land they saw the glory of God. But this is not the true day nor the better resurrection. The children of these Jews who were brought back from Babylon crucified Jesus, and they were afterwards driven from their city, and the temple was destroyed, and their country trodden down of the Gentiles, and the carnal literal Jews are yet dispersed abroad. We must not then expect the realization of this glorious scripture in the literal return of the Jews to Jerusalem, nor in any such material or earthly manifestation. We do not see the glory of Jesus in splendid earthly cities, palatial residences, nor opulent towns, nor mammoth ships, nor coffers of gold, nor piled up wealth, nor great factories, nor fleet trains, nor busy steam-whistles, nor human beings, nor science, nor art. These things flourish most where there is least of Godliness. The wonderful language used in setting forth the munificence of the offerings and the opulence of the city does not teach that there is to be such a city literally, but it denotes an eternal kingdom of spiritual peace and glory, a reign of grace unto glory, the triumphs of regeneration wherein all things are made new, the coming to the heavenly Jerusalem, the city of the living God, the realization of all that is written of Jesus and his bride, the Lamb's wife made ready to dwell with him in glory by his coming and dwelling with her.

God dwells in his people now of a truth, and they are temples for the indwelling of the Holy ghost. Jesus is now in his people the hope of glory. The kingdom is within his people, but there is yet to be a fuller revelation of these glories. The time will come

when God will dwell in full revelation of glory with his people, when there shall be no night there, when there shall be no unclean nor uncircumcised, nothing that loveth or maketh a lie, nor idolater, nor adulterer, nor fornicator, nor unclean person shall be there, where there shall be no pain, nor sorrow, nor sickness, nor death, when these vile bodies will be changed, and we shall be like Jesus because we shall see him as he is, and ever be with the Lord, when the former things will have passed away. It shall be holiness to the Lord, for the name of the city shall be called, "The Lord is there."

P. D. G.

END OF THE YEAR 1888.

This year is fast passing away, and soon will be numbered with things that were but not so with its events, for God requireth that which is past. Indeed we cannot at will dismiss things that are past. They will come back to us. It is said that old men live in the past, and young ones in the future. But really nothing is absolutely forgotten by man. Such is the constitution of his mind that whatever is imprinted thereon can be reproduced under proper circumstances, and will live again. Could one be assured he must confront his past life and receive according to that which he hath done whether it be good or evil, how careful it seems it ought to make him. Nothing but the blood of Jesus blots out sin. In his regeneration we are made new creatures, old things having passed away.

The events of nations are but the aggregate of the incidents of individual life.

With our own conduct and its results the wise man is far more concerned than he is with what others have done or ex-

pect to do. This year has been notable for the scourge of yellow fever in the South, and it has therefore been a year of much suffering in those quarters. It has been a year to be dreaded for its political excitement and the corruption of the ballot-box, for the slander and vehement accusations of party malice on all sides. It should make the patriot tremble for his country. Each man that desires to know the truth and that seeks for enduring liberty should give diligence to make his own calling and election sure which is far more important to him than any political election.

This year has been as usual noted for the excitements of religious meetings to persuade unbelievers to join some denomination, each one especially desiring that such should join his own: while the Lord has added to the church such as should be saved.

The world is rapidly coming to its close. Each year, each day, each moment brings us nearer to this. May each of us so live that we shall be found ready when the Lord shall come. P. D. G.

THE UNCLEAN SPIRITS.

Sister Martha L. Liles requests my view of Matt. 12 : 43—45:

"When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and findeth none."

"Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished."

It was charged against Jesus by his enemies that he cast out devils by Beelzebub the prince of devils. Jesus replies that if satan cast out satan then it is as a house or kingdom divided against itself, and therefore it could not stand. This would be a sufficient refutation to all that respect the truth. The answers of Jesus were so true, so full of wisdom and fact, that none that desired to

know the truth would question or dispute them.

He also illustrates by the text under consideration, namely, that if no higher power than satan operates in the casting out of devils, nothing would hinder the return of the unclean spirits into the same house or creature out of whom they voluntarily went. If satan is bound by one stronger than himself and cast out then he cannot return, for the same greater power than himself that bound and cast him out will also keep him out. But suppose the unclean spirit, of his own accord, goes out of the man and leaves him, what will prevent the return of that same spirit into that same man when he desires it?

Which is greater, the spirit of a man or the man? Does the man control his own spirit? Has any man power over his own spirit in the day of his death? It is true that the spirits of the prophets are subject to the prophets. That is the spirit is subject to the prophet who is a man of God, or the spirit of the prophet (not the spirit of God) is subject to the prophet who is the man of God. But we determine ones' character by his spirit. If his spirit is a good spirit we say he is a good man, and if his spirit is evil we say that he is an evil man. In this sense the spirit is greater than the man, for it gives character to the man. Hence we are to try the spirits. Here in this text the spirit answers to the inhabitant or occupant of the house, and the man answers to the house occupied by the spirit; as the man occupying the house is greater than the house, so the spirit possessing and controlling the man is greater than the man.

When the unclean spirit is gone out of a man, not cast out by a superior force, but goes out of his own will or

accord, this unclean spirit walketh through dry places seeking rest, and finding none he returns to his own house, or the man, and when he returns he finds no difficulty in re-entering, for it is still his own house, and one has no difficulty in returning to his own house. He even finds it ready to receive him or swept and garnished, dressed up and furnished in just that sort of self-righteousness that is a place for unclean spirits to dwell in.

When one according to the corrupt principles of vile nature makes a profession of religion satan appears to enter into a worse form in that man than before and his last state becomes the worse.

Does the Spirit of God wait until the devil or unclean spirit voluntarily leaves a man, and then enter afterward to see what he can do, and is he liable to be cast out by satan afterward? No, Jesus casts satan out of the objects of his love. For he first binds the strong man and casts him out, and then he comes and takes possession.

The Jews of that generation were wicked. They had made a profession of religion. Where was satan? For the time the unclean spirit had gone out and left them and, going through dry places and finding no rest, he returns to these Jews and enters into them and dwells there and they bring upon themselves swift destruction, and their last state is worse than their first one. True religion will greatly benefit mankind, but a false profession founded on anything less than the power of God brings on deception, pretense, hypocrisy, and all manner of corruption. For when the unclean spirit returns he brings with him a full number (seven) of other spirits more wicked than himself and the last state of that man, (not of

that unclean spirit, or the seven more wicked spirits) is worse than was the first state of that man, so corrupting is the religion of self-works and the profession founded on self-righteousness.

For remember all these unclean spirits dwell in that man, and that will cause the man to be in a far worse condition.

P. D. G.

CHANGE OF ADDRESS.

Elder James Wilson's Post Office is changed from Gully's Mill, N. C., to Rand's Mill, Wake Co. N. C.

OPEN FIELD.

A desire is expressed by brother Richard Eaton, of Thrifty, Brown Co., Texas, for a Primitive Baptist preacher to move and locate in his neighborhood. There are a few lovers of truth there, but no church within twenty miles of that place.

Obituary.

C. C. GOLDING.

Died in Old Town, Grayson county, Virginia, at his Residence, November the 22d 1887 C. C. Golding, Son of William Golding and Jane Golding, age 38 years, five months and 27 days. C. C. Golding was known in Carroll, Grayson and Surry, and highly esteemed and loved by all who knew him. Conscions to the last, he spoke deliberately and though hopeful of the future to assure his friends he was not afraid to die, but he wished to live with them longer, if he died it would be all right. His death was a shock to all who heard of it that knew him. Very few knew he was sick. He died suddenly with a throat disease. He was never known to be in bad company, and was a man of fine sense, surpassing all the young men that went to school with him in learning. He studied hard, and obtained a good education, taught school about fifteen years of his life and always gave general satisfaction. He labored hard with his mind to improve his education, and was qualified

for almost any business with little practice, but the good Lord called him from time for some purpose unknown to us. He was a fine looking man with no bad habits, and will no doubt be missed very much by all who knew him. Too much could not be said of his moral character, for it could hardly be surpassed. 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, but no one could justly do that. What God doth must be relized, for he knoweth all things, and doeth all things well. We know it is impossible to see him on this 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, but let us hope and pray that he is in a world far superior to this, and has, since the day of his death, joined that great celestial choir.

He wrote a letter to his father just before his death, after hearing of the death of his Uncle and Aunt, as follows:—"Father, I never heard of the death of my uncle and aunt until after they were buried. If they were prepared it is all right with them. They have paid the debt we all owe. There is one glorious thing with me, that is the little hope that I have that my Father's whole house will be saved in the glorious kingdom of God, and not one of them be missing." In some of his writing just before death "God is the wisest and greatest of all beings he said. We ought never to use his name in vain. His great and glorious name ought to be praised by every creature here below." He leaves a father, and five sisters, and a great many friends to mourn the great loss of a son and brother. We extend the warmest sympathies to the bereaved family, for few such dutiful and obedient sons are to be found any where. He never was known or heard to give his father a cross word during his life, always obeyed and honored his father and mother. We write this for publication in the LANDMARK because he was a Baptist believer.

A BAPTIST FRIEND.

EDITH KISER.

Edith Kiser was born October the 22nd, 1887 and died September the 16th, 1888

Her sickness was Cholera Morbus. She only lived nine days after she was taken. Brother Gold, if parents could think any more of child than one another it seemed like we did. It was respected by the strangers around us as being a child with as good appearance as they ever saw. Oh brother Gold, how hard it is to give up a dear child. I will give you a dream my wife dreamed about our baby after it was taken, she dreamed of being back in Russel Co, Va., at a notable place on her father's farm near the graveyard, she thought her mother was down in a hole in the ground with a red blanket spread around her and her mother spoke to her and said, give me Edith and she refused to give her down to her, and she said to her the second time to hand her down that she could take better care of her than she could; she then handed her down. Brother Gold pray for us in our lonesome condition while we are far in the West, far away from any brethren. A lover of the Baptist doctrine.

S. H. KISER.

(Published by Request.)

J. E. PORTER.

Mr. J. E. Porter, of Edgecombe Co., N. C. departed this life on the 24th, of July last in the old town of Southport, in the 46th year of his age. Mr. Porter was a true man in all the relations of life which he was called to fill. He was clerk of the lowest court in Edgecombe, a member of the Grange, and for a long time secretary of the State Grange; which offices he filled with entire satisfaction. Mr. Porter was a gentleman of high order, a man of extensive reading, and of superior intelligence, well informed on most subjects, was greatly beloved by his many friends; a more hospitable and polite gentleman at his home could not be found, and especially to ministers of the gospel. He was a great sufferer, and although he had the best medical attention that could be had, nevertheless they were not able to arrest the progress of his disease; he continued to decline until the fatal hour arrived. Mr. Porter was not a member of the church, but he loved the church and was a prompt attendant with his Christian wife as long as he was able to go, and we believe that he gave his heart to God and was saved. Among his last words were, "I shall soon be happy."

May the blessings of our Heavenly Father rest upon his bereaved wife and child.

ren, May his children be led to God, and join their pious mother in His holy service, and may they compose an entire family in the Lord.

T. B. REEKS

RESOLUTIONS OF RESPECT.

Whereas, It has pleased Almighty God to remove from our midst, by the irresistible hand of death, our highly esteemed and worthy brother, Joseph E. Porter, which sad event occurred in Southport, N. C., at 6 P. M. on the 24th of July 1888, in the 46th year of his age, thereby depriving us of one of our best and most useful members.

RESOLVED 1st. That we sincerely mourn his demise and with sad hearts meekly bow to the will of him who doeth all things well.

RESOLVED 2nd. That his bereaved wife and children, have lost a kind husband and an affectionate father, and the community a highly cherished and respected citizen.

RESOLVED 3d. That we tender to his family our deepest sympathy, and commend them to Him, who has promised to be with them in the sixth trouble—yea in the seventh will never leave nor forsake them.

RESOLVED 4th. That a copy of these resolutions be sent to the family of the deceased and one each to the Tarboro Southern and Progressive Farmer for publication and that the same be spread upon our minutes. Respectfully submitted,

J. A. DAVIS, } COM.
W. A. BRIDGERS, }
W. R. MERCER, }

RESOLUTIONS OF RESPECT. SPARTA GRANGE No. 56 P. of H Aug 9th, 1888

Whereas, It has pleased our Heavenly Father, in his infinite wisdom to remove from our midst by death after a long and suffering illness our beloved brother Joseph E. Porter. Brother Porter has been from the earliest organization of our Order a true and faithful member, having filled many of the positions of our Grange. He was also Secretary of the State Granger for many years, giving the highest satisfaction and causing universal regret when he declined a re-election. We will ever miss his cheerful face, and words of wisdom at our meeting.

Therefore Resolved: That by this painful visitation of "Our Heavenly Father" the grange has lost one of its most valued and esteemed members, that we greatly cherish his memory and profit by the example of devotion to the Order he has left us and while we deeply feel

our loss, yet we bow submissively to the Great Master, who does all things after the counsel of his own will.

Resolved, That we tender to his afflicted wife and children our sincere and heart-felt sympathy in their irreparable loss and can but hope that He who "tempers the wind to the shorn lambs" will sustain and protect them in their sore hour of bereavement.

Resolved, That as a testimonial of respect, a page in the minutes be set apart as a memorial to our deceased brother bearing thereon his name and the date of his birth and death.

Resolved, That the desk of our worthy Overseer be draped in mourning, and the usual badge of mourning be worn for 30 days. That a copy of these resolutions be furnished the family of deceased brother, that they be entered on the minutes of the Grange and published in the Tarboro SOUTHERNER and Roanoke Patron.

JAS. D. JENKINS, } COM.
W. E. SUGG, }
MRS. H. C. KNIGHT, }
TARBORO SOUTHERNER
OBITUARY

"At a meeting of the Justices of the Peace Monday the following resolutions were adopted.

Resolve we feel the loss of J. E. Porter, late Clerk of the Inferior Court, keenly. He was a good officer, genial, clever and upright.

Resolved, that the SOUTHERNER be requested to publish this brief tribute to a worthy man.

REMARKS.

Mr Joseph E. Porter was a man of rare courage and of sterling principles of truth, and of strong and clear convictions of duty. While very quiet and reserved he was full of courage, bravery and firmness, and of endurance in the midst of many trials through which he passed. It was his lot to live in days of hardship and toil, days that required much cool enduring courage to enable one to meet the fire of war and the sword of waste and death.

His father was one of like courage and endurance, well known as a lover of truth and sternly opposing corruption. He passed away from earth but a few weeks before his son, and the two rank together as men of virtue and integrity, father and son equally sharing the same fate, equally bearing the same honor of loving the right and hating the wrong.

Mr. Porter's predilections were in favor of the Bible doctrine of divine, creative and eternal sovereignty, and hence of the predestination of God who works all things after the counsel of his own will. In this gracious and glorious

power and wisdom there is room for hope for a sinner. In this doctrine lies a source of strength and comfort in the midst of affliction and distresses. What can more truly keep one in the midst of sorrows and trials than the heart-belief in the wisdom and omnipotence of God who orders all the raging of the elements, holds the reigns of the universe and makes all things work together for good to them that love him, to them who are the called according to his purpose.

The last years of his life were passed in much bodily suffering. His disease was of the most painful kind taxing all his powers of endurance to bear the burden of suffering. But there is an end of such sorrows in death which comes as a relief to such distress. The departure when made in the hope of the resurrection is most blessed.

P. D. G.

APPOINTMENTS

The following Elders will preach, the Lord willing:

J. D. DRAUGHN

Hamilton	(at night) Dec. 20
Conohoc	21
Lawrences	22 & 23
Keluker	24
Deep Creek	26

He will need conveyance.

A. J. TAYLOR and Wm. HAWKINS.

Flat Creek	Dec. 20
Pine M. H.	21
Zion	22
Abbotts Creek	23
Walnut Grove	24
Sandy Creek	26
Clear Creek	27
Big Meadow	28

D. N. GORE.

Flat Swamp	Dec 18
Spring Green	19
Mount Tabor, Columbus Co.	4th Sunday
Conway	5th Sunday in December
MBI Branch, Columbus Co.	1st Sunday in January 1889
Wilmington, N. C.	26d Sunday in Jan. 1889

R. W. DIX.

Hanister Va.	Sat. and 4th Sun. in Dec
Malmabon	Monday
Hill	Tuesday
Cane Creek	Wednesday
Mountain Hill School House	Thursday

J. D. DRAUGHN.

Williams	Dec. 27
Falls	28
Toisnot	29 & 30
Pleasant Hill	31
Union	Jan. 1
Moore	2
Wilson	3
Contentnea	4
Scotts	5 & 6
Lower Black Creek	7
Aycock's	8
Nahunta	9
Memorial	10
Upper Black Creek	11
Healthy Plains	12 & 13
Beaulah	14
Creech's	15
Salem	16
Clayton	17
Neuse	18 & 19
Raleigh	30d, Sunday
Durham	At night

He will need conveyance.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Conohoc, Martin Co., N. C., commencing on Friday before the 5th, Sunday in Dec. '88.

The Contentnea Union is appointed to be held with the church at LaGrange, and to commence on Saturday before the 5th Sunday in Dec.

The Black Creek Union is appointed to be held with the church at Healthy Plains, and to commence on Saturday before the 5th Sunday in Dec.

The Toisnot Union is appointed to be held with the church at Toisnot, and to commence on Saturday before the 5th Sunday in Dec.

The Dan River Union will be held with the church at Sardis, commencing on Friday before the 5th Sunday in December. Brethren generally are invited to attend.

The next session of the Eastern Union will be held with the church at North Creek, Beaufort county, N. C. to commence Friday before the 5th, Sunday in Dec. 1888.

RECEIPTS.

A. L. A.—Redmond Bunn 1
 ARK.—By J W Shirly 2
 F. L. A.—John Roberts 2
 GA.—D. G. McCowen 2 B C Headrick 1 50 By Elder J R. Respess 1 50
 KEN.—J J Crook 1
 N. C.—N G Jones 2 D B Ricks 1 50 John W Moore 1 50 J D Fly 1 50 H. Griffin 2 M B Williford 1 50 J D Robbins 2 Mrs Sarah Bean 2 Jesse Norris 1 50 Calvin Atkinson 1 50 J C Hill 1 50 T F Holadia 1 50 Gaston Barnes 2 E B Barnes 1 50 W K White 1 50 W H Fly 2 Mac Weathersbee 2 A W Wilkins 1 50 Esther Barbee 1 50 S Hundley 2 Elder N H Harrison 1 50 B W Jenkins 1 Geo W Massingill 50 cents W H Mercer 2 Mrs Lucy Taylor 1 James Daniel 1 50 Amos Hays 1 50 Josiah Barnes 2 J W Beam 2 By Elder S H Brady 9 Elder J W Gardner 1 50 Elder J A Williams 5 50 By John A Roberson 7 50 Mrs D Mullen 1 50 G W Johnston 5 25 W T Dupree 3 M E Quinly 2 Elder J S Woodard 2 Elder I. H Hardy .75 cents J B Mc Daniel 4
 NEB.—By S H Kiser 4 50
 OHIO.—B Martin 5
 PA.—By Elder S H Durand 2
 S. C.—J H Jollie 1 W I Brown 4
 TENN.—Elder W R Owen 2
 TEX.—J C Latta 2 T J Burks 3
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Leave Weldon	2:50 p. m.	5:45 p. m.	9:00 a. m.
Arrive Rocky	3:17 "	7:19 "
Arrive Tarboro	*4:30 p. m.
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:30 p. m.	7:00 p. m.	7:45 p. m.
Leave Wilson	*1:00 p. m.	.....	.....
Arrive Selma	5:30 "	.....	.....
Arrive Fayetteville	7:45 "	.....	.....
Leave Goldsboro	4:40 p. m.	7:00 p. m.	8:15 p. m.
Leave Warsaw	5:50 "	.....	9:33 "
Leave Magnolia	6:50 "	8:40 "	9:39 "
Arrive Wilmington	7:40 "	9:35 "	11:35 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 65, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:30	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:35	5:20 "
Arrive Warsaw	.....	10:50	5:40 "
Arrive Goldsboro	2:24 "	11:30	6:52 "
Leave Fayetteville	.....	*5:30 a. m.	.....
Arrive Selma	.....	1:20 "	.....
Arrive Wilson	.....	1:30 "	.....
Leave Wilson	3:02 a. m.	12:02 p. m.	7:52 p. m.
Arrive Rocky Mt.	.....	1:15 "	8:49 "
Arrive Tarboro	*4:30 p. m.
Leave Tarboro	10:30 a. m.
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:10 p. m.

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Train to Scotland Neck Branch Road leaves Halifax. Scotland Neck at 5:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.
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Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 a. m., arrive Southfield, N. C., 10:00 a. m. Returning, leaves Southfield, N. C., 10:45 a. m., arrive Goldsboro, N. C., 12:00 p. m.
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ZION'S LANDMARK PRINT

JAN 20 1889

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

COMMUNICATED:

INTRODUCTORY.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST AS I HOPE: Having gotten permission of sister Annie Young to send her experience to the LANDMARK for publication and having received so much comfort to my soul from reading it, I herewith send it, believing that it will be a comfort to many others, especially those who have been so fortunate as to meet her and admire her Christian virtues.

Oh what a comfort to me is the LANDMARK! It comes as meat in due season to my hungry soul, as dew upon the withered grass. Love to all the dear readers of the LANDMARK. Your little sister in Christ, if one at all.

Laura Y. Hines.

Pernell, N. C.

EXPERIENCE.

Dear sister in Christ, according to promise, by your request, I will, guided by the Lord, try in my feeble way to write my Experience, desiring the Lord to direct my pen.

The first time I remember feeling concerned about my soul was when at a session of the Little River Association on Sunday while Brother Tucker was preaching. I then felt to be a sinner, and if I died I would go to ruin. I was then about twelve or thirteen years old I suppose. After that I would often get into much trouble, feeling to be such a great sinner. I would often go off to myself to try to ask the Lord to have mercy upon me, but I did not feel like my prayers did rise to my head. I felt like it was a sin

for me to try to pray, one so sinful, so vile; yet I felt I could not help calling upon the Lord for mercy. I did not want any one to know that I was concerned about religion, in fact would always try to appear cheerful in company to smother my bad feelings as much as possible.

I went on in this way for a long time, my troubles still increasing. I would promise the Lord if he would forgive me for my disobedience I would try to live a better life, I would not commit so much sin again; so soon I would break my promise! then I would think I have lied to the Lord, surely he never will forgive one so sinful. Thus I would make promises and break them until it seemed me such a sinner never would be pardoned. I could not see how the Lord could act justly and save such a wretch as I felt to be. All my sins rose like mountains before me and I didn't know what was the matter with me. I did not think it was conviction for I had read experiences in the LANDMARK and my case seemed different. I thought if I ever was convicted I would know it. I remember telling sister once if I ever had religion I would know it, but if I have any it came in a way unexpected to me. When I had given up all for lost one of my sisters and I were washing, I felt miserable all day. I did not know what was going to become of me. I surely thought I was going to die, but I did not know what was the matter. When dinner was ready I told them I did not want any, I felt bad, and would lie down. All I could do was to plead to the Lord for mercy. I firmly believed I would die and go to Torment, it just seemed to me like I was on the verge itself. I felt if he sent me to

hell it was nothing more than I deserved, and I did not see how he could remain just and save such a wretch as I felt to be. I cried aloud, so much so I alarmed them in the kitchen, and papa came to me and asked me what was the matter, and if I did not want the Dr. I told him no, I did not feel like I needed any medical aid. Right then I put my trust in the Lord, and it seemed he spake peace to my soul. I never shall be able to give him enough praise; for I do believe he took me out of the miry clay, out of an horrible pit and put a new song in my mouth even praises unto God. Then I did not take that for deliverance, for about two years following I was in much trouble desiring and trying to pray to the Lord to renew me and pardon me of my many sins, for I craved above all things to be a child of God; and when I would go to preaching the preacher would describe my feelings so much better than I could. I heard Brother D. R. Moore shortly after I was delivered, at Watts', schoolhouse. Oh! such preaching I never heard before. I thought I would be so glad if I was behind the door where no one could see me, it seemed he knew all about me and it was all to me. I do believe the Lord did have a purpose in it. Oh! how I did want to shake hands with him. And this still increasing upon me I wanted to be a christian. I felt He was able, and the only one that could save. One day while walking in the yard these words seemed with me, The wind bloweth where it listeth, thou hearest the sound thereof but canst tell from whence it cometh or whether it goeth, so is every one that is born of the Spirit. Then my mind was led back to the time I gave up all for lost, and it seemed all was joy and peace, and that I could see a beauty, that God for Christ's sake had pardoned my sins and I could say may his holy name have all the praise, for it is due his holy name. Let me be brief and pass on then to my next trouble which was desiring to live with God's people, yet feeling so unworthy, so sinful, so worldly minded I would think it was a sin for me to think of

joining so good a people. My health went to declining, and then my sister's health and mine commenced failing; and we both were troubled about living with God's people. I then thought the Lord had sent this punishment upon us for my disobedience. I did not have much ease of mind. I was fearful that none ever joined the church that did as many wrong things as I did.

Some had advised me to join the church; so I went on Saturday before the second Lord's day on May 1883 and was received into the church and baptized next morning by Brother J. A. T. Jones. That was the time I felt all was well. It was glory that was indescribable and full of glory. But soon doubts arose, and then for several months I was in much trouble, feeling I had certainly deceived the church, that I was a hypocrite, but above all things I did not desire to bring a reproach upon the cause of Christ. I thought I would go and tell them to erase my name from the church book for I had deceived them; but when the time came I did not do it. I still wanted to live with them, that is I felt to love them too well to give them up, so I would wait awhile. One day I was in trouble and I got my Bible and read where it said, Tribulation worketh patience; patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts. Then I became more reconciled, I felt to glory in tribulations and a glory it was in believing the Lord had ordered it for our good. I yet feel unworthy, and am so sinful! But my trust is in the Lord. I feel to love God's people, and desire not to bring a reproach upon the cause. I have been quite lengthy, but have left many things untold, but I think I have said enough at present in my imperfect way. Give God all the praise; and write me your experience if you feel like it.

Remember me at the throne of grace is my desire.

A. E. Young,

Carey, N. C.

(The following was written by Elder Aaron Davis the year that he died.)

It is unexpected that I attempt to write. I am old and near the end this life, and have never wrote anything for publication. I wish to give a reason of my hope in Christ, some of the dealings of the Lord with me, and have so often read the experiences of others from different parts of the land, and could so much enjoy that I feel to hope that I am identified with them.

I was born March the 30th. 1812, which makes me now in the 76 year of my age, and have been a profess Baptist for nearly fifty years. At a time unexpected I was made to feel that I was a lost and ruined sinner when I was strolling along, not thinking, nor caring anything about future things. The old preacher that was preaching on the Monday of the White Oak Association in preaching said, "This poor little soul," when I was made to feel that I was in possession of something that would forever exist in happiness or misery, and I was stopt still, and looked towards the preacher, and felt there was reality in what he was preaching; so instead of being unconcerned I went toward him to hear what more he had to say about that poor little soul, and when the meeting was over and I started home I was in such distress that I could not prevent the tears flowing from my eyes, and for about twelve months I was in great distress, such as to go away in the forest to pray for mercy, and oftimes in silent shades of the night to pray for mercy, until it seemed there was no mercy for me. I can now remember I was made to feel that so great a sinner was I that I thought it was abomination to pray to God for mercy. When I would read it condemned me, and I concluded I would not try to read any more: but when traveling along one day I felt a desire to read the Scriptures once more. And Oh how I wanted to get home again to see if there was any promise for me: but when I got home there was company there, and Oh what distress it was to me that I could not read, but when at supper my wife who

was a Baptist, and two of the company got in conversation about some passage of scripture, and they had me to get the book and look for it, Oh what joy it was to have the privilege of reading. I opened the book, and the first that my eyes fell upon were these words, "Therefore my brethren, dear beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved," when all my distress was gone, and I was made to praise the Lord with joy that is inexpressible and full of glory. Then every desire of my heart was filled and well supplied and the Savior was all I needed, and when I had faith to believe that Jesus was my Savior it supplies all my need. I wanted nothing only to praise God, and I wanted everything to praise him, and have had a desire for his name to be praised ever since.

AARON DAVIS.

Elder P. D. Gold, you will please publish this in the LANDMARK. This is all that my Father had written. I do not know whether he intended to write any more or not.

Yours as a friend,
JOHN B. DAVIS.

DEAR BROTHER GOLD:—I feel that I must write to you, not that I have the least desire to see it in print, but I want to tell you how I have been, and am still burdened, feeling that I must write, and the worst part is I feel that I have nothing to write about, except what you all know more about than I do. I will say that my love for God's children does not abate—which is sometimes my strongest evidence that I am born of Him. I know my mind is often, often wandering away from what I consider to be right, and all my efforts seem to be for worldly gain. When I can see how vain and foolish I am, I am made to say, "why was I made to hear and enter while there is room. While thousands make a wretched choice, And rather starve than come," I know—and we all know that it is not by our works, as some boast, but by grace, free and unmerited on our part. I feel sometimes that I

must write, and feel just like a blank. I think I am willing, but have nothing new to tell, and can't tell that in flaming language like some. Perhaps I lack so much in one sense I am afraid at times I lack it all, and if I do I know that I can't save myself. But pray for me, dear brother that my faith fail not, for where or to whom can I go but to Jesus? He alone hath the words of eternal life. May the Lord abundantly bless you with all of His children. Your sister in a precious hope.

EMMA HUDSON.

P. S. I wrote last night and will add a little more this morning. I write only for you to read. Tell me if you ever feel as I express, and if you feel disposed please give your views of the 47th verse of the 5th chapter of Matthew. I think Christ was talking to his disciples, and what he said to them I think applies to us, or at least was written for our instruction and comfort. You did not come to see us at Cain Creek this year. Come when you can.

E. H.

[The following is from the pen of Elder Joshua Lawrence and was first published in the Primitive Baptist in Jan. 1837. The Primitive Baptist was published for years by Elder Burwell Temple. Its publication began in Jan. 1836, about 52 years ago. Elder Temple was much beloved in this country, and his paper was useful.

From time to time I wish to re-publish articles from the pen of Elder Lawrence. He lived in troublous times when men rebuilt the wall with sword in one hand and trowel in the other: for while they were comforting the little ones in the city with the promises, they must needs keep off the enemy from without with the sword. P. D. G.]

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

BY JOSHUA LAWRENCE.

Matthew, 7: 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"—is the solemn caution of our Lord Jesus to his followers. And again 10: 16: "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." And again, Luke 10: 3; "Go your ways: behold I send you forth as lambs among wolves." And again, Paul, Acts 20: 29; "For I know this, that after my departing shall grievous wolves enter in among you, (you the gospel church is meant) not sparing the flock." Verse 30: "Also of your own selves (gospel professors are meant) shall men arise, speaking perverse things, to draw away disciples after them."

Then with such proof as the above, who can doubt of wolf preachers clothed in sheepskins? Who can doubt of wolves in the gospel church? I do not. So then in order to recover the sheepskin and detect the wolves, I shall tug teeth to teeth by scripture for the sheepskin which they have assumed, like the true shepherds of the sheep, in order to devour the sheep thereby. And to accomplish this I shall briefly treat of six kinds of ministers of the gospel, all of whom wear the sheepskin, whether wolf or sheep underneath the skin. I shall leave you to judge, reader, while I am tugging at the skin and getting it aside for you to see the wolf in sheep clothing.

- 1st. I shall treat of a self-made minister.
- 2d. On men made ministers.
- 3d. On devil-made ministers.
- 4th. On a christian that makes himself a minister, not being called of God to that office.
- 5th. On my gentleman preacher.
- 6th. On God's ministers. Laying down the marks of each so that they may be known by the church of God.
- 7th. I shall treat of Theological Schools, that prolific source from which

many of these kinds of preachers come, and enquire into the origin of Theological Schools.

8th. I shall enquire into their tendency in countries where they have been established.

9th. I shall enquire whether they can be so conducted as to be serviceable to the church of God, &c.

I have no apology to make for my writings, but wish it fairly understood that I do not write to please nor offend any man or set of men; nor do I write in the fear of man. I have a right to my opinion, and you may have yours and welcome for me, and write what you think right; yet I think it is high time for somebody to write, as the dogs are taking the children's bread and the wolves their clothing—and drum them out of the camp of the saints as they have long since made the house, or church of God, a house of church traffic, a den for wolves, and a lodging for spiritual dogs, and a place of rendezvous for thieves and robbers to divide their spoil.

There are three never failing marks to know a sheep from a wolf, although a wolf's whole body may be covered with a sheepskin. The first is, by their track: the wolf don't part the hoof like a sheep, but has a foot like a dog; so it is with a wolf preacher in sheep's clothing, he does not in his heart part with sin nor does he in his practice part with the ways of sinners, although he may part with some of the grosser sorts of sins; yet I hope to show you as we go along his dog's foot, although he has a sheepskin on his back he will be sure to have the wolf's foot—therefore said the Saviour by their fruit ye shall know them. The second mark is their food; you know the food of a wolf and a sheep is as different as two things can be. What a miracle it would be to see a flock of wolves feeding on the pastures like sheep or see sheep gnawing bones and feeding on dead carcasses; a thing that never was. And there is equally as much difference between the food of a real gospel minister and a wolf in sheep's clothing, as there is between the food of sheep and wolves. The third mark is

the voice. I suppose all the men in the world could never learn a wolf to bleat like a sheep, nor a sheep to howl like a wolf. I may add a fourth mark, and that is, by looking into their mouths; a sheep has no upper front teeth—wolves are like dogs, have a good set above and below, and strong holders in the bargain. These four are never failing marks to know a wolf from a sheep, which you will keep in memory for further remarks.

God who is rich in mercy and goodness, after man had become fallen and his mind and foolish heart become darkened by reason of sin, hath chosen in his infinite wisdom to communicate light to the human mind by prophets, his Son, apostles and ministers, and through this medium and the agency of his divine Spirit we stand indebted to him for all spiritual light and life.

Thus Enoch the seventh son from Adam was a prophet, and from him to Malachi there seems to be a succession of prophets to enlighten, guide, warn, reprove the people of God, and to warn the world, under both the antediluvian and Jewish dispensations. So, equally so, God has in all ages of the church through his rich and unbounded grace raised up, qualified, and sent gospel ministers of his own choosing to guide, warn, feed and comfort his gospel church from her first establishment until now; and I think will do so until the end of the world. Yet with these helps the gospel church has often wandered from the right ways of the Lord, like the Jewish church, and 1260 years is allowed by all as given her to wander in her wilderness state, before, she will recover her virgin beauty and pristine excellency in doctrine, ordinances and discipline.

But the wanderings of the Jewish and gospel churches from the plain commandments of the Lord has not been owing so much to the private members of either church as to two other causes: the first of which is, their connections with the great, the rich, the influential, and powerful men of this world; this in both churches has been one cause in all cases and in all ages of her downfall

and deviations from the right way of the Lord. Witness the marriages before the flood with the family or daughters of Cain, the marriages and alliances of the Jews with the surrounding nations &c., Witness the Constantine connection, and the connection of the kings and queens of England, &c., And well it may be so, for says Jesus, my kingdom is not of this world—come out and be separate, says Paul. For so soon as the church becomes connected with the men of this world, then she must shape her doctrines, ordinances, and discipline to please the taste, the relish, the views and pride and pomp of the men of this world with which she stands connected or dependent in anyway whatever; more especially in support of her ministry, then she goes by this connection from the truth and right ways of the Lord and from the good old way of ancient times. And this I pronounce in my opinion to be one of the causes of so much corruption at present in the Baptist churches, it is from the society connections of the day that her doctrines etc., are corrupted.

The second and worse cause is that of false prophets or false ministers, or wolves in sheep's clothing. These have been the main, the leading cause in the bosom of the churches; which have led the church of God astray from God's truth, ordinances, statutes and discipline to the traditions, doctrines, and commandments of men; for their wolf taste can't relish the pleasant and fat pastures of the gospel where God's sheep love to feed; therefore they seek wolf meat, as will be shown in time and place.

Therefore, because these wolves are the main cause of scattering and driving astray and devouring the sheep of Christ, the Old Testament is full of warnings to the Jewish church against false prophets; and equally so in reading the New Testament you find it full of warnings both by Christ and his apostles to the gospel church, to beware of wolves in sheep's clothing, or false teachers with their damnable heresies; for here is the church's greatest danger, in listening to and obeying the plans, doctrines, commandments and traditions of men

for the commandments of Jesus Christ. Touch not, taste not, handle not, is the advice of Paul; for these are to perish. And says Jesus, "In vain do you worship me, teaching for doctrines the commandments of men." To listen to and do after the doctrines of these false teachers has in all ages been a curse to the church of God; therefore she is so often and so solemnly warned in the gospels and in all the epistles against the deceivers and ruiners and distressers of the church of God.

Can you think, dear reader for a moment, that it is impossible for the gospel church to know these wolves in sheep's clothing from a true minister of God's making and sending? Surely not. For if it was impossible for the gospel church to know them in any age of the church when she is plagued with them, then those warnings of the Holy Ghost would have been in vain, seeing the church could not know them by any mark laid down in those warnings; but one reason why the gospel church knows so little about these wolves is, because she will not take the pains to search out the marks of these wolves, as laid down by infallible inspiration in the New Testament, her chief guide in all the matters of religion. And another reason why the gospel church is so backward to do this is because of that universal charity religion that is pleaded for in this age of the Christian church among professors of religion, saying, let us all be brothers, we are all going to heaven, you by that road of doctrine and practice, and we by this road or way; let us not contend about doctrine, ordinances, or church government, these are all trifles of minor importance; let us unite and commune together, and live in peace and love, for we shall all meet at last in heaven, although you go this road and we that. And so such professors of religion would have the church of Christ unite Christ and Baal, believers and infidels, the temple of God and the temple of idols, truth and error, the works of hypocrites and saints, light and darkness, fire and water, false teachers and true, the ministers of God, men and the devil. What fellowship

has this heterogeneous assemblage of hypocrites, doctrines, practices and opinions? Why you must say, none. Then this universal charity religion is a device of the devil, through false teachers to darken the truths of God and corrupt his church and the one pure religion on earth, and in the end make gain to false teachers who preach for pay and divine for honor. Then I pronounce this universal charity religion is a religion of loaves and fishes, and not belonging to the gospel church, nor the one pure religion of Jesus Christ, nor his apostles; for how can two walk together except they be agreed, and they that are not for the truth must be against it; two opposites can't both be truth or alike, nor more akin than fire and water, light and darkness, or God and satan. For it is said of the first saints—and they continued steadfastly in the apostles' doctrine. Then there is but one true doctrine, and all the rest is false; then find out apostolic doctrine; contend for the faith once delivered to the saints. And again, John: if any man come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for such is partaker of his evil deeds." And again, Paul: though I or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

For if Jesus Christ and his apostles had been of this universal charity religion, then the Pharisees and Jewish priests would not have persecuted and killed Christ. But he was not for brothering such hypocrites, but reproving and testifying against their evil deeds and false doctrines therefore they hated him. Nor would the Jewish and heathen priests have persecuted and killed the apostles, if they would have taken them into brotherhood, and not have contended against their false gods, doctrines and traditions, but said, "let us all be brothers, you preach your idolatry, another Diana, another circumcision, another that the resurrection is past already, and another the law and works, and we Christ crucified; we are all going to heaven, so let us unite and

be at peace and love, and hear all and be all in one church and fellowship. This is that universal charity religion. Were the apostles of it? No Sir, they testified against all but the one truth, salvation by grace and faith followed by good works. This made them hated of all that held errors and preached errors and false doctrines. They would be brother to none but those that held the truth, therefore hated and killed. And such a religion is universal charity, however fine it may appear, it is nothing less or more than the very sink of hypocrisy; and all hands in such a band of brothers must use some of the God-abhorred stuff to get along in this crowd of hypocrites and assemblage of practices and opinions which true saints in all ages have disdained, though death stared them in the face.

So then the religion of Jesus Christ has no christian fellowship but with the household of faith, and the believers and practicers of the truths of God in doctrine, ordinance and discipline, as delivered to the saints in the New Testament. Then universal charity and peace, and love for all kinds of doctrines, all kinds of ordinances, all kinds of discipline, and all kinds of professors, and opinionists, or for any kind and every kind of professors, is but a hypocritical child of the devil and a religious imp of hell, with which Jesus Christ nor his apostles never claimed brotherhood nor fellowship. Witness their harsh and severe language to the pharisees and false teachers laid down in the New Testament. For such a charity as this, or Christian fellowship as this, is any thing and every thing, and at last nothing but varnished hypocrisy to God and man, if it is not playing the hypocrite with satan also. Love God, love and believe the truth, love Jesus Christ and the brotherhood of faithful men, and contend earnestly for the faith or doctrine, ordinances and discipline of the church of God once delivered to the saints by Christ and his apostles, and thou shalt do well; for who is to maintain the truth in the world if the church of God don't do it?

Therefore to help the gospel church

to judge and determine rightly in distinguishing between God's ministers and all other ministers, I shall draw the line of distinction by marks from the scriptures laid down by the Holy Ghost; so that I think no man can well fail to know them apart. Then I will no longer keep you in suspense by any further preparatory remarks, but proceed to discuss the subject as proposed.

PART I.

On self-made ministers.

First, I am to treat of a self-made minister, and that there are such read Jude, 1: 19, "These be they who separate themselves, sensual, having not the Spirit. Enoch prophesied of these. King Saul was among the prophets, though he was not called to the office by Almighty God. Read how these lying prophets come to prophecy, 1 Kings 22: 22. And he said, "I will go forth, and I will be a lying spirit in the mouth of all his (Ahab's) prophets. And he said, thou shalt persuade him and prevail also go forth and do so." And says Paul, Acts 20: 29, 30; "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, (mark that of their own selves) speaking perverse things, to draw away disciples after them. If they arise of their own selves, not called of God to the ministerial office, of course they are self-made ministers. Jeremiah, 14, 14: The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Here God says he sent them not, then of course they sent themselves to tell lies and falsehoods out of the deceit of their own hearts. Ezekiel, 13: 3. "Woe unto the foolish prophets that follow their own spirit." 4th, O Israel, thy prophets, not my prophets, are like the foxes of the desert; that is, very cunning and crafty. 10, "Because they have seduced my people, saying, peace; and there was no peace; and one built up a wall or doctrine, and lo, others daubed it with un-

tempered mortar. Now hear for what all this is done by a self-made preacher or prophet, for preachers are often called prophets in the New Testament as well as old. Micah, 3: 11. "And the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us." Now to prove that there are in the gospel church false ministers self-made, as well as there were false prophets self-made, 2d, Peter 2: 1, "But there were false prophets also among the people, even as there shall be false teachers among you, (you the gospel church is meant.) Who is a more false prophet or false minister than he who makes himself such, and one not being called to the office by the God of heaven, nor qualified for the office by him? The above texts I deem sufficient to prove my point that there have been and now are plenty of self-made preachers, or else I would produce many more to prove the fact. Then taking the evidence as sufficient from scripture, that there are such beings as self-made ministers, I proceed to chalk them out by the marks of scripture evidence so you can know them.

The marks from Jude appear to be these: that a self-made minister separates himself to the office without a call from God; he also separates himself in a great degree from sin and sinners, that he may appear a sheep or in the sheep skin; he is sensual, or knows and preaches by scent and not by revelation—for Jude says, they have not the spirit. Then a self-made minister has not the spirit of God, nor does he preach by the spirit, and of course not according to the truths of the spirit; but by sense, because being a natural man he receiveth not the things of the spirit, for they are foolishness to him. Then the holy and sublime doctrine and truths of the gospel will be at nought by a self-made minister, as far as he can safely do so to get gain and save his reputation as a gospel minister; which is proved by the 10th verse: But they speak evil of those things which they know not: but what they know naturally, as brute beasts, in those

things they corrupt themselves. What things are meant by Jude, but the great leading truths of the gospel, which these men don't know nor can't know since they are declared by Paul to be spiritually discerned, and not received naturally, as a brute knows things by instinct of nature. They in the 11th verse are said to go in the way of Cain—what was Cain's way but to bring an offering to the Lord without faith of the fruit of the ground, of his own carnal, corrupt, natural, deceitful heart? It was a ground dead offering, and not a living sacrifice, typical of the blood of Jesus that cleanses from all sin. Cain's way was to hate and kill his brother, and why and wherefore? Because his own words were wicked and his brother's righteous. So Cain was the first wolf in sheep-clothing, he killed Abel his brother. Then self-made preachers hate God's preachers, they have killed thousands of them, they hate the doctrine they preach, they hate these men of faith, they have religious practices which is the sheep skin Cain like; but their hearts are wolf, sheep devouring, sheep hating, faith hating, truth hating and enmity against God. For the carnal mind is enmity against God, and such a mind has this self-made preacher, since he is a natural man. Then beware of self-made preachers, for they are every one to a man Cain's and would go in his way if it was not for God's lets.

All these men's preaching, praying singing, and religious duties, are nothing but works of wickedness like Cain's, the fruit of the ground only and not the fruit of the spirit; having no faith, it is impossible for them to please God. The tree not being made good by divine grace, all their fruit is not good; their hearts and principles being corrupt, so are all their religious acts at enmity against God; his plan of salvation and the merits of his Christ are set at nought by these Cains, these wolves that take the sheep skin and holy orders not being called of God thus to officiate, as Aaron, Paul, Moses, Peter, &c.

In the same verse they are said to

run greedily after the error of Balaam. What was the prophet Balaam's error? Why king Balak's silver and promised greatness, for him to come and curse Israel. So that a self-made minister has two things in view, money and honor: of this Holy Ghost says they are greedy, for this they preach, for this they run. Then when you see any minister, no matter what Sect he belongs to, greedy of these two things, or showing plainly for these he preaches, say and mark him, he is a Balaam, he is a self-made minister, he would curse the church of God for money, which was Balaam's reward. And this is the reward for which this man preaches and prays, for this reward of money and greatness he runs from town to town, from place to place. These self-made Balaams would curse the Christians from the face of the earth for money, as Balaam would Israel, had not God interposed.

Again in the verse: And they perish in the gainsaying of Core. I want every self-made minister in the world and every body else, to read the 16th chapter of Numbers, and all men that don't believe in a divine call to the ministry; for it is to this chapter and to this transaction of Korah, whose name in the text is spelt Core, as is common in scripture, such as Noe for Noah, &c. to which Jude alludes. Korah and his company wanted to take the priest office on themselves, and did so. They charged Moses and Aaron usurping the priest office, or putting themselves in the two highest offices, and more especially the priest office; and they being of the tribe of Levi had as much right as Aaron they thought, and therefore took their censers and offered strange fire to the Lord; exercising the priest office without being chosen of God to officiate, or called to minister in it by him. And for their presumption were consumed by fire from heaven, and thus perished on their gainsaying of Moses and God that is, in not believing the divine call, choice and appointment of Aaron to the priest office. Thus every man that takes on him the ministry without the call of God is compared by Jude to a

Korah, and shall as certainly perish sooner or later in his gainsaying of God's ministers about a divine call to the ministry as did Core and company. Take care, ye professors that join in with such ministers that are not called of God. Remember Korah was not all that perished, but his company, his adherents also. Our God is a consuming fire, and here he signal'y proved it as well as in Sodom. Think on it, ye self-made ministers, and tremble: for the Holy Ghost can't lie. Then you perish in hell fire if you take this office on you in an unconverted state, or not called of God: for the office of a minister is too sacred for any but chosen, called, qualified, and initiated into it by God himself; for what have you to do with God's holy things and tabernacle, seeing he has not put them in your trust? You are a gainsayer and usurper, and will perish in your own deceivings.

Thus these men Korah and company thought that Moses and Aaron had taken the two highest offices in the Jewish nation on themselves; Moses to be leader and law giver and ruler, and Aaron to be priest and head of all ecclesiastical concerns, and to live without work by tithes on the labors of the people. And for as much as Korah, Dathan and Abiram were sons of the tribe of Levi, as well as Moses and Aaron, that they of course had the same claim and right to the priest office; and might claim and assume that office as well as Aaron, and tithes the people also. And no doubt they thought they were men of as good and better talents than Aaron, and so might and could officiate in the office of high priests as well as he: not believing in a special call of God to office as priest, and that any man had a right to fill that office that chose to fill it, and so took their two hundred and fifty censers and the office of priest without God's call to office and offered strange fire to the Lord. But how fared it with them? Sad tale of woe, they and their families, tents and effects, all went down alive into the pit, the earth opening her mouth where these wicked gainsayers stood and closed upon them;

and a fire from the Lord consumed the two hundred and fifty men that offered incense with strange fire, and thus they gainsaying, died for their exercising the priest office to which office God had not called them. And what of all this, say you. Why, don't you recollect that saying of Paul, Saying no man taketh this honor to himself, but he that is called of God as was Aaron. And again: Paul called of God to be an apostle. And again: Separate me Paul and Barnabas for the work whereunto I have called them. And again: those that were with him (that is, Christ on the white horse,) and rode on white horses were called, chosen and faithful. And again: Then Jesus called unto him the twelve and sent them out. And again: He sent the seventy to preach. And again: Did not God call Saul, David, Jonah, Jesus Christ, John the Baptist, Aaron and all the prophets and apostles, Moses and Abraham specially, to their respective offices? And so, equally so, all his ministers to a man are chosen, called and qualified by him for the ministry. And can any man with all these scriptures as proof of a special call of God, dare without this call take the office of minister on himself? Daring presumption, as that of Korah and company, who saw the proofs that God gave that Moses and Aaron was his choice, of which I shall now speak. Thus for this daring presumption, gain-saying, and exercising the office of priest, they perished as an example set up of God to all future generations, not to thrust themselves into the priest office without God's call thereunto.

(To be continued)

ENTERING INTO POSSESSION IN CANAAN.

DEAR AND MUCH LOVED BROTHER JOHN I am able now to give you some good intelligence, as I can say in deed and in truth, "That my heart's desire and prayer to God for Israel is that they might be saved." As such, I'll say to you dear John that my mind is almost constantly running back, and my heart throbbing with strong emotions of sym-

pathy for you all who are left back at home. I remember very distinctly, how very often you and I used to talk of starting to Canaan, how we would count our little money, and unpack and brush and repack our apparel, and set time to start, and how much we expected to enjoy the journey, and how rejoiced we hoped to be when we had reached Canaan, &c., But I must say that all our plans, schemes and hopes were fabulous and vain as I have shown you in my past correspondence, as such I can't help feeling the deepest solicitude for you all. But I must now confine my epistle to what is before me, so I'll say that the trial of brother Regard the Flesh resulted in the Court's finding him guilty of disloyalty to our Commander, and unfaithfulness to the King, and in addition to his public demonstrations we found upon his person a sort of Babylonish garment which he tried to conceal under his uniform, and he had also put by in a secret place, a (the fleshly desire of the heart) certain sum of money; he attempted to excuse himself for these by pleading, that he needed more clothes in order to keep him warm, and he said that, as for the money he had always been accustomed to pay tithes to the Lord, and that as the daily allowance made us was too small to divide he had brought this along in order to pay expenses, but all his pleadings did him no good. The judge said "That in the opinion of the Court brother Regard the Flesh should be bound hand and foot and cast into a dark cell and there remain until his vile nature of covetousness, timidity, doubting, &c. should be as completely new as that of his comrades." Upon this the entire army set up a wailing for him, and after a few minutes lamentation, he was delivered up to a tall, strong, but pale and grim looking officer, who, being seated on a white horse conveyed him out of our view so quickly that we scarcely realized that he had ever been with us. The fact is, that at this moment we heard the sound of trumpets and the shouting of a mighty host, and as they neared us we heard the entire army singing, "The winter is past, the rain is

over and gone." &c., And one said, "These are they who have come out of great tribulation and have washed their robes in the blood of the Lamb!"

We had now advanced up the mountain's side which overhung the dark and dreary valley through which we had passed and in which the trial and sentence of Regard the Flesh had all taken place, and from the summit of this lofty mountain, (Faith given in death) we could see clearly all the beautiful scenery ahead, and oh! what a delightful view it was. While halted on the mountain several of our command, viz: Love the Cause, Contend for the Faith, Despise the Flesh, Hate his own Life, Reprove Error and Scorn New things, these all began to recapitulate the dangers, risks, trials troubles, oppositions, &c., with which we have had to contend on our journey, and to say but now how glorious, how great and indescribably grand is our happy lot. About this time a chariot, that shined like gold and appeared to have been decorated with all manner of precious stones, drawn by a flying team, came for us and halted within a few feet of us and the teamster alighting from the coach said, "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;" and then he added "blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours and their works do follow them." Then he bade us be seated in the coach, and as we took seats and hasted away over a beautiful street which seemed to be paved with gold, the strains of sweet music which we heard from the mountain became more and more distinct until we came up to a beautiful gate; here we halted until the Porter should interview the King, and thus allow us to be admitted and assigned to our homes in Canaan. But while we were waiting we observed a vast army coming up to the gate, all of which were robed in garments of divers colors, and they were carrying heavy and massive baggage, and were led by a woman which rode on a red colored beast, and she carried an

immense train of good works, changes to suit the age, fine clothes, essays on religion, and a large amount of an ingredient called religions affiliation, &c., This vast army came up to the gate and halted. The porter about this time came back with orders from the King, to bring us in and to permit us to settle upon the estate granted to us by our Canaanitish Father, which said grant was made before the foundation of the world in which you live. But as we were entering the woman who rode upon the Beast also asked to be permitted to enter, and she urged that she had a large possession in Canaan, and that she and her children were now come to occupy it. But the Porter replied, "I know not whence ye are," Why said she, "I am Mrs. Modern religion, which has done so much for the suffering millions of earth. I have changed times and customs, built Cathedrals, Convents, Churches, Schools and Colleges. I have done much and very great things for Jesus Christ, in fact where he had failed and had retired from effort being grieved and outdone. I came to his relief and assistance and have ever and at all times succeeded in bringing victory for Jesus." Nay, said the Porter, "Nay indeed! you are mistaken, I am instructed to say to you 'depart for I never knew you.'" And upon this she and her company began to say, "Rocks fall on us, and mountains hide us, for the great day of his wrath has come and who shall be able to stand." Then said the King, who by this time had come to the gate, "And these shall go away into everlasting punishment, but the righteous into life eternal." So said he, "Depart ye cursed into everlasting fire prepared for the devil and his angels," and upon this we were commanded to sit down with Abraham, Isaac and Jacob, and Moses, and the prophets, and many others from our world, and said the King, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." But we will have to rest here a little while until Regard the Flesh shall have been brought in, he will serve out his time and come in with us, "When this corruption shall put on incorruption

and this mortal shall put on immortality then shall death be swallowed up of life." But here comes my mother, sisters, brother, children and many old friends, all rejoicing to meet me. Oh glory, I am so happy in Canaan that I lose sight and recollection of earth! Farewell, poor John, I hope grace will bring you here at last. I'll look for you by and bye. Once your Brother, but now a saint in Jesus.

DAVID.

DEAR BRETHERN, SISTERS AND FRIENDS:—This will inform you that I have involved myself and family in giving my whole time from Nov. 1. 1887, to August 1888, in writing a book, and that my book is now in the hands of a publisher for publication. I have not the money to pay the publisher for publishing my book. Now I appeal to all of you who want a copy or more of this work to come to my assistance by sending in your names, and money to pay for its publication. The price of the book is \$1.50 per copy. I will mail to any one who sends me \$1.50 one copy of my book within seventy days from the time I receive your money, or else I will refund your money. My book will be neatly bound in cloth and will contain a fine lithograph portrait of the author. A full account of my early life and raising, my experience, call to the ministry, also an account of a debate between myself and Rev. C. F. Fields of Missionary Baptist notoriety, on the doctrine of Election and the doctrine of special atonement.

Dear kindred in Christ, I know that I have nothing in view in writing this book but the good of the cause of my blessed Jesus, and the glory of God. Therefore I shall expect all those who love the cause of Jesus and are able, to lend a helping hand in this work. I am as ever yours in hope of a better life.

Money can be sent at my risk by registered letter. WM. R. WELBORN.
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P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

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Editorial.

THE CHILDREN OF THE KINGDOM.

Some one has requested me to give what I understand to be the meaning of the 11th and 12th verses of the 8th chapter of Matthew, "And I say unto you, that many shall come from the East and West and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

It is said that Jesus came to his own (the Jews as a nation) and his own received him not, but as many as received him to them gave he power to become the sons of God. The Jews as a people were the subjects or children of the legal kingdom, or organized and established service under the law or Mosaic dispensation. As the subjects of a literal kingdom they shadowed forth the subjects of a spiritual kingdom of which Christ is King which is the church today under the gospel dispensation. When Christ was in the flesh the Jewish nation did not accept him as their King nationally, and charged him with blasphemy when he claimed to be the Son

of God—the king of an invisible kingdom. In a legal sense they had the preference over all other nations to the blessings of the gospel kingdom, but they refused to enter themselves, and prevented those who would have entered or who would have followed Christ. In speaking to the Jews on this matter Jesus says: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth her chickens, and ye would not." The Jews would not that Jesus should gather any of their children into the enjoyment of his blessings. While Jesus had power to have broken down and destroyed this opposition on the part of the Jewish Elders, yet he was pleased to have it so, that the Jews might fully show forth what was in them by rejecting him against themselves and their children. This rejection was in a legal sense, wherein the filling up of the iniquity of the Jews is clearly set forth.

When Paul preached the word of God the Jews spake against the things which were spoken by Paul and contradicted and blasphemed and put from them the things which should have been first spoken to them, and judged themselves unworthy of everlasting life, whereupon Paul and Parnabas turned to the Gentiles. Acts. 13: 46 and 47. As Jesus had said unto them, behold their house was left desolate unto them, so now they are left without either legal or gospel light, but are cast out from all the glory and power of the law dispensation and being without God and without hope in the world they are without light whatever, and are in every way as other nations and therefore in outer darkness. They are left without excuse like all sinners are, and therefore their

condition is so miserable as to be represented by weeping and gnashing of teeth.

The Gentiles, which represent all other nations than the Jews, heard Paul gladly and glorified the word of the Lord, and from that time 'til now the Gentiles have been coming as the Lord brings them, and setting down in the gospel kingdom with the fathers while the Jews have never again attained unto the glory of ancient Israel, nor have they been brought to believe in Jesus. No, not so much even as the Gentiles were in the days of Jesus, before the middle wall of partition had been broken down.

This centurion who came to Jesus and asked a blessing of him, was a gentile, who was of a people who had never been recognized as the people of God, and yet his faith even surpassed any which had hitherto been found in Israel. Jesus expected fruit from this fig tree Israel, the Jews, but found none. But where none could have been expected, he found the best of fruit.

How few in this day seem to have the faith to believe what that Gentile did, who believed that Jesus had but to speak the word and his servant should live. Nothing but this faith of which Jesus is the Author and finisher can bring a poor sinner to believe so confidently in Jesus, and nothing but the word of this King of kings and Lord of lords can give life to the dead and bring them to him. Therefore we poor sinful Gentiles who believe in Jesus, have nothing wherein to boast only in the Lord. How careful should we be to shew forth the praise of him who has called us out of darkness into his marvelous light. May it be the desire and privilege of his people to ever sit together in heavenly places in him, according as they are chosen in him.

P. G. I..

VIEWS REQUESTED.

ELDER P. D. GOLD, DEAR SIR:—I would like to hear your views through the LANDMARK on Revelation 13th chapter, especially 8, 16, 17 verses. Can this be applied to the Farmers' Alliance? They have their marks, signs and name, and it is numberd; and they say that no one can do thus and so, save he be a member, and they say, who is or who will be able to manage us? Some are saying that this chapter describes the Alliance. I am writing for information.

A FRIEND AND WELL-WISHER.

Remarks:

We consider the two Beasts named in Rev. 13 to possess far more power and to be much more dangerous than the Farmers' Alliance. The Farmers' Alliance is an innocent matter compared with this danger. It is very natural for farmers in this day of oppression and hardship to band together and agree to do their buying and selling together. But the Farmers' Alliance is not needful to a Primitive Baptist, as he has Jesus as his guide and protector. Nothing should be done in secret by the Lord's people, because what Jesus taught and said was done openly.

The two Beasts that are mentioned in Rev. are the most terrific, dangerous and destructive powers, except Satan himself, that have ever menaced the saints of God. For the dragon or devil gave the first beast which arose out of the sea his power and great authority. This Beast rose up out of the sea to denote the corrupt origin of this power. He was like a leopard, full of spots that cannot be changed, nor effaced. The spots denote the character of this religion of the Beasts, namely, that there is no uniformity in their professions, or it is part of grace and part works, part one thing and part another, or spotted. This pleases the world which likes that sort of variety or confusion. The Beast had

feet as a bear. The feet of a bear somewhat resemble those of a man, yet they have not the beauty of the man's foot, and they have great power in their feet so that they can squeeze a man, hold and destroy him with their feet, so that as they catch one in their embrace and draw him up to them with their feet their dreadful power is felt. This false religion represented by this terrible beast draws by the power of his ways millions into his embrace that never escape his clutches. He also had a mouth like a lion. The lion not only roars, representing great swelling words of power and authority as this Beast, or false religion, whose swelling words cause nations to tremble; but the mouth and the teeth are full of strength, so that he can tear, devour and destroy. Likewise the mouth of false teachers is full of pride and destruction, subverting many by falsehood. Besides all this the dragon gave him his power, his seat and great authority, so that he becomes exalted over the world with great authority ruling the nations of the earth. This beast is not a literal beast of the earth with a leopard's spots, a bear's feet, and a lion's mouth; but he is a monster with those traits, not one individual man or person but a beastly spirit of power and dominion in a form claiming worship and controlling men. The Catholic power evidently answers to this description.

There is also a second Beast having two horns as a lamb, coming up out of the earth, but, though appearing as a lamb in some respects he spake as a dragon, and exercises all the power of the first beast. Both of these beasts come up from beneath, one out of the sea and the other out of the earth while in true religion or the true worship of God all comes from above. "For every good gift and every perfect gift

comes down from the Father of lights with whom there is no variableness neither shadow of turning.

There is great power of an earthly and devilish sort given to these beasts so that they commanded the admiration and worship of all whose names are not written in the Lamb's book of life slain from the foundation of the world.

The second beast had power to work miracles in the sight of men, and deceive those that dwell on the earth.

The false and wicked principles (earthly and corrupt as emanating from sea and earth) that mankind love, the love of money, power, pride, show, deceit and corruption, enter into the composition of this false religion.

The craft of this false religion is to compel men to worship the image to the first beast that is made to it, and to compel all small and great to receive a mark in their right hands or their foreheads, so that none could buy or sell, have liberty to traffic unless they have the mark of the beast.

Give false religion full control and it will require universal submission to its behests compelling all to support it and to become members of it. This first showed itself publicly when Constantine, the Roman Emperor issued a decree that no one could hold an office unless he was a christian. The spirit of wickedness now would, if not restrained compel all mankind to worship the image made to the first beast, or the power of false religion.

P. D. G.

"And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab." Num. 22: 21.

Balaam is called a prophet (see 2nd Pet. 2: 16,) but he does not rank with true prophets, though God put a word in his mouth, and he spoke the truth

none using sublimer language than he did, yet he loved the wages of unrighteousness. He was therefore mad, for the dumb ass speaking with man's voice rebuked the madness of the prophet. This is the only instance in which the dumb ass ever spoke with man's voice.

The leading motive in Balaam's heart was the love of money. For this he toiled and prophesied, and taught Balak to cast a stumbling block before Israel. He knew what was a great snare to Israel, namely the inducing them to marry women of other nations, and thus he beguiled and led them away to worship false gods.

Women are easily led away with false doctrines to worship idols, and they often lead away men into the same snare. True women such as are taught of God are as good christians as men are. But in the time of the women of Moab and other idolatrous countries are used to represent false religion, and such women always were a snare to Israel. Hence Israel was forbidden to marry any such people, or to marry any women except those of their own nation.

Balaam did not love Israel, although he talked so favorably of that people. Sometimes one of much learning and strong parts talks strongly in favor of the people of God, yet he does not love them. He will slyly cast a stumbling block in the way. He will teach that Israel can unite with the denominations of the earth, and should join in with them and make affinity, form a confederacy, commune with them, labor together, or say that we are too old-fashioned.

Balaam thirsted for Balak's gold. With all of his high-sounding declarations that he could not curse Israel, even if Balak gave him his house full of gold, still that was what he thirsted for.

God suffered him to go, but then he could not overthrow God's purpose.

The ass that Balaam rode represents the burdened people bearing the saddle and burdened of Balaam. The crying out of the dumb ass speaking with man's voice shows that now and then people who are saddled or burdened with the heavy salaries now buckled on them are groaning and speaking out against them, but the false teachers of this day not only saddle these burdens or salaries on the people, but they get on them and ride themselves, and require of the people to support them entirely. For these false teachers love the wages of unrighteousness, and divine for money now as they did of old.

P. D. G.

1889.

The year now approaching is still unknown to us, though not to him who declares the end from the beginning. It is not necessary for us to know any thing of the future, since he who is our life and righteousness knows all things. The life of faith and therefore of dependence is best called out by a sense and consciousness of the fact that we know nothing of the future, but that God knows all things, and that we are to trust him for all things, having the promise of the life that now is and of that which is to come.

Faith is not the cause of any thing any farther than that it is the way in which divine and spiritual blessings are conveyed to us and received by us. While natural blessings may be received or enjoyed without faith, since it is by sight that they are enjoyed, it is impossible for divine or spiritual blessings to be enjoyed or known except by faith. Then faith deals with what is beyond

sight, and does not, nor can it blunder, or err in things distant, any more than it ever does in things past or present.

We should therefore have no more distrust of things unknown, or in the future, than we do things now present. We do not wish to be of that number whose gloomy forebodings dampen all the present or shroud the unknown with blackness. Why should the future be any worse than the past? Are not all things in the hand of God? If he give us Christ will he not give us all things?

This paper is not ashamed of the doctrine it has been advocating, but hopes by the grace of God to contend earnestly for the faith once delivered to the saints, and may the Lord God enable the writers to feed the flock of God, to whom be greeting.

P. D. G.

LANDMARK—ITS AIM.

The LANDMARK aims to publish, according to the ability God gives, the truth as expressed in the Bible.

To tell the meaning of prophecy as unfolded in passing events, or events not yet transpiring, or as fulfilled in the experience of the child of God, is one object of this paper. For the Bible is in the main prophecy and the showing how prophecy is fulfilled. The Bible is unlike all other books, for while if they utter truth they can speak only of that which is visible; the Bible speaks of that which is unseen and invisible, or prophecy which not until fulfilled becomes in any sense visible. Only therefore as one is brought under the power of Bible teaching and becomes conscious by partaking of the things it declares, does he know that what it teaches is truth. But when what it teaches is fulfilled in one he becomes convinced by many infallible proofs that what it utters is di-

vine and everlasting truth.

Now in love I trust to write of these glorious things so far as they are revealed to me and in me, and I desire to communicate to the people of God these precious things of divine truth. Without doubt it is of much comfort to the children of God to communicate with each other by epistles of love as they sojourn in this land of Mesech. The LANDMARK is a medium of such correspondence in which all the brethren are welcome to write and express their feelings, views and minds. P. D. G.

VIEWES REQUESTED.

My views are requested of 1st Peter 3: 19, 22 by Mrs. B. A. Wilson.

"By which also he went and preached unto the spirits in prison?"

Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.

"The like figure whereunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ."

The context will aid us often in understanding the meaning of a writer. In this instance Peter is encouraging and exhorting believers to do good, to return good for evil, to follow Jesus, and if they suffer let it be for well-doing. He appeals to the highest authority and the perfect example of Jesus, who did no sin, neither was guile found in his lips, who when he was reviled reviled not again. For Christ hath also once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison.

It was in the flesh that Jesus suffered. That is when he was found in fashion as a man, yet he knew no sin, and was without guile. Then all the people of God must suffer while in the flesh if

they follow Jesus. Since then it is the will of God that we suffer, should it not be for well-doing? "For if ye suffer for righteousness' sake happy are ye."

But what is meant by Christ going by the Spirit and preaching to spirits in prison, when once the long-suffering of God waited in the days of Noah, at which time these spirits were disobedient? Some people conclude from this scripture that repentance is preached to souls after death, and hence that there is no eternal punishment. I saw two men recently talking to each other in favor of universalism. But it needs no argument to prove to a child of God that there is a hell. Every christian knows there is a hell from his own experience and from the word of God also. When one is convicted of sin he is taught that there is the sting of a guilty conscience.

This text of the Scripture is used by the Catholics to prove purgatory, and by others to prove that there is no hell. Is that what Peter means? If we are given the knowledge of the mystery of the scriptures that will decide the matter, for the word of God decides all cases. There is no other scripture that hints such a thing or gives the least semblance, or color of support to the idea that Jesus preaches repentance to any after their natural or corporeal death. A wise man then would not wish to build on so slender a rope of sand as the merest conjecture that this scripture teaches such a thing as that there is no hell.

In the case of the parable of the rich man and Lazarus there is no such a thing as repentance preached to him. The dead are buried far out of our sight. Their souls are gone much farther out of our sight than their bodies.

Jesus suffered and was put to death in the flesh. He even went by the Spir-

it by which he was quickened, not in the flesh, and preached to the Spirits in prison during the long-suffering of God in the days of Noah while those to whom he preached were disobedient. While Noah was building the ark the long-suffering of God waited, bearing with the disobedience of these spirits shut up in prison. For it was true that they were shut up or in prison out of which they could not escape. For the coming flood had shut them up so that they could not overleap that appointment of God that they should be destroyed. But even then the Spirit of Jesus was in Noah a preacher of righteousness, and thus Jesus by this Spirit in Noah preached to these spirits in prison then. This shows something of the long-suffering of God and his amazing goodness. While the ark was a preparing God showed his long-suffering which waited one hundred and twenty years, and during this time Jesus went by the same Spirit by which he was quickened from the dead and in Noah preached to the spirits or souls then shut up in prison, the prison of the impending doom of a coming flood, under which they were shut up, and out of which they could not escape. Under the old testament dispensation Jesus by the Spirit preached to the disobedient. That was the Rock that followed the Israelites in the wilderness and suffered in all their affliction and was made to serve with their sins.

In the flesh Jesus was put to death, but he was quickened by the Spirit by which he thus preached.

Eight souls were saved by water which is a figure of the resurrection. As water separates filth from persons' clothing, so water separated Noah and his family from the rest that were washed away or drowned, while they were rais-

ed up or lifted up and rose above the element of water that destroyed the world that then was. The like figure whereunto baptism doth now also save us. The ark and flood of water and the saving of Noah and his family from death was a figure of the resurrection as also baptism is. For Peter here expressly says that both are a figure of the resurrection? It is in that the water saved eight souls by lifting them above the flood and thus raising them up, for the water that drowned the world lifted these eight souls above the element of death, and delivered Noah and his family into the new world, wherein God made a covenant with Noah and all flesh that he would no more destroy the earth with a flood of water.

So baptism also now saves us. How? Not by the putting away of the filth of the flesh, but by the answer of a good conscience by the resurrection of Jesus Christ from the dead. Baptism must necessarily set forth burial and resurrection. Here was death and resurrection in the water of the flood, and the ark lifted above the flood of water and saving eight souls. So in gospel baptism there is the answer of a good conscience in following Jesus in the resurrection, who was put to death in the flesh for our sins and quickened by the spirit and risen, by which spirit he preaches to the spirits shut up in prison, and we receive the answer of a good conscience towards God.

Why are any baptized for the dead if the dead rise not? Buried with Christ by baptism into the likeness of his death and risen with him by the faith of the operation of God, which in the figure of baptism sets forth that Jesus is gone to heaven, exalted far above all principalities and powers, angels and authorities being made subject to him.

They who are baptized with Jesus suffer with him. Baptism represents suffering and death. The flood represented suffering and death. But in the resurrection that follows is salvation. So that we must suffer with him. Therefore let all our suffering be for the truth's sake, and we shall be quickened by that Spirit by which Jesus preached to the spirits in prison.

The people of God *now in the flesh are all in prison*. We that live are always delivered unto death for Jesus' sake, that his life also might be made manifest in our mortal flesh. If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness, or the resurrection. Oh wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ or the resurrection. Then my spirit or my mind with which I serve God is imprisoned in the jail or body of death, the flesh. But Jesus preaches to me by his Spirit, and therefore I am saved by hope. Baptism then is the figure of the resurrection, and it *now* saves us. Baptism *now* saves us, giving us now the answer of a good conscience towards God by the resurrection of Jesus Christ from the dead. The flesh retains its filth. After we are baptized we know the flesh is still filthy, therefore we are not to walk after it. But in Jesus we have the answer of a good conscience towards God. For the Spirit brings the things of Jesus and the resurrection to us, and the Spirit is life because of righteousness, or the resurrection.

We must suffer in the flesh as long as we live. But Jesus by the Spirit preaches to us. That long-suffering of God is thus to us and how blessed in this prison of clay to have now the answer of a good conscience toward God

by the resurrection of Jesus Christ, knowing that if we suffer with Jesus we shall also be glorified together. For he shall also quicken our vile bodies by his spirit that dwelleth in us, and we shall be caught up on the right hand of God to be forever with the Lord.

P. D. G.

CIRCULATION AND PRICE OF THE LANDMARK.

While other papers offer premiums to induce people to subscribe for their papers, and canvass and beg people for that purpose, it has never seemed to me to be consistent with the Primitive doctrine. One man has as much right as another has to publish a paper. No one man or set of men has a right to a monopoly, nor does any right minded man want such a thing. If a brother is exercised to write and publish a paper let him do so. There are different gifts of writing as well as of preaching.

If a man attempts to publish a paper and fails he should not blame his brethren. If a man publishes a book, of his own accord, and people do not buy it he has no right to blame them.

If a paper is of the Lord it will be upheld by the people of God. Baptists should show their faith and confidence in God by submitting to his providence and loving each other, and not scrambling after money and seeking preeminence. The cost of publishing the LANDMARK is so great to me that I cannot afford to give premiums. To help brother Hassell in his history I propose to give a \$2. copy of that work to any one getting up a club of eight new names for the LANDMARK, and that is about the same as taking the profit of the subscription out of my own pocket and giving it to the His-

tory.

The LANDMARK makes no war upon any other paper. It desires friendship and brotherly love among our people, and I hope is thankful to all that help me to publish by subscribing for it, or by obtaining new subscribers. But we are not able to offer any thing besides the truth published in its columns to induce people to take it, nor do we see the need of any thing else. The paper is cheap at its present price. We hope our friends will feel disposed to help us along as best they can in love, and that they may have the spirit to pray for us that our labor may not be vain in the Lord.

It is impressed on my mind and has been for years to write. Shall I object to others following their impressions and writing too? It is right to show courtesy to our brethren, and it is my duty and should be my pleasure, and is if I am right to be courteous and kind to my brethren, and not be jealous of them. Let each one wait on his own proper gift and be fellow-helpers to the truth. But it does not appear to be consistent with faith and the principles of the bible for me to be over-anxious to get subscribers, nor to have people to subscribe for it; but trust in the Lord who opens a way in the wilderness. It looks too much like the world when one tries to hire people to subscribe for a paper, or when he tries to get more subscribers than any one else, or break them down. Where is faith? Where is brotherly love? The love of money and worldly striving we do not want.

Of course we are helped and encouraged by people contributing to us their help for which we desire to be thankful, but we wish all things to be done in charity and to edification. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Please give your views on a brother's marrying a woman that has been divorced, even that was divorced for her husband committing fornication, and oblige a friend.

Remarks.

There has been much trouble arising from this matter of divorces and parties divorced marrying again.

There has been so much conflict among Baptists too about the question whether a party who is innocent, obtaining a divorce from one guilty of fornication, has the right to marry again while divorced that one who desires peace among brethren, peace at home and in his own conscience, would be careful how he moves in this matter.

Of course when parties are involved in this matter they must bear it as best they can, and abide in their lot. One thing taught that we do well to heed is that the husband should love his wife as he loves himself, and the wife see that she reverence her husband. Let each one live properly and there can be no occasion nor use for any such thing as divorces. Marriage is the most important of all earthly relationships, and should be honored as such. When people marry it should be with the understanding that nothing but death shall part them.

In our country some Baptists have married again after having been divorced as above described, and the brethren tolerated it; but it would spare churches much trouble if all would cease from doing so.

P. D. G.

CHANGE OF ADDRESS.

Elder B. E. Caudill's Post Office is changed from Larue Ken. to London, Laurel Co. Ken.

ELDER WELBORN'S BOOK.

We have never seen the book of Elder Welborn and therefore cannot judge of its contents. We publish this notice at his request. We do not consider that Primitive Baptists are bound to purchase books of our brethren, that should be left to their own judgment and feelings, and it is so with papers published by our people.

We rather think the Kehukee Association is somewhat bound to help Elder Hassell out of his trouble because they requested him to publish the History and fixed the price.

If any one publishes a book of his own accord he takes the risk of making or losing according to the merit of the book and its sales. If Elder Welborn succeeds with his book I shall be glad of it. If he does succeed he gets the profits, if he fails he must be the loser. We lend him a helping hand by publishing his notice as he requests, P. D. G.

"DAVID TO JOHN."

Our David slings stones at a hair's breadth. Some are apt to be struck by such missiles. His arguments are hard as stones and as weighty.

Having come up from the brook with a good shepherds sling we bid him God-speed, and feel that he can take much prey.

P. D. G.

JAMES SPAIN.

Eliza Taylor wants to make inquiry for James Spain, her brother, son of Thomas and Mary Spain, last heard from lived in Stokes Co. N. C. Please Publish in LANDMARK. He will Please address J. L. Taylor, Seymour, Baylor Co. Texas.

Obituary.

ELDER AARON DAVIS.

By the request of my mother, other relatives and many friends, I send you the obituary of my father, Elder Aaron Davis, and hope you will publish this for the benefit of many friends and relatives.

Father was born in Onslow Co., N. C. on the 30th of March 1812, and departed this life Sept. 11th 1888, making him in the 77th year of his age. His disease was the inflammation of the bowels. He had suffered for many years with dyspepsia, and in the last few years it turned upon his bowels of which he suffered for the balance of his days. Two years ago he had a severe attack of pneumonia when we all thought he would die, but he recovered, and just before this he had an attack of vertigo, of which he suffered and at times afterwards was troubled with it. In his death sickness he seemed to be resigned to the will of the Lord, and he was just waiting his Maker's time, and he said further to his wife, friends and children who were standing around, doing all that could be done to relieve him, that he was going to die, and all he dreaded was the sting of death, that he was in possession of something that came from the Lord, and that he believed it would go back to him. He had a well grounded hope of future happiness. One thing that wearied him was that he wanted to be buried at South West Church, Onslow Co., and it was unusually wet, the creeks were all impassable, and he was afraid that he could not be carried there. He said once while preaching at South West that he wanted to be buried there, that it was the most sacred place on earth to him. He joined the church there May 2d, 1846, and was baptized, we suppose, the day following, and on May 1st 1847 he was licensed to preach, and on May 31 1856 he was chosen as their pastor, and served them as long as he lived.

He also had the care of three or four other churches. He served as moderator of the White Oak Association for many years. He was highly esteemed by his churches, and will be held in grateful remembrance by all. He has been preaching for over forty one years. He never let anything keep him from his appointments that he could help. I have known

him to go off many times through heat and cold, and often sick, hardly able to get in his buggy.

His mind was perfectly clear up to within a few hours of his death. He was married twice, of which there are five children living, three by his first wife and two by his last. He was a kind and indulgent father and husband. Very truly yours,

JOHN B. DAVIS.

Rocky Point, N. C.

Remarks.

Elder Aaron Davis was a dear lover of peace and opposed to new things. He was raised up in days when such men as Lewis Puckett and Parham Puckett, men gifted in speech, but of bad morals and hurtful conduct, lived in that section. Such a man as Elder Davis was very useful then in preserving the Association as salt.

We notice some men that are of bright gifts seemingly, but they are not balanced. They get into some conceit, get puffed up from flattery, or think they are smarter than other men, and hatch up some new notions from cockatrice eggs, or some other wicked incubation, and such men do much mischief. How much better to have such men as Elder Davis who do not feel they are smart enough to father some new thing, or are not extremists or hobbyists, getting up some unimportant thing, and swell up on it, and press it to the neglect of weightier matters, and hurt brethren's feelings, and bring discord in the churches.

But such men as Elder Davis are far wiser after all. The man who pursues a quiet, peaceable, righteous and straight forward course, and serves in peace and love is far wiser and more useful.

Elder Davis was a good preacher, a useful man and most lovely in his spirit. The people he served loved him and cherish his memory and should do so as long as they live.

P. D. G.

ELDER AARON DAVIS.

Tribute of respect to the memory of Elder Aaron Davis, from the church at Vopps, of which he was pastor, and which he so faithfully served until his death.

Whereas, under the dispensation of our heavenly Father, he has seen fit to lay his afflicting hand upon us in the removal from time to eternity of our much beloved

brother and pastor Elder A. Davis, and to give him the exchange of worlds which we must all pass through. Therefore we the church at Yopps desire to show our appreciation for his service, and our heartfelt grief at his departure, and pay the last respect the living can to the dead, and we desire to bow in deep humiliation and grief to this stroke of the divine justice of God, believing that he does all things well, though we miss him and as it is a sad grief to part with those we love, yet it is far better for him to be absent from the body and present with the Lord, and we would be reconciled to his will and say thy will be done. May the Lord comfort, and sustain the family of our deceased brother, and give them to feel that all their dependence is in him for life and salvation.

W. T. JENKINS.

J. K. HARPER.

On a bright and beautiful Sabbath eve, Mr. Harper rode through Tarboro apparently in good health, on his way to meet his wife and youngest daughter. They were arriving from a visit to Mrs. J. R. Pitt, the oldest daughter who was quite sick. He had gone only a mile when feeling a difficulty in breathing he thought he would get out of his buggy, and as he did he placed his hand over his heart, gasped and fell. What a terrible scene for his fond wife and child to witness. They were only two miles away. Just at this time Mr. Logan Staton drove past, stopped and sent Mr. Harper to his house to be cared for by kind friends, while he went to meet and to bear the sad things to the bereaved wife and child. "In the midst of life we are in death."

Not a year since Mr. Harper lost a noble son the pride of his life, this severe blow leaving him with heart disease, which was the cause of his sudden death.

Mr. James K. Harper was born the 20th of September 1825, was married to Miss Nancy J. Staton on the 7th December 1854, and died December 2nd 1888.

He was the father of seven children, three of whom have been summoned to their long home, while four are left to mourn with their mother the loss one

who was ever devoted and kind. His wife was a member of the Primitive Baptist church and he loved their doctrine. At the Association at Town Creek he expressed himself as having feasted upon the preaching. He was industrious, energetic and hospitable. He will be sadly missed.

We extend our deepest sympathy to the bereaved ones. Time rolls on and each day wafts our souls nearer and nearer to the Eternal Home. It is there we hope to meet with loved ones gone before, and unite our songs in sweetest praise. How glorious to meditate upon the reunion of saints around the Great White Throne, with Jesus there, our Lord and King. No more weeping, no more pain, but forever in His presence to live, sanctified through suffering, glorified by death. It is now that we can view death as an angel of peace bearing away our loved ones to realms of endless day.

DEED.

At the residence of his father on Wednesday August 22nd 1888 little Earnest, youngest son of John F. and Virginia P. Hall, aged two years, one month and one day.

Oh! how can we give him up
Our comfort and our joy?
But then it was the Lord's good will
To take our darling boy.

He was the sunshine of our home
A pleasure to all around;
But now he sleeps in the dark cold earth,
Beneath a precious mound.

SISTER.

APPOINTMENTS

The following Elders will preach, the Lord willing:

JESSE BROWN.

LaGrange.....	Sunday night Jan 15
Mewborn's.....	14
Meadow.....	15
Tyson's.....	16
Great Swamp.....	17
Briery Swamp.....	18
Smithwick's Creek.....	19
Jamesville (3rd Sunday).....	20
Morastock.....	21

North Lake	22
Rose Bay	23
Beulah	24
Goose Creek Island	25
Cedar Island	27
Hunting Quarter	29
Davis Shore (4th Sunday)	30
Straths	31
North River	Feb 1
Marched	2
Newport	3

He will need conveyance.

RECEIPTS.

ARK.—Maggie Jones	2	
GA.—By Elder J R Respass	6 00	
IND.—J R Swift	2	
Ken.—J J Crook	1	
MO.—L S Nelson	1 50	
N. C.—Mrs A A Barnes	2 F I.	
Felton	3 Mrs J W Freeman	1 50
Lavinia Biggers	2 Elder Geo Robbins	1 50
Jonas Hill	2 Mrs Edith Dew	2 T I Waters
2 A Reid	1 Robert Council	4 Martha Johnston
1 H T Pate	1 50 Isaac Smith	1 J L Pate
1 50 W B Uzzell	2 Putney Parrish	1 50
By Elder J B Hill	10 Elder J A Burch	3 50
Elder Jonathan Edgerton	2 A F Honeycutt	1 50
T J Hogwood	4 G C Farthing	5 3 J B Barton
2 H Hatcher	3 Elder Joseph Edwards	6 B Bullock
8 25 C E Parkerson	3 50 Elder J T Edgerton	5 Thos. Brewer
10 Elder S H Braddy	3 G C Farthing	1 50 Elder D A Mewborn
6 Elder Isaac Jones	9 50 J G Warren	5
NEW MEXICO.—L A Dawson	2	
TEN.—J L Taylor	4 90 R A Biggs	3
By Elder W S Harriss	8 25	
VA.—By Elder P. G. Lester	19 A J Almond	1 50
By Elder F P Branscombe	3 00	
W. VA.—By Miss S E Broyles	4 50.	

The Signs of the Times, the oldest paper of our order, expects to issue every week after Jan. 1st, 1889.

We hope those of our subscribers who are behind in their payments for the LANDMARK, will send in the money soon, as we need it very much.

Remember Brother Hassell, and the heavy debt he contracted in order that we might get a true History of our cause.

WHITAKERS' ACADEMY

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

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

TRAINS GOING SOUTH.

Date: Dec. 17, '95.	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	12:00 p. m.	5:45 p. m.	6:00 a. m.
Arrive Rocky	1:53 "	.....	7:40 "
Arrive Tarboro	7:45 p. m.	.....	.....
Leave Tarboro	10:40 a. m.	.....	.....
Arrive Wilson	1:25 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	7:20 p. m.	.....	.....
Arrive Selma	3:19 "	.....	.....
Arrive Fayetteville	6:20 "	.....	.....
Leave Goldsboro	1:15 p. m.	7:00 p. m.	5:15 a. m.
Leave Warsaw	4:25 "	.....	9:33 "
Leave Magnolia	.....	.....	9:40 "
Arrive Wilmington	6:20 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmgton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:00 a. m.	10:35 "	5:40 "
Arrive Warsaw	.....	10:50 "	5:55 "
Arrive Goldsboro	2:21 "	11:50 "	6:55 "
Leave Fayetteville	.....	7:00 a. m.	.....
Arrive Selma	.....	7:21 "	.....
Arrive Wilson	.....	11:40 "	.....
Leave Wilson	3:02 a. m.	12:15 p. m.	7:55 p. m.
Arrive Rocky Mt.	.....	1:17 "	5:40 "
Arrive Tarboro	.....	5:15 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	.....	6:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax Pa. Scotland Neck at 2:30 p. m. Return ing, for Scotland Neck at 5:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 7:05 p. m., Sunday 3:25 a. m., arrive Williamson, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 3:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Southfield, N. C., 5:30 a. m. Returning, leaves Southfield, N. C., 10:10 a. m., arrive Goldsboro, N. C., 11:35 a. m.

Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 9:00 a. m., and 3:00 p. m. Connecting at Warsaw with Nos. 14, 66, 25, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

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P. D. G.

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P. G. LESTER, Associate Editor.

WILSON, N. C.
ZION'S LANDMARK PRINT

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

PART I.

ON SELF-MADE MINISTERS.

[Continued.]

So then, both Jude and Paul show us that no man can or ought to take the office of minister on himself without this call; if he does, he is guilty of the same daring presumption, and Jude says, such will perish with Korah and company for so doing. Then how dare any man to take this office on himself without God's call, or others to confer this office on men who they have no reason to believe are born of God's spirit and called of God? You will say, we don't believe in a special call of God to the ministry. Why not, when the whole tenor of scripture shows it? Let me tell you this was the case of Korah and company. They did not believe in Aaron's special call, if they had they would not thrust themselves into office. Then such as assume the office of minister, and those that confer it without this call, are every one to a man a Korah and company; and you will as certainly perish and be consumed by the fire of God's wrath, and your souls go down alive into the pit of hell as Korah and company, should not the rich grace of God prevent; wherefore, repent of this thy daring presumption. For what hast thou to do with God's ark and holy things, or God's holy word, gospel and ordinances, seeing he has not called thee nor put thee in trust with his gospel goods, nor employed thee as a shep-

herd to feed his sheep, nor recommended thee to be a witness for him to bear witness of him and testify of the gospel of the grace of God; nor to be steward of his house to give them their meat in due season; nor employed thee to be overseer by the Holy Ghost to feed his flock. Oh, thou blind guide, wilt thou lead others to hell, having not known the way thyself? How in the name of sense art thou able to be a guide to others, for you don't know nor can't know Jesus Christ the way to heaven, having not the Spirit to reveal him to you, nor the call of God to the ministry to have the gifts of God's Spirit and grace, that you might be enabled there-by like Paul to preach the unsearchable riches of Christ; you will be damned and ought to be damned for deceiving men out of their souls for money and honor, and thrusting yourselves into the ministry and putting on the sheep skin to deceive the sheep and the world out of their souls to get money without God's call.

Then men gainsay or wrest God's doctrine, God's call to the ministry, God's ordinances in a right way, and burlesque the truths of God and his holy people and salvation by grace and faith; and this they do because they have not the spirit to teach them better. Therefore, they teach the doctrines of men for the commands of God, having not the spirit they are ignorant of God's righteousness and therefore teach their own; having not the spirit, pure gospel doctrine is foolishness to them, therefore they teach other doctrines, such as morality and other men pleasing things, &c. all which are like the goods and effects, and such churches like the tents

of Korah will perish, for the day comes to try by fire, Jude, 1, 12.

These self-made ministers have another mark by him given : Clouds they are without water, carried about of winds. Then true ministers are clouds with water and without destructive winds. So then here is a vast difference between a minister of God and one self-made. Self-made ministers then although they may put on all the appearance of God's ministers, or clouds full of rain to water the plants of the earth, look black, heavy and lowering, and big with rain, yet in such a ministry there is nothing but wind of doctrine, storm and tempest, sweeping over the plain ; and is as destructive to the plants of grace and the church or garden of God, and world, by their windy errors, as the blasting east wind on the fruits of spring, or the hot winds that sweep over the sandy deserts of Arabia, blinding the eyes of the traveller with sand, thirst and death ; or, as the whirlwind roaring through the forest, spreading terror, destruction, and devastation in its course ; yet not one drop of water to make the plants of the earth to grow, nor call the hidden seeds to birth. So is the self-made minister like a cloud that carries nothing but wind, destroying the souls of men by his errors and carnal reasoning. In such ministers there is not one drop of the water of life springing up in him, no grace of God, no treasure in his earthen vessel, no spirit to attend the word to make it life. Christ is not with him alway, as promised his own ministers. No showers of the heavenly grace of God attend this man's preaching, as at the day of pentecost ; this man can't draw water from the wells of salvation, and pour it out on the thirsty plants of Zion, nor on the wilderness to make the deserts bloom like the rose, and the thirsty land become springs and pools of water. A child of God may sit under this man's ministry two hours and go away from church as thirsty as he came and rather worse ; no comfort, no strength, no consolation, no food for his soul, no milk of the word for him ; all dead, flat, insipid, heart distressing, and contrary to

what his feelings, his experience, and God's word dictate to his conscience to be the right way. Yet men having the form of godliness, moralists and self workers, hypocrites and self-righteous, will think it fine food, food fit for sheep. Not so ; for this man not having the spirit can't preach by the spirit, nor can't preach the things of the spirit, and therefore can't feed those taught by the spirit ; but this man is of the world, therefore the world heareth him, and receiveth this man because he has come in his own name ; him therefore, as Christ saith, they will receive. But he that is taught of God's spirit will hear him that is taught of God's spirit by the word therefore, as John says, he that is of God heareth us—us, God's ministry ; and these strangers God's sheep will not follow, for they speak with a voice they don't know, and preach a doctrine that in their view of things don't agree with God's word nor their experience ; and so not one drop of water in these kind of ministers for a child of God. However much such men may feed goats, dogs and swine, their ministry is no pasture for sheep.

Same verse : Trees whose fruit withereth without fruit twice dead. These self-made ministers. Dead trees is another mark. Can any man hope for fruit from a dead tree ? Alas, how much less from a tree twice dead, plucked up by the roots. How vain then for men and women to attend on such a man's preaching ? What can be hoped for from a dead tree, from a minister dead in sin and dead in his profession, and dead in error and his ministry ; dead to God and holiness, having no grace, no gifts from God to preach Christ the way of truth and life ? All the fruit they bear, whether preaching, praying, or any thing else, is but withered fruit ; the fruit of a dying tree, not fit to eat, such is all this preacher says and does ; yea, the withered fruit and the boughs of a tree plucked up by the roots that lies dying on the surface of the ground with its withered fruit. Then no wonder that such men's preaching tastes so bad to the children of God,

having by experience tasted of the fruit of the tree of life ; yea, the twelve manner of fruits that grow on Christ the tree of paradise. These fruits have been so sweet to their taste they can't forget the relish al' their days ; and as God's ministers are trees of righteousness, the planting of the Lord, so are they trees of life, bear living fruit, fruits of the spirit ; yea, their words through the spirit are spirit and life. Therefore God's children know the difference in the taste of the preaching of a God made minister and self-made one, and this is one of the fruits by which God's children know the difference in the taste of the preaching of a God made minister and a self-made one, and this is one of the fruits by which God's children are to know a wolf preacher from a God preacher, by taste of their preaching. For preaching of a God minister will be to their souls at times as milk and wine, as fat things full of marrow, as wine on the lees, as a fatted calf, as a wedding supper, as pleasant fruits from a green tree full ripe, as a river of water in a thirsty land ; by which the children of God will be fed, will grow like a calf in a stall, renew their strength as the eagle after shedding his old feathers and the new ones get full grown ; will be comforted and filled with love, joy and peace ; with singing and gladness among his brethren. But the preaching of a self-made minister will be to their taste sapsless and dry, bitter to the taste of their souls, unsound and full of rotten specks and worms of error, half ripe and half green, some may do and some won't do and spoil all the rest. Then throw it all away, for it is all sourish, bitter and withered, and indigestible food of a dead tree. The preaching of such self-made preachers will do for moralists and others, as this is all they have ever tasted ; but you get a taste of the fruit of the tree and I warrant you know the difference between the preaching of God's minister and a self-made one. You will say like Jude, dead tree, nothing on this tree but fruit not fit to eat ; no water in this cloud, nothing but wind ; no preaching to me nor comfort

for me in this man's preaching.

Verse 13, same chapter, sets forth other figurative marks of these men : Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever. Compared to raging waves of the sea, foaming out their own shame. How terrible and awful to stand on the sea shore and behold the raging billows of the sea driven by a tempest rolling mountain high towards the shore and dashing against the banks with fury and foaming and dying on the shore, as if ashamed retiring back to the bed of the ocean, as if rebuked by rocks and sand banks. Here these proud waves are stayed and all their fury broken. How terrible and awful are men made preachers to the church of God. How furious and wrathful and reddened with vengeance is their countenances and words, foaming out their threats and punishments and rolling billows of sorrow to the church of God in their persecution of the saints by torture and death. Witness the mighty men of power, the popes, who all to a man I doubt not were self-made. How terrible and awful, worse than the raging waves of the sea, have these men made the kings of the earth and church of God to tremble ; rolling on the billows of persecution one after another, they and their adherents against the church of God from age to age have foamed, dashed, and beat against the church of God ; yet like the furious billows have died in their and to their shame ; and it is a shame to them to this day, and the names of the persecutors of the church will be covered with shame to the end of the world. Nor have they any more prevailed against and destroyed the church, than the raging waves of the sea have the high land ; they have only beat on the shore and there died in foam, because she is founded on a rock so that neither the gates of hell nor men-made preachers, who always have been the persecutors and the stimulators of a kings, emperors, queens and magistrates of the earth thereunto, from Cain to this day. For a self-made priest and self righteous men have been at

the bottom of all the persecution and blood of the church of God, as both scripture and history prove beyond all contradiction.

Another mark is that of wandering stars. Now there are three sorts of stars; the fixed stars that never wander from their spheres, or the place where the God of heaven has fixed them, but all move on in perfect order and harmony in their various revolutions round the sun, and held by its attractive influence are forced to pay their obedience to a half second in their revolutions, whether there be storms or tempest it detains them not, nor turns them out of their course; to these God's ministers are compared, and thus Christ is said to hold the seven stars in his right hand, meaning the minister of the seven churches of Asia. A second sort of stars is what is called shooting stars, or falling stars; these are properly speaking, no stars, but a mere meteor or perhaps something like electricity, or inflammable gas, that explodes suddenly; this kind of stars never were seen to wander, but always go straight forward until they die out, and are a fit emblem of those preachers that pop up all at once and preach away for awhile and show great light and blaze away for a few years, but in falling into sin, or marrying a rich wife, die as soon as these kind of falling stars, and the trace of their course is as dark as their beginning, or end.

Then to a third sort of stars Jude must have alluded, and that is, the blazing comet. These are wandering stars, have every appearance of a star appearing very suddenly; and who can think of their mighty motion without being struck with surprise, that when he sets off his journey he runs nobody knows where, often beyond orb of Saturn in the untrod paths of space, as if intending to escape from the system of the universe, blazing with its undiminished touch as if it intended to set surrounding worlds on fire in its passage; and wandering from our world is lost in sight, sometimes for a century, and goes nobody knows where. But as if under the control of almighty pow-

er at any time and to the unbounded extent of space, are at length by the powerful attractive influence of the sun forced to retrace his steps and again appear on our coast and to our sight after centuries. Thus they may be said to wander among the stars, rove through the system of the universe and through unknown space, which fixed stars do not. But the two main characteristics of difference of this kind of stars and fixed stars is this, these are wandering stars, others are not; these very plainly appear to have their light springing from themselves, to wit, the blaze above, which appearance is seen neither in sun, moon or star. And although the sun may be said to be the fountain of light and sheds forth her luminous beams on all around, yet she shows no such appearance; but this star seems to be independent, and as if he would mimic the sun and blaze through the world. This star seems as if it would be king among stars, and the peculiar object of notice among stars; and a terror to all and the admiration of the gazing multitude and talk of all.

To this kind of stars I think Jude compares self-made teachers. First they spring up among ministers rather suddenly, and are the objects of notice from their first appearance, while many of God's ministers are laughed at or like the smallest fixed stars, hardly observable in the firmament of the church, or scarce noticed among ministers of greater gifts. Secondly, a self-made minister is sure to wander in doctrine from the scriptures, and often from opinion, and speak not according to God's word, because there is no light in him, having not the spirit. He is never settled and rooted and grounded in the faith, having never had Christ revealed to his soul the way, the truth and life, and formed in his soul the hope of glory; and seen by experience in his own soul, that there is not another name by which he can be saved. Therefore he wanders in his preaching in the airy regions of the law, works and self doings in part or the whole for salvation; and wanders out of the word

of God in the trackless paths of human reason, moral lectures, and the regions of human brutal sense, as Jude says—preaches natural knowledge for Jesus crucified, making not divine revelation his guide for it is foolishness to him, having not the spirit, for he knows it not since it is only received by those that have the spirit as the wisdom of God, and the world by wisdom knows not God. He wanders over sea and land to make men two fold more children of hell than himself. They are often very extensive in their preaching, and if you will narrowly scrutinize their preaching, you will find that they like the blazing star have their light of themselves, and no thanks to the sun of righteousness—for they blaze through the churches with terror, are the gazing stock of multitudes, preaching science and morality and novelty. What a preacher, what light, what wonderful ideas this man has got! But you mark this man's preaching and you will find one half borrowed and the other unscriptural, when tried by the standard. I warrant you he don't preach Christ for salvation, beginning, middle and end; nor the author and finisher of our faith. This man wants to shine the most conspicuous among ministers; he is not dependent on God for light to preach, he has it of himself. He can study it out, he can preach whether God helps him or not. Nor did he ever feel the want of God's help, nor did he ever say Lord, I can't preach except thou help me; having never felt God's help to preach, he don't know what it is to be without it. And often these men wander from opinion, or one creed to another, from one new idea to another, until all their preaching is ideal speculative reasoning, and no old, sound, solid gospel in all they say. And oftener than miss, they keep wandering until they wander to—nobody knows where to quite new, unheard of opinions, and sometimes wander back, the dog to his vomit and the sow to the mire. And thus says Jude to whom the blackness of darkness is reserved for ever. Awful indeed, but just in God, thus to punish them for taking

this sacred office on them without his calling them to office; and for endeavoring to deceive men out of their precious souls, saying this is the way to heaven—when they themselves don't know the way how can they guide others?

[To be continued.]

WAR IN HEAVEN.

By an impression of my mind I wish to make a few remarks upon Rev. 12 chapter and 7th verse, which reads as follows.

"And there was war in heaven, Michael and his angels fought against the Dragon, and the Dragon fought and his angels."

The book of Revelation of Jesus Christ unto his servant John concerning things which must shortly come to pass was significant, and he was representing principles and characters instead of visible things and places. To work by this rule we are more likely to arrive at a correct solution. But suffice it to say that we very cautiously, and with solemnity, approach this mysterious book, knowing that it is sublimely deep and mysterious and knowing also that the true meaning or import of the scriptures is hidden from the natural or carnal mind, and can only be discerned or comprehended by the Spirit as God gives us insight. As a warning against error, the Lord hath said by the mouth of the wise man to keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil. We see that great evil may be done to precious souls by carelessly and indiscriminately dealing out or administering God's word. It is from this cause that so much heresy, superstition and infidelity have sprung. It is alarming that men who profess to be called of God to break the bread of life to a dying people, will take up a portion of the divine teachings of the Holy Bible and scatter it to the four winds. And for this cause I the least and unworthiest of all approach this sublimely mysterious book with profound solemnity.

To regard the aforesaid passage as

literal would be likely to leave the impression on the minds of a judgment-bound people that heaven, or the eternal abode of the divine majesty, where God alone reigns and rules with un molested supremacy, has been the origin, or progenitor of the devil, and all disobedient and rebellious spirits.

But I wish it understood that as a witness for the truth, and an advocate for the perfecting of the saints and the spotless purity of God's kingdom, I oppose any doctrine that is calculated to make an impression upon enquiring souls that there ever has, is, or ever will be, any imperfection, impurity or rebellion in God's holy dominion: "And there was war in heaven." We presume that heaven is often put for the air or firmament as the "fowls of heaven, the winds of heaven, the clouds of heaven, the birds which fly in the midst of heaven." In all such passages the heaven is put for the air. "In the beginning God created the heaven and the earth. This heaven which God created in the beginning was the firmament above the earth. The Bible informs us that the Lord God divided this firmament which he called heaven, and made it consist of two divisions of the firmament called the heavens. The sun, moon and stars being placed in the second, or upper firmament of heaven, are called the army or host of heaven. And David says of those heavens, "that they declare the glory of God, and the firmament showeth his handy-work." He also says of them that "all thy works shall praise thee O Lord and thy saints shall bless thee." And again he says, "Praise ye him, sun and moon, praise him all ye stars of light." The Apostle Paul in speaking of them to the Romans says, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath shewed it unto them: for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; even his eternal power and God-head, so that they are without

excuse. And now we come to the heaven of heavens, or the third heaven. Paul speaks of having been caught up to the third heaven. The Jews said that their God was in this heaven. He is called by the Jews and others, The God of heaven, and that there he exercises his sovereign dominion over all creatures and all things from his established and eternal throne. Now from these passages we see that the Hebrews acknowledged three heavens:

1st. The aerial heaven where the birds fly, the winds blow and the rains are formed.

2nd. The heaven of firmament where he placed the sun, moon and stars.

3rd. The heaven of heavens or the third heaven, which is the place of God's residence, the home and dwelling of angels and the blessed. This is the true throne and palace of God's eternal majesty, separated from all imperfections and earthly impurities, where he reigns in eternal supremacy and peace. It is the temple of his divine majesty where his excellent glory is revealed in the most conspicuous manner. It is the habitation of his holiness, the place where his honor dwells. It is his sacred mansion of eternal light, joy and glory.

So there never has been, or ever will be any war in that heaven.

But in the old Jewish church and the gospel militant church, which typifies or represents the first and second heaven, there ever has been incessant war. It took its origin from the first acceptable offering unto the God of heaven by Abel for which he was murdered by his own brother. And this war has been vigorously prosecuted down all the heavy throes of time to the present day, and will continue 'til the last foe to Michael's spiritual kingdom is vanquished. So this war of which John speaks, has been and is in the second heaven, the militant gospel church, the spiritual kingdom of Christ (Michael) which we hope to prove to the satisfaction of all though we will have to confine ourselves to a very small compass.

Michael and his angels fought against the dragon. Michael is Christ, and the first account we have of this name

is in the prophecy of Daniel, which says "But the prince of the kingdom of Persia withstood me one and twenty days, but lo Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia.

"Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days." Then said he, "Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia, but I will show thee that which is noted in the scripture of truth and there is none that holds with me in these things, but Michael, your Prince. And at time shall Michael stand up, the great prince, which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake." We understand a portion at least of this prophecy had its fulfillment in the suffering, death and victory of Jesus Christ by his resurrection. An account of which is given in the 27th, chapter of Matthew: which says that Jesus, when he had cried again with a loud voice, yielded up the ghost; and behold the temple was rent in twain from the top to the bottom: and the earth did quake and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many. The Centurion and others beholding the earthquake and these wonders that happened, feared greatly, saying, truly "this was the Son of God." Here all was confusion, consternation, and such a time of trouble never had been witnessed since there was a nation, even to this same time. And at this time every one was delivered whose names are written in the book. For a moment of reflection we will go back to the declaration of war by the dragon against the spiritual kingdom of Christ (Michael) as indicated in the first of the 12th, chapter of Revelation.

Here we have a description of the adornment of the mother of Jesus, and the great desire of the dragon to slay him even at mother's breast, while lying in the ox manger. And this war lasted while his visible body was on earth—vigorously prosecuted by the first beast or dragon, having seven heads and ten horns, in the person of king Herod and his minions. Here we see him deserted and forsaken, while he is captured and surrounded by his deadly foes, the dragon and his angels, who seemingly have gained a complete victory over him. We stand afar off and behold them gathered around him, mocking, smiting, and spitting in his face, and finally they pass the sentence of death against the Prince of life and glory, and then we see them driving him up Calvary hill to the place of his shameful execution bearing his own cross, and wearing a crown of thorns. Presently we see them halt, fit the cross to his back, and after extending his arms we see them driving nails into his innocent hands, after which he is suspended between the heavens and the earth in agonizing pain. Here we behold the Lamb of God, the Prince of life, passing through the valley of the shadow of death, and treading the winepress all alone, and crying with a loud voice saying, "My God, my God, why hast thou forsaken me?" Then he testified and said, "It is finished." Thus having gained a complete victory over the dragon and his angels, through his blood he spoiled the powers of darkness, and destroyed him that had the power of death, which is the devil, and delivered them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14. "Thus bringing life and immortality to light through the gospel. He burst the bars of death and conquered the grave. This is the power and the victory of the kingdom, predicted by the prophet saying, that "The God of heaven would set up a kingdom which should never be destroyed, and that it should break in pieces and consume all earthly kingdoms, and that it should not be left to others but should stand forever." And another prophet in speaking of a kingdom says, "Rejoice great-

ly, O daughter of Zion, shout, O daughter of Jerusalem, behold, thy King cometh unto thee; he is just and having salvation; lowly and rideth upon an ass, and upon a colt, the foal of an ass, and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth: and in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. This is the stone which was cut out of the mountain without hands, which break in pieces the clay, the iron, and brass, the silver and the gold, and is made the head of the corner; but whosoever shall fall on this stone shall be broken, but on whosoever it shall fall it will grind him to powder. Now we will have to be brief and pass on to the third clause of the passage, "And the dragon fought and his angels. Now in elucidating this sublime subject it would be well to call attention here to the fact that this dragon is identified by seven different names, as dragon, devil, satan, serpent, beast, false prophet and Apollyon; and is represented as the enemy of righteousness, opposed to the law of God and the spiritual kingdom of Christ (Michael) and is also represented as the angel of the bottomless pit. We understand the true definition of the name angel, to be Herald, Minister or Messenger, either for good or for evil. This dragon was first introduced by the name serpent, in the garden of Eden, and was more subtle, which means piercing, keen, sharp, cunning and penetrating, than any beast of the field, which the Lord God had made. And in the reckoning of time, as before stated, the first account we have in the bible of this dragon, serpent, was near six thousand years. And the passage referred to plainly teaches that he was defeated, overcome and cast out by the blood of Jesus Christ which was shed about four thousand years after that time, which shows plainly that John who received the revelation was representing and speaking of principles and characters, instead of visible things and

places. And if we work by this rule we are more likely to arrive at a correct solution. We find that in this great conflict, the Dragon was overcome and cast down by the blood of the Lamb, and by the word of the testimony of his angels, ministers.

Now for further illustration of the nature of this war and strife of which John saw a vision, we will refer to the case of Nebuchadnezzar, the king of Babylon, who in his own dream saw his own wicked position and his fall from his ungodly and his haughty, wicked reign by the similitude of a tree which grew and was strong, whose height reached unto heaven, and the sight of it reached to all the earth, and whose leaves were fair and the fruit much, and in it was meat for all, and under it the beasts of the field dwelt, and on its branches the fowls of heaven had their habitation. But when the kingdom departed from Nebuchadnezzar, the King of Babylon, he confessed his wickedness and his inferiority, and also confessed the true and living God whose dominion is an everlasting dominion, and his kingdom is from generation to generation, and he praised and honored the King of heaven, and said, "That all his works are truth and his ways judgment, and all those who walk in pride he is able to abase." Such was the case with the king of Babylon, when the Lord by the mouth of the prophet Isaiah, prophesied against them saying, "How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground which didst weaken the nations? For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds: I will be like the Most High.

This seemed to be the exalted position and these seemed to be the thoughts of this great king, whose kingdom and power were over the nations of the earth; Yet, saith the Lord, thou shalt be brought down to hell to the sides of the pit.

He is said to have made the earth to tremble and to have weakened the nations thereof, and made the world as a wilderness.

Such was the condition and the exalted principle of this great king previous to the rending of the kingdom out of his hands. He was exercising ungodly and haughty principles under his kingly authority and by his greatness he was represented as the Morning Star, or Sun of the morning, by the name Lucifer. He had said figuratively, that "he would ascend into heaven," and this has reference to his self-esteemed greatness. He also said in his heart "I will exalt my throne above the stars of God." This does not mean stars in the firmament of heaven. But such stars of God as Daniel, Shadrack, Meshack, and Abednego. So we find that the Prophet was alluding to the ungodly and haughty principles exercised by king Nebuchadnezzar under his kingly authority while under the influence of an evil and haughty spirit. He inhabited his throne above the humble, merciful and divine principle of heaven or holiness, which is mercy, love to God and man, and obedience unto righteousness. So he fell from heaven and not out of heaven. If for instance we add to our faith virtue, and knowledge, and to knowledge temperance, and if these things be in us and abound, we will neither be barren nor unfruitful, neither shall we ever fall. Fall from what? Why fall from heaven of course. To fall from holiness is to fall from heaven. To attain to righteousness is to attain to heaven. And in this sense to be convicted of sin and transgression by the power of God is to fall from the heaven to carnality and be debased to the hell of degradation, for she that liveth in pleasure is dead while she liveth. This was the condition of Nebuchadnezzar, the king of Babylon, of whom it was said that he fell from heaven. He fell from heaven both morally and physically, being driven from men, and had his dwelling with the beasts of the field and ate grass like oxen, was wet with the dew of heaven, and seven times passed over him 'till he knew that the

Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Then he praised and honored him that liveth forever, whose dominion is an everlasting dominion and whose kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him what doest thou?

Now as before stated we find seven names given in the bible to the great red dragon who stood before the woman to devour the child as soon as it was born. He was called serpent, devil, satan, beast, dragon, false prophet, Abaddon or Apolyon, and is also represented as the angel of the bottomless pit. And to speak of one of these names includes all the rest. He is often called in the plural number. Paul fought with beasts (devils) at Ephesus. James says the "devils believe and tremble." In many instances we are told of Christ casting out a plurality of devils, or unclean spirits. Such as the prophet Isaiah described saying, "And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, let us eat and drink for to-morrow we die." But saith the prophet, "Surely this iniquity shall not be purged from you 'till ye die, saith the Lord." But as we are somewhat digressing we will return to the subject of the dragon being cast out of heaven. The Lord says by Isaiah, that "My thoughts are not your thoughts saith the Lord, neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, for as the rain and snow cometh down from heaven," &c., Isa. 55:8, 9, 10. Again the prophet saith, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. David also saith as the heavens are high above the earth so great is his mercy toward them that fear him. We only quote these passages which we give as a rule against careless reading about heaven, that we may not get the

literal and the figurative, the temporal and the spiritual, mixed.

Isaiah says, or the Lord hath said by him, "Drop down ye heavens from above and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up to-gether."

This passage is figurative and accords with that form of prayer taught by Christ saying, Thy will be done in earth as it is in heaven, or as in earth so in heaven. Moreover the Lord saith "I have made the earth and created man upon it, my hands have stretched out the heavens, and all their host have I commanded." And in speaking of the power of the spiritual kingdom of Michael, Christ, he saith, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city and he shall let go my captives, not for price or reward, saith the Lord." Hence "we were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." "And I heard a loud voice in heaven saying, "Now is come salvation and strength, and the kingdom of our God and the power of his Christ, for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb and the word of their testimony. We are taught here how, and by whom this mysterious battle was fought in the spiritual heaven, the militant church. This rule will also unravel the mystery of the fallen angels, which seems to mystify the minds of so many bible readers to-day, which is caused by the false idea that they were once Celestial bodies or angels in the third heaven, around the spotless throne of God, where God alone reigns and rules with omnipotent supremacy; and that by reason of disobedience and rebellion against his Divine Majesty, they were cast down to hell. But we understand angel to mean messenger, minister or herald, either for good or for evil, celestial or terrestrial, the latter of whom we understand to be the class of angels who fell. Michael has and did have angels, so did and does the dragon have angels. They are called his ministers who are sometimes

transformed as the ministers of righteousness, whose end shall be according to their works. They are also called apostles and deceitful workers transforming themselves into the apostles of Christ.

So we learn from ancient history that the messengers of the Jewish Synagogue were sometimes called angels. This would seem true by the language of David who says, "Bless the Lord, ye his angels that excel in strength, that do his commandments, bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

It appears that these angels, or ministers were subject to error, by the language of Job who said, "Behold he put no trust in his servants, and his angels he charged with folly." This would not be true of celestial bodies, else we say that heaven includes folly or foolishness. We are informed that the messengers or ministers of the militant gospel church in an early day were sometimes addressed as angels.

This is also plain by the Epistle of John to the angel of each of the seven churches in Asia, which could not be reasonable nor true of a celestial body, or minister, who could not or would not be subject to a written epistle from flesh and blood. Paul in speaking, as we suppose, of the lower order of angels, or ministers he says, "are they not all ministering spirits sent forth to minister for them who shall (in the future) be heirs of salvation."

These are the class of angels of whom the apostle is speaking when he says, "And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire.

For unto the angels hath he not put in subjection the world to come, whereof we speak.

We will now notice the commission of John to the angel of the church of Ephesus. In that epistle the Lord declared that he had somewhat against that angel, because he had left his first love, and was told to remember from whence he had fallen, and repent and do the first works, or else, says the word I will come unto thee quickly and will

remove thy candlestick out of his place except thou repent. This also would not be reasonable, nor true of a celestial being. He was commanded to repent and to do the first works, because he had left his first love, with the injunction, upon his failure, that the Lord would remove his candlestick (church) out of his place. If we were to have it read, "unto the Elder, minister, or pastor of the church of Ephesus, then the demands of the Lord would seem reasonable and easily understood. His candlestick was the church of Ephesus, over which this angel had the care and oversight.

So with the angels of whom Peter speaks, By reason of neglect of duty they were classed, and punished together with the antediluvians, and lower order of Sodomites. Like the angel of the church of Ephesus they left their first love, and betrayed their ministerial trust. And furthermore Peter says of these angels that they are as natural brute beasts made to be taken and destroyed, speaking evil of the things that they understand not, and shall utterly perish in their own corruption. So with Jude's angels who kept not their first estate or had fell from their first love or ministerial trust, or had left their own habitation which was their rank or station; for which cause they were reserved in everlasting chains under darkness unto the judgment of the great day.

Now all of these angels were terrestrial bodies, and subject to vanity like all other creatures, subject to the law of carnality which is in our members. And as we have no authority to say that there is or ever has been any law given or enacted in the councils of eternity, then it is only reasonable to say that they were terrestrial angels or ministers, because where there is no law there can be no transgression. Sin and rebellion is a violation of the known law, hence where sin and rebellion is not liable, or does not exist, law is needless. In the first place the command was to repent and do the first works. This angel had left his first works, and fell from his first love in consequence of which he was

commanded to repent and reform.

Yet we are taught that there is no repentance beyond our natural existence, for now is the accepted time, now is the day of salvation, there is not the shadow of hope for any who will not repent now. This character had forfeited his ministerial trust, and the penalty was repentance and reformation or the removal of his church and the condemnation of himself.

The sins of the church of which he had the care and oversight were required at his hand. So with all those fallen angels mentioned by Job, Peter, Jude, and John who had failed both by precept and example to teach the right ways of the Lord. Thus we find two classes of angels or ministers. The one is a terrestrial body who is subject to vanity as all other creatures, subject to a known law, subject to the law in our members which is almost continually warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. The other is a celestial body, a ministering spirit unto the divine majesty beyond the limits of a sin-stained world, where no error is known, where no law is needed, and where all is one eternal purity, and where violation is impossible, for "he is not the God of the dead, but of the living." This law of sin and death which is in our members is carnal, therefore we are carnal, sold under sin by violation a holy and righteous law through the law which is in our members. We understand this law in our members to be the same law in Adam which prompted Eve to acts of disobedience to the law of God. Eve received the law in Adam—while she was a member of his body, so in Adam all die, even so in Christ shall all be made alive. The first man is of the earth earthy, the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. He that is of the earth is earthy and speaketh of the earth. The above scriptures give us a description of the two characters, the carnal and the spiritual. Speaking of those

who were changed from nature to grace by the victory of Michael over the dragon he says, And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

These scriptures teach us that all carnal beings walk according to the course or custom of this world, according to the prince of the power of the air which is that avaricious, serpentine, rebellious spirit which dwells in our carnal or fleshly mind meaning the same in substance or import, hence this prince of the power of the air, or this spirit of disobedience, pollutes man's nature, or the law in our members or flesh reigns and rules with deadly force in our mortal bodies, till arrested and quickened by the spirit of Christ, "the seed of the woman which was to bruise this serpent's head." Thus thanks be unto God man is redeemed by the blood of Christ and brought into fellowship with God, being reconciled to the Father by the obedience and blood of Jesus Christ, our spiritual head.

And God said let us make man in our image, after our likeness, so God created man in his own image, but through the subtlety of the serpent he violated the law of God by hearkening unto the voice of Eve who was beguiled, or deceived by the serpent, and so fell or died from his original favor with God. So by man comes death, wherefore as by one man's disobedience sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned. But if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one, judgment came upon all

men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. Then we are admonished to mortify our members which are upon the earth, and putting off anger, wrath, strife, malice, blasphemy, filthy communication out of our mouth, lie not off to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.

So we conclude that man is transformed into the spiritual image and likeness of him that created him, and not after personal likeness, (as many suppose.) The scriptures teach us that flesh and blood cannot inherit the kingdom of God, and that the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but is of the world, or carnal nature of man, or the vanity of man's nature whose god is no higher than its own head. Paul says of them that their god is their belly, their glory is in their shame, who mind earthly things. Now as the serpent was more subtle than any beast which the Lord God had made, so the Lord says by the Prophet that the heart is deceitful above all things and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his ways and according to the fruit of his doings.

Subtile means—piercing, penetrating or fine drawn, which is best calculated to beguile or deceive fallible creatures.

[To be continued.]

DEAR BROTHER GOLD :— if one as unworthy as I fell may address you thus, I have been greatly impressed for sometime to write you a short sketch of my life; why it is I know not : as my education is very limited, I fear to make the attempt, and then it comes to me if God be for me who can be against : if I have been taught in the school of grace why should I seek the smiles or regard the frowns of man. I have had serious

thoughts about death and my soul's salvation ever since my earliest recollection and would often when a small child try to pray to the Lord to save me from destruction, but I thought some day I would be a christain by my own good works, but he brought me in a way I know not and in paths I had not seen and blessed be God, and praise to his glorified name. I shall be as brief as possible. I was born in Henry Co. Va., married in my 17th year, so as the care of the family grew upon me it seemed the cares of this life grew also. I was very much entangled with the things of this world: it seemed I seldom had time to pray. In this way I traveled a long time until I hope the Lord arrested me. My trouble was not great like some, neither was my hope bright like some, but one thing I know wherein I once was blind I now see. What I onced loved I now hate, and what I once hated I now love, but it's, by nothing good I have ever done: if I am saved its by the precious blood of Jesus Christ. I would try to pray, but it seemed my prayer was more for my body than my neverdying soul: at length there came an aching void this world can never fill. I told my companion I believed I was going to die, and he accused me of being superstitious; so I went on in this way for sometime. At length my sweet babe was taken sick, and I felt it was going to be taken from me for my disobedience, so I lay on its little bed with my testament, often in my weakness trying to beg the Lord to let it live, but alas the dear ones time had come and I had to see my dear one die. So I cried out with a loud voice praying to my Heavenly Father to forgive my sins. I remember hearing my voice crying in the still night and seeing the twinkling of the pale sweet stars that I so enjoy to look at now and then. I came to myself, I was seated repeating,

"Afflictions though they seem severe
Are oft in mercy sent,
They stopped the prodigal's career,
And caused him to repent."

I then felt I could give up my child

and say "The Lord giveth and the Lord taketh away, and blessed be his holy name," but I could not claim this for a hope. I had a lonesome time. I went to beg the Lord for mercy and to show me my duty, and one day as I went these words presented themselves, "Blessed are they that have not seen and yet beleived," but still I could claim no hope, and I had a hope too that I would meet my Savior in peace and my darling child, so one Sunday morning I went to its grave: as I fell on my knees a serpent rolled down in front of me, at first I was very much frightened and a voice spoke, "it was satan," he had sent it to frighten me away, but the Lord could send a raven to cheer. I thought if I could see a dove I would be satisfied. I went several times expecting and hoping to see my dove, but I did not see it until the Lord saw fit, and as I neared the spot one day not long after I saw two beautiful doves sail from my grove. Then I felt that if I had ten thousand tongues they would all be in praise to Jesus.

I also dreamed of crossing a beautiful river on a narrow pole on my knees that gave me consolation, so I went on in this way for sometime, and felt like I wanted to hear some Old Baptists tell their experience, so I went to an old uncle and aunt that I have that have been members for years, and they related their experiences. I thought theirs was so bright that I again got in the dark and went off and begged the Lord if I was wrong to show it to me. I told them that perhaps I had deceived them, so that night I dreamed I was in a dark place. I looked and could see light, and went and looked through and saw two beautiful white doves descending, and as I put my hands through one of them lit on my hands and then soared away singing. The other acted in like manner, and I thought my mother spoke and told me it was to shew me I had been changed. So I went to Reed Creek church and related what I hope the Lord has done for my soul. I was received and baptized by my beloved pastor, Zac. T. Turner. After I returned I again got into trouble, and

feared I had deceived the good people, and that night as I dozed to sleep a still small voice whispered, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many." So I have given a brief sketch of my travail; dispose of it as you wish. I have had the comfort of reading every number of your precious paper for the last 11 or 12 months, and it has been comforting indeed. My mother took the paper in my father's name, and we live close together, that is why I have been so blessed. My father and mother are both Primitive Baptists. So I say no more at present.

Your Sister in hope of eternal life.

V. A. PHILPOT.

DEAR BROTHER GOLD:—I feel impressed to write a few lines to you regarding my past and present impressions. My road is so rugged, my strength so insufficient, my light so dim, my manners so unbecoming, and my load so heavy. How can I act. How can I forbear to act. I have a calling, I sometimes hold as a sacred calling, sometimes as a Divine calling, and yet my judgment is so weak, my views so narrow, and the work so great. I sometimes feel, "Woe unto me if I preach not the gospel." Then I will make the attempt, but to feel that I have done dishonor to the cause, been exposed by my ignorance, gave an "uncertain sound" and thereby become a stumbling block. Can it be that such a vile sinner as I can be called to preach Christ whom with these same hands I helped to nail to the tree? I have been shown that my work is not around home; that it is far away from my own place of residence, and yet I have a loving wife, kind and true, though a Methodist, yet I feel as if she is a christian. I have a widowed mother, am her only child, am not a year old in the cause, am not worthy of ordaining, not worthy of being a door-keeper in the house of Elijah's God, and yet how can it be that I am called to preach. The power of God unto salvation to them that believe. There are many others in our body more worthy than I, and why are they not called

to fill that field? I have never been there and yet I have seen the place. I am so young (only 27) that it seems as though I am yet but a stripling, my faith too weak, seeming sometimes to fail me, and yet I feel as though I had some evidence of things not seen. My case seems to urge me, my surroundings pull me back, my weakness and youth discourage me, and yet my heart seems to compel me. My choice in earthly pursuits was the study of law. I tho't how nice it would be to plead at the bar of justice and keep innocent men from being punished, but I have had a view of the bar of justice, and that I stood condemned. Many seemed contented while standing at that bar, but I was not, I wanted justice no longer but mercy was my cry. I tried to cross over the bar but was too weak, tried to get under but was too large, the bar could not be broken, then mercy was my cry. At last I found myself on the other side of the bar, how I got there I know not, but viewed my sins marked out of the book of Seven Seals, by the blood of Jesus, which alone could atone for the sins of the bride, the Lamb's wife. Then I saw my name enrolled in the book of life carried by an angel in the midst of heaven.

Dear brother, though I never saw you yet I hope I love you. Your words cheer me when I read them. If you feel so to do give me some comfort on my case. My doubts are many, my fears great. I will write no more at present as I have begun to write twice before and failed. Your unworthy, but affectionate brother,

JESSE A. ASHBURN.

Remarks:

My dear young brother, Is it a cross to you to preach Jesus? Whenever it ceases to be a cross to you you will cease to preach him.

Are you too weak to preach so wonderful a name? Whenever you feel strong enough to preach that name you cannot say as Paul did, "When I am weak then am I strong. Most gladly

therefore will I glory in my infirmities that the power of Christ may rest upon me."

Do you feel too ignorant to preach so glorious a name? When they perceived the boldness of Peter and John, knowing that they were ignorant or unlearned men, they took knowledge of them that they had been with Jesus. Are you too vile and base to preach that holy name? God hath chosen the base and foolish things of the world to confound the things that are mighty that no flesh should glory in his presence.

In order to follow Jesus we must go through great tribulations and learn that our sufficiency is of God. One thing is sure, that whatever the Lord requires of his humble and poor ones he enables them to perform. The great thing for you and me is to seek counsel of him and obey his word, and keep his commandments.

Be of good cheer, he has overcome the world. "Seek ye first the kingdom of God and his righteousness," and all that is needful will be added. May the Lord guide you. P. D. G.

DEAR BROTHER GOLD:—I find the following omission in the minutes of New River Association for the Spring term 1888. I do not know whether I made the omission in the Manuscript or whether the printers did it. Probably the mistake is mine, be that as it may. Please correct it through the LANDMARK, so that our brethren may see that it was not properly done. After the table of messengers the next item should read Thus: (called for correspondents.) From Pig River S. S. Wood.

(b). From Mountain Elders William Lundy, P. K. Roberts, William P. Goings with minutes, and Elder E. Cain and brethren Wm. Leftwich and E. Burcham, Visitors.

(c). From Smiths River, Bro. J. E. Marshall.

(d). From Fishers' River, Brethren H. C. Booker, H. Hawks, F. Jones and O. Hawks, with minutes.

J. C. HALL.

ZION'S LANDMARK.

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

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

VOLUMEXXII No. 5

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Editorial.

COME.

"And the Spirit and the bride say: Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."—Rev. 22: 17.

I have a mind to write on the subjects prominent in this portion of the world as they appear to my mind both in their separate and connective sense.

We are told that God is a Spirit and seeketh such to worship Him as worship him in spirit and in truth, for they who worship him must worship him thus. The worship of God is by inspiration, which is conceived in the Spirit, and is conducted by the Spirit according to the wisdom of infinity. It is impossible for one to worship God who has not the know'edge in the Spirit of his existence and of his divine and glorious character, a God of Truth and without iniquity, who is just and right: the living and the true God, glorious in holiness, fearful in praises, doing wonders.

No man knoweth the things of God but the Spirit of God. This does not mean that the Spirit of God is a man but that no man knoweth these things yet the Spirit of God does know them; that the knowledge of spiritual things

is in and of the Spirit of God alone. The entire work of Jesus was and is according to the mind of the Spirit, according to which he now maketh intercession for the saints, in harmony with the will of God.

As the Spirit of God wrought in Jesus so he did the will of his Father, "My Father worketh hitherto, and I work of mine own self I can do nothing, but my Father which is with me he doeth the work." If the work of Jesus was in and of the Spirit, how much greater the necessity for the work of the church and each individual member thereof to be likewise. When the Spirit wrought mightily in Sanson the effect was wonderful, but when the Spirit was not working in him, there was nothing more than was, and is common among men of similar character. So it was with Jesus, when there was no demonstration of his Divine Character by the work of the Spirit, he was apparently as other men of upright deportment. So also is it with the church, and the members individually, without the exercise of the Spirit in him or them, they produce nothing better than morality.

The Spirit of worship or devotion to God, when sent into the heart immediately recognizes and cries out unto the living God. This is the same Spirit that moved upon the face of the waters, and that shines in the heart of the poor sinner, to give the light of the knowledge of the glory of God in the face of Jesus Christ. This Spirit is life, and is the light, wisdom, knowledge and understanding of men.

This Spirit not only moved upon the face of the waters, but was in the heart of Abel, wherein he offered a proper sacrifice, and obtained witness of God that he was righteous. In that offering though it was made early in the mor-

ning of time, and was the first, was made the first proclamation of the first declaration in the text, "And the Spirit and the Bride say come." All the fullness of the qualifications requisite to the worship of God was in Abel, and fully exercised in the Spirit by faith in him. His offering clearly set forth the need of salvation in Jesus, and the spirit of prayer was prominent in the service which was answered, in which God testified of his gift. From this offering, and from the heart of Abel issued the holy incense and inspiration of the typified Saviour, and spiritual aspiration for the coming of Jesus, who should be for salvation to the ends of the earth. And the Lord inclined unto him, and heard his prayer.

"And heaven came down his soul to greet,
And glory crowned the mercy-seat."

As the smoke of this offering ascended toward heaven, the bright and the morning star burst forth in the heaven heralding the day dawn, and the approaching of the day star that arose in the heart of this servant of God, and the voice from the altar said Come, and the voice from heaven said surely I come quickly, and the angels respond saying, "Even so, Come Lord Jesus."

From that time forth God has had a people that worshipped Him; which he has regarded as his people, the Bride of his Son. They dwell together in the unity or oneness of the Spirit, and in the bond of peace. They are the habitation of the Lord their God. They constitute "the holy place of the tabernacles of the Most High." They are the sons of God, the church of the first born which has ever been guided in all her devotions by the Spirit of God, and as that Spirit has given wisdom and utterance, has she prayed to the Lord in an acceptable time—a time to be heard

and answered.

The spirit, and the people of God, called his church, are divinely inseparable, they lift up their voice together, and together do they sing.

The necessity for and obligation to worship God are found in his people, but the wisdom of and power for the worship are in and of the Spirit. They know not what they should pray for as they ought, but the spirit maketh intercession for them with groanings which cannot be uttered. This intercession is never made except in the heart of God's people, and never without an earnest engagement of the powers of mind and thought of the one in whose heart the prayer is made. Neither does the individual engage in the true worship of God, only as the Spirit gives the unction. The Church in its collective sense is first considered as engaged in prayer following the Spirit. Simultaneously with the Spirit the Bride presents her devotions to her Lord, and implores his coming and his presence. As in the text the Spirit and the Bride say to Jesus, Come. In all the varied exercises of the church the Spirit of prayer is continually engaged in behalf of the church to the Lord to come in the supplying of whatever is felt to be needed, and the minister, or Elder is also exercised by the same Spirit and burden of prayer that the Lord should come, even quickly, as he has promised that he would and bless his people with such blessings as they need, which he has in store for them.

The church may not know the character of its exercises, but in all that pertains to it in any kind of experience wherein it is burdened on account of a felt sense of sin, distress, trial, conflicts, confusion, strife, coldness, indifference, slothfulness, or whatever may be the

cause of dissatisfaction, the Spirit is engaged in bringing the state of affairs prominent before it, and the groans and sighs are but the intercession being made by the Spirit, in which the church in these heart-pangs is equally and identically engaged in unutterable language praying the Lord to come, for his coming brings righteousness, ease, deliverance, peace, joy, energy and perseverance to his afflicted and tempest-tossed ones, and they sit down at his feet, and rest under the shadow of his wing. His fruit is sweet to their taste, and his words are full of praise. In the light of his countenance they are reconciled, and in his righteousness are they exalted. Now they join in sweet anthems of praise and thanksgiving to him for the brightness of his coming, and the fulness of his love.

This prayer of the Spirit and the Bride is addressed directly to Jesus and to him only. The coming of Jesus is all that can really and properly concern this Shulamite. Her desire is to her husband, her delight is in him, and with him she is satisfied.

And he says, "He that saith these things, saith surely I come quickly," and John says, "Even so, come Lord Jesus." This is said of the church as a compact body, organized here in this world, and which is exercised and worships as composed of many in one, having for its law-giver and King, the Lord Jesus, to whom it says, Come. In these words of Jesus is clearly shown that the Bride has well said what he declares she has said, and that he grants the right vested in her to thus speak by promising to come quickly. He never answers a prayer not in every way properly made. A prayer either by the church or a single member is altogether fleshly, unless the Spirit is the prima-

ry producer in point of life-giving or quickening to see the need of that for which to pray, the wisdom to pray, and the power to produce the prayer.

When the Bride says to her Lord and husband to come, she acknowledges it to be her pleasure that he should come, and his right to come into his garden and eat his pleasant fruits. I do not understand that the Spirit and the Bride is speaking to some one out of the church to come to the church or to Jesus either, but they are speaking to Jesus to come. At his coming the gates lift up their heads, and the everlasting doors fly wide and the king of glory comes in.

The preaching of the gospel proclaims the right and privilege of all believers in Jesus to the enjoyment of all the blessings bestowed upon the church as a body of baptized believers, walking after the Spirit and not after the flesh.

The church by living in love and fellowship, both in word and in deed thereby provokes others of like precious faith to love and good works, and the gospel properly and faithfully preached, exhorts all believers unto obedience. But I doubt whether the church is authorized to speak to them as she speaks in the text.

"And let him that heareth say, Come."

What applies to the whole church in point of prayer applies to each individual. This last declaration applies to individuals who hear and know the gospel's joyful sound in an individual capacity. When one feels his own personal need of Christ he need not make his wants known to the church, nor consider the needs of any but himself, nor wait till the church is moved like himself—but he may speak for himself in his own behalf. If he hears or understands his needs are supplied in Christ,

let him say, Come. Every poor soul who feels the need of the grace of God has the privilege and right to the Tree of Life, or to approach to the throne of grace, and ask whatsoever he will, and it shall be granted him. What a blessing it is that one may speak to Jesus freely for all his wants, from where he is, that is the child of God may be alone in the wilderness, or upon the sea, and yet from thence may he look unto Jesus and say, Come. When Peter realized he was sinking he was alone, although Jesus was very near, and Peter said, "Lord, save me." This was as much as to say, Come Lord.

When one feels the need of anything then is the time to ask for it, and let such a one ask freely, for Jesus has said, "Let him that heareth say, come, let him speak, for to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. It is a glorious privilege we have to ask for what we want. "Let him that heareth say, Come. And let him that is athirst come."

As mercy and truth met together in Christ, so do they meet in the hearts of his people. At the same time that Jesus comes to one of his chosen and redeemed ones they come to him. This declaration applies to one who is hungering and thirsting after the righteousness of Christ, and has not yet found him precious to his soul. And of such a one Jesus says, Let him come. The thirst in his soul for the consolations that come by, and follow the sufferings of Christ is a sure evidence of the existence in him of the Spirit of life. And all who have his spirit are his, and have a right to the tree of life, that they may eat and live forever. The very power of that life that is in him is bringing him to realize the washing of re-

generation and the renewing of the Holy Ghost. All that is within him is now engaged with solemn concern in seeking the salvation of God. And Jesus speaks to all the powers, whether opposing or otherwise, saying, "Let him come." As he says in another place, "If any man thirst let him come unto me and drink."

This coming is not as passing from one place to another, but is passing from one state to another. Or is being bro't into the knowledge of salvation in Jesus, even as Jesus is being revealed the hope of glory. To come to Jesus in this case is to be made partaker of the divine nature. Jesus brings them, or they come by the word of his power. He speaks and it is done, he commands and it stands fast; therefore he says, let him come. At this command there is a dissolution, or separation of powers, when the opposition gives way, and the aggressive rushes in and passes the palace, the spoil is divided, and the rightful owner declares the right of possession, and lights up the abode of an hitherto dark, unholy, polluting and most degrading tenant, and makes the house his abode, and having adorned with his grace and righteousness and placed it upon a new foundation, against which the gates of hell cannot prevail, the poor sinner in whose heart this wonderfully glorious work has been done, now rejoices in the finished work of Jesus, and is found in him, and rests in his love and peace that passeth all knowledge.

"And whosoever will let him take the water of life freely."

God works in his people both to will and to do of his good pleasure, and commands them to work out their own salvation with fear and trembling according as he works in them that which is right and acceptable in his sight. This applies to all who have this will

wrought in them, which leads them to appreciate and desire the joys and comforts of salvation which are so freely promised in his word. Where one desires any of the blessings which are in Christ, there is nothing to prevent his partaking of them. The water of life here embraces any and all of the refreshings from the presence of the Lord that produce joy and gladness of heart.

This does not embrace the dead sinner as some suppose and preach, but only refers to those who have life, and are exercised and controlled by a living and divine will, which is in and of the spirit of God that dwells in them. Christ says to those who have not his spirit, and are therefore not his or at least are not yet manifested as such; "Ye will not come unto me that ye might have life." That is ye will not to come unto me, you have nothing in you that prefers me and my righteousness or desires them in the least. Such characters have no will in them that leads them to seek after God, and to love his ways and esteem his riches, but their will is to serve themselves and trust their own works for righteousness and salvation. To address such as these it should read whosoever will not, let him take the water of life freely. This would give the preference to the unbelieving, almost to the exclusion of those who desire to partake, or quite so, except they might be allowed to partake of this water, but not freely. No man can act contrary to his will. If his will be carnal his actions will be likewise carnal. But if his will be spiritual, his actions will be spiritual. The will controls the mind, and the mind directs the man. We often speak of ones changing his mind, but there is no such thing as that one can change his mind, but his mind changes him. One cannot begin to think about changing his mind. He is often brought to where two ways meet, and for a time halts between two opinions, but in this case he has but to ascertain what his mind is on the subject and then he acts according to his mind which asserts its power in deducing a conclusion. All these declarations refer to the Spirit of intercession in the

hearts of God's people, and to the church and its members in whatever situation they may occupy in their experience and relation to Christ in his dealings with them, to whom he comes, and they to him.

P. G. L.

MARKS OF HONESTY.

"And that ye study to be quiet, and to do your business, and to work with your own hands, as we commanded you:

That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1st Thess. 4: 11, 12.

We feel that honesty lies at the foundation of true character. As good marks of an honest man as any we know are named by the text quoted above.

What are some of these marks?

1st. That ye study to be quiet. Some people study to say something, but it is often better to study to be quiet, that is if you study to know what not to say as well as to know what to say it often would be better. Good and wise words go a long distance, nor does it require many good words to answer the purpose of speech. We do not consider the most incessant talkers the best ones, but those that know *what* to say, *when* to say it, and *how*.

A hearer needs sometime for reflection that he may meditate on what is said to him.

Again, if one always tells the truth it does not call for so many words. Lies need much bolstering and propping, much artful argument and cunning invention to avoid detection, and conceal their character; while truth is plain and straightforward. No one can possibly have a good character who does not tell the truth.

Again, one should study to be quiet in his temper. A blustering, noisy man never commends himself to good judges as a desirable companion. Nor is it any sign of strength to see one very

excitable and boisterous, or that his cause is a good one if he gets mad easily. If a man is right he can be quiet, knowing that truth will ultimately prevail. He that ruleth his own spirit is better than he that taketh a city.

Again, this study contemplates quietness of conduct also. For no man is a quiet man whose actions are rash and violent. We love a man who is of a peacable, gentle, and lovely turn of conduct, and whose actions are full of love.

(2nd.) Another mark is that one is to study to do his own business. Every christian who is able to work should have some business of his own to attend to, and it should not be a hurtful business, such as stealing, wronging or defrauding others, but it should be a useful business or employment. Each man should study to do his own business, and that will keep him from meddling in another man's business. We are forbid being busy-bodies in other men's matters. Each man should avoid disturbing others in their legitimate business. A good way to keep one from meddling in others business is for each one to have a business or employment of his own, and to mind that business. If a man had a business of his own that keeps him employed constantly he has no time for mischief. In that case he is not only kept out of mischief, but is doing that which will benefit some one.

(3rd.) Another mark of the honest man is to study to work with your own hands. Too many people go to school and study books in order to learn to live without work. But we should study to work with our own hands. Work is honorable. It is noble to labor. There is a foolish notion among the proud and lazy that labor is degrading, but it ought to be a disgrace

to a man if he is too lazy or too proud to work. In the sweat of man's face he is to eat bread. How long? only a year or two? No, but until he returns to the dust, or as long as he lives is the command of God: so that not only did Paul command it, but God himself commanded it. Paul also illustrated it by laboring himself or working with his own hands. Look around you and behold the labor of all creation. The air is often in motion, the water is moving, vegetation is growing, the clouds move, animals are busy, the sun moves. Jesus toiled while on earth and he says, "My Father worketh hitherto and I work." So that God himself in perfect activity worketh all things according to the counsel of his own will, and works in his people both to will and to do of his own good pleasure.

(4th.) The mark of effect here to be noticed is that you may walk honestly or act honestly toward them that are without. That is if you work properly at your own business you will be able to pay your debts, and keep your word, and thus walk honestly, not only towards your brethren, but also towards people not your brethren, but that are without. It is right to act righteously and honestly towards our brethren, and also toward those not our brethren.

You cannot make any fair-minded man believe you are honest while you have no mind to pay your debts. There is no surer rule by which to measure the honesty of any man than his disposition to pay his debts. If one makes a debt he knows he cannot pay, or if he does not intend to pay it, is very extravagant and cannot pay it on that account, or puts his property in such a condition that it is not bound for his debt or if he does any thing careless-

ly or intentionally, by which he fails to pay debts he owes, or if he does not earnestly try to pay his just debts, mankind have a just cause for branding him as dishonest.

But if one does what the scriptures teach he will be apt to have money so that he can pay his debts, or walk honestly towards those that are without. Primitive Baptists do not retain any in fellowship who act unrighteously in matters of debts.

(5th.) He will also have something left after paying his debts to give to him that is in need and to feed and clothe himself with. He that will not work shall not eat. But he that works shall eat. Here we will say is one in need. He is an old man or infirm from sickness. He has nothing to eat. The question comes up about helping such an one. Well some one says, that man was once strong and well but he was lazy then, and if he did get any thing he would buy liquor with it, or something he did not need, and he would not work, nor would he take care of what came into his hands. It is very hard to give such a man any thing. Can you do so cheerfully? Do you feel that it is right to do it? But suppose the one that is in need was a hard-working man when he was able, and saved his earnings and was honest, but by the hand of adversity he is brought low and is needy, then you can cheerfully help that one, and feel it is more blessed to give than to receive.

The scriptures thoroughly furnish the man of God unto all good works. We do well to follow their teachings in all things.

P. D. G.

BEREAVEMENT.

Many friends sympathize with our dearly beloved and afflicted brother Sylvester Hassell in the irreparable loss of his patient, quiet, laborious, devoted wife.

ED.

ANCIENT LANDMARKS.

There is a departure by some from the ancient Landmarks in discipline, self-discipline, and church discipline.

Anciently, and within the memory of men now living, it was the good habit of our people from principle to pay their debts. That is one of the surest marks of honesty. The man who would shirk from paying a debt, or would promise to pay when he did not intend to do so, or had no grounds which he could depend to enable him to pay it, was rejected by the church who refused to fellowship such persons. Of course if one acted honestly and strove to pay a debt, but was found unable, that is if he had acted fairly and done what he could to pay but failed, that was a different matter and to be excused.

One brother did not sue another one then before the courts, or go to law. If a Baptist owed a debt to another Baptist and would not pay it the creditor would report the case to the church, and the church would investigate the case, and if they found the debtor would not act righteously in the matter they would withdraw fellowship from him.

In the matter of general conduct Baptists were then noted for their candor and sincerity. They would plainly tell one to his face what they believed. If a trouble arose in a church the members would not listen to all sorts of flying tales and rumors, but they would search the evidence in the case, and decide according to facts, and their decisions were final. Baptists read and studied the scriptures more then than they do now, and had better views of discipline, and what is also very important, they were firm and decided, and were not afraid of man, and when their opinion was made up and expressed it was final, or their yea was yea, and their nay was nay.

They also were less conformed to the world then than now. They possessed the art of saving more then than now, and were more afraid of making debts. They did not live so extravagantly. They dressed plain, labored hard and taught their children to labor.

They loved their wives and their wives loved their husbands and honored them, and they were opposed to divorces. They helped their pastors more then than they do now. Their object then was to so help their preachers that they could devote much of their time to preaching and feeding the flock, visiting them &c.

They helped the poor members then more than they do now.

The preachers then were better informed in the scriptures than they are now, and were bold in rebuking error among the brethren where they served, and the brethren then were strong in the faith.

P. D. G.

AID REQUESTED.

We are trying to build us a meeting house here and have succeeded in getting it under way, and want to ask you to say through the LANDMARK that we ask the aid of all the brethren and friends who are willing to help us in our undertaking and help for it will be duly appreciated and we wish to get it so we can use it. Any money for this purpose can be sent to me or any of the brethren here and will be properly applied. I remain your humble brother,

M. T. LAWRENCE

Hamilton, N. C.

MARRIED.

Mr. B. W. Britt of Green Co, N. C. to Miss Fannie A. Parks of Wayne Co, N. C. and S. J. Pate to Miss Amy Smith of Wayne Co, N. C. by Elder J. W. Gardner.

Obituary.

MRS. SYLVESTER HASSELL.

Mrs. Frances Louisa Hassell, my beloved wife, after four weeks illness, passed gently from earth, in our rented home at Williamston, N. C. yesterday evening at six o'clock, Jan. 6th 1889. She was the youngest daughter of Calvin and Winnifred Woodard, of Wilson N.C. and was born Oct. 13th, 1859, thus being in her thirtieth year. We were married May 3rd, 1876; and there have been born to us seven children, John, Mark, Frank, Charles, Mary, Calvin, and Winnie, of whom the last five are still living. Little Winnie was born on the 9th of December, and her mother was taken with chills three days afterwards, and in two weeks her fever took a typhoid form, and the best medical skill and the most faithful nursing could not prevent her spirit from obeying her Maker's call to leave these mortal shores. A more faithful and devoted wife and mother I never knew; a more beautiful, intelligent, industrious, economical, pure, modest, quiet, patient, uncomplaining, self-sacrificing, lovely woman I should not know where to find. She was not only my wife and the mother of my children (all the five living, being under eight years of age,) but also my housekeeper, and my teacher of Music and Art. Surely a man never had a more efficient help-mate. It seemed barely possible for me to meet my family expenses with her invaluable help; only the Lord knows how they can be met without her. Her loss is the severest trial of my life. May the Lord give me His indispensable grace to enable me to kiss the rod that smites me, and to bear-with meekness and righteousness the dreadful blow. All things work together for good to those that love Him. His grace shines the brightest in the furnace of affliction, and thus shows its unearthly and indestructible character. We owned only half-interest, not yet entirely paid for, in the Wilson Collegiate Institute, at Wilson, N. C. and that we had to sell to try to pay the Church History Debt of \$2000. My wife deeply felt that all her own, as well as my, hardest years of labor were taken from our poor little helpless children and given to the church History. For many years she longed for a little

home that she could call her own; but about three years ago she dreamed that the Virgin Mary appeared to her and showed her a bright mansion in the skies and said, "This is the house not made with hands, eternal in the heavens, and is meant for you." After that she troubled herself no more about an earthly home, but felt that she should soon be called from this world to a better, a brighter, and an enduring home in Heaven. When she left her mother's place in Wilson County, at the close of our last summer vacation, she told her that she never expected to visit her again, but that she was going down to Williamston to die. This presentiment continued with her 'till she died. Dr. L. H. Reid who attended and nursed her most skilfully and faithfully both day and night, declared that he never felt so much interest in a patient before: that he never saw so quiet, patient, and lovely a sufferer; that he would give everything he had to secure her recovery. But our Heavenly Father, whose thoughts and ways are infinitely above ours, has seen proper to take her dear spirit to Himself, in a world, as I cannot but believe, of Everlasting Light and Love and Rest. A calm, sweet, angelic smile rests upon her features in death, and I feel assured that her labors and sufferings are forever ended. Her remains are to be interred in the church-yard at Skewarkey to-morrow.

SYLVESTER HASSELL.
Williamston, N. C., Jan. 7th, 1889.

JOHN FINER

Will you please publish this Obituary Notice of our beloved son John Finer who was born on the 6th day of July, 1856, and died April 26, 1888. Our son was always kind and obedient to his parents, and kind to all who were his neighbors: he was twice married, and left behind a widow and one child to mourn the loss of our son. He was for the last few years of his life a dear lover of the Doctrine of Jesus Christ, as preached by the Baptists, and for the last few months of his life he had a great desire to unite himself with the church, but owing to his weakness caused by the monster disease known as Consumption could not accomplish that which his heart mostly desired, but when the monster death came he was well resigned to the will of his Lord and Savior, and half the time almost with joy saying that he was going to that Blessed

world above. Just before his death he aided three Hymns one was,

Come humble sinners in whose breast a thous- and thoughts revolve,

but was too weak to sing, but we have full faith to believe that his spirit is in the happy throng above and singing those lovely notes which he loved so dearly.

Yes Brother Gold, he is gone, but his absence affords us joy when we think that he has gone Home, to live where sin, sorrow, trouble, pain nor none of the troubles of this life can mar his peace.

So let us try to meet him ere long on that happy shore.

John W. Piner.

C. A. Piner.

APPOINTMENTS

The following Elders will preach, the Lord willing:

B GREENWOOD.

Mill Branch 1st Sunday & Sat. before in Feb.
 Tolson Monday
 Union Tuesday
 Tarboro Wednesday
 Williams Thursday
 Whitakers Friday
 Falls Saturday & 2nd Sunday
 Pleasant Hill Monday
 Old Town Creek Tuesday
 Astry's Creek Wednesday
 Tysons Thursday
 Great Swamp Friday
 Belery Swamp Saturday
 Flat Swamp 3rd Sunday
 Bear Grass Monday
 Smithwicks Creek Tuesday
 Skewarkey Wednesday
 Spring Green Thursday
 Hamilton Thursday night
 Cocohoe Friday
 Lawrence Saturday & 4th Sunday
 Kehukee Monday
 Deep Creek Tuesday
 He will need Conveyance.

THOMAS BELL.

Pre Dec Sat & 3rd Sunday in Jan'y
 Pleasant Hill Monday
 Bethel Sat & 4th Sunday
 Fireway Monday
 Mill Branch Tuesday
 Hinsons Wednesday
 I. D. Saubury's Thursday
 Mt Pleasant Sat & 1st Sunday in Feb
 Columbia Monday night & Tuesday
 Mr Watkins Friday, Sat & 2nd Sunday
 Paris Mountain Tuesday & Wednesday
 Cool Spring Friday, Saturday & 3rd Sun

RECEIPTS.

ALA.—S Bobo 2 G D Staton 50 cts
 Wm J Bracken 5

ARK.—P H James 1 J F Robertson 2
 GA.—J F Lord 1

KEN.—B F Doris 2

MISS.—J M Meador 5

N. C.—Mrs Lucy Pitt 1 50 Elizabeth
 Hooks 2 W H Powell 1 50 T I Lewis 2
 Mary Walston 2 W H Tolson 2 Bede
 Faithful 2 Mrs E Cromwell 2 00 Mary
 J Worsely 1 50 Mrs A Cherry 2 Elder B
 Greenwood 1 50 Mrs Sallie Terrell 2 Dr
 Lucas 6 J B Pearce 1 50 Wm Massey 2
 O G Gones 2 By Elder J R Young 6
 By S W Outerbridge 8 50 By D A
 Fields 6 90 B Weathersbee 2 Mrs Wiley
 Deans 1 50 J M McDaniel 2 Mrs B Far-
 mer 50 cts Mrs V Manning 1 50 Barnes
 Daniel 1 50 SG Fields 2 By W L Barnes
 1 50 By Rayford Fulgum 1 50 By R W
 Atkinson 1 50 By J A Robertson 1 50
 By W L Barnes 10 50 By Seth Woodall
 5 By Calvin Thomas 4 50 By Elder J D
 Draughn 6 By J W Thorne 7 05 By El-
 der M. T Lawrence 7 50 By Elder W A
 Ross 6 By J L Little 4 50 Miss Emily
 Coggin 1

S. C.—By Elder T Bell 7 50 J H Mar-
 tin 2

TENN.—T L D Parks 2

TENNES.—M S Hughes 2 J W Edmond-
 son 2

VA.—H A Brumfield 1 50 J L Boyd
 5 By Elder J C Hall 2

A CALL.

Some of the well-informed physicians of our state in concert with other active men have called a convention of Medical men, and other classes of professional men, teachers, farmers, railroad men, and others to meet in Raleigh, N. C., Feb. 5th, 1889, to consider the best methods of improving the health of our country, towns and cities. This is an important matter. All are invited to attend. ED.

Elder W. R Welborn's post office is State Road, Surry Co, N. C.—and not State Line, N. C.

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

TRAINS GOING SOUTH.

Dated Jan. 7, '99.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky	1:52 "	.....	7:10 "
Arrive Tarboro	*3:35 p. m.	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....
Arrive Wilson	1:25 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*3:35 p. m.	.....	.....
Arrive Selma	3:35 "	.....	.....
Arrive Fayetteville	9:00 "	.....	.....
Leave Goldsboro	1:15 p. m.	7:00 p. m.	7:35 a. m.
Leave Warsaw	4:10 "	.....	9:31 "
Leave Magnolia	4: "	8:40 "	9:49 "
Arrive Wilmington	6:30 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	11:30 p. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	7:10 a. m.	10:35 "	5:40 "
Arrive Warsaw	10:30 "	11:30 "	5:55 "
Arrive Goldsboro	1:15 "	11:50 "	6:55 "
Leave Fayetteville	.....	7:40 a. m.	.....
Arrive Selma	.....	1:40 "	.....
Arrive Wilson	.....	2:10 "	.....
Leave Wilson	2:57 a. m.	12:35 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	3:12 "	8:29 "
Arrive Tarboro	.....	*3:53 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Halifax to Scotland Neck at 3:30 p. m. Returning for a Scotland Neck at 8:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:17 p. m., arrive Wilmington, N. C., 8:50 p. m., 6:30 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 10:10 a. m., arrive Goldsboro, N. C., 11:35 a. m.

Train on Nashville Branch leaves Rocky Mount at 7:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 15, 66, 25, and 75. Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 37 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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Including lights,	5 75

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

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

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Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

J. W. GILLIAM, Principal,
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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.
ZION'S LANDMARK PRINT

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry.

THE END OF THE WAY.

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the grace of God is wonderfully manifested.

My life is a wearisome journey,
I am sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Words He has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day—
Yes the toils of the road will seem nothing
When I get to the end of the way.

Though now I am foot sore and weary
I shall rest when I am safely at home;
I know I'll receive a glad welcome,
For the Savior Himself has said, "Come!"
So when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty.
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any fancy can paint;
Then I'll press hopefully onward,
Thinking often through each weary day,
The toil of the road will seem nothing
When I get to the end of the way.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART I.

ON SELF-MADE MINISTERS.

[Continued.]

If Philip had not known the way, how
could he have guided the Eunuch?

I am admonished they are accused of
hard speeches against God. These men
speak against God's foreknowledge, his
sovereignty, election, predestination,
imputed righteousness; and indeed they
make the gospel by their preaching not
a matter of necessity for the salvation
of a sinner, but a mere auxiliary help to
help a sinner save himself. They are
said to speak great swelling words—
flowery, eloquent words, pompous ex-
pressions, such as the wisdom of this
world dictates; and why? Having men's
persons in admiration, because of ad-
vantage. Ah, that is the bite. If it
was not for getting a rich wife, for
loaves and fishes, for money and to be
thought honorable, and get gain by
preaching, \$500 or \$1000 a year, preach-
ers would be scarce. If persecution un-
to death and confiscation of goods
was again to come on the church, you
would soon see how then our ranks
would be and our meeting houses. In-

stead of being filled with gay and fashionable preachers, and a dressy and showy assembly as they are now, you would find them standing about like old deserted martin gourds, a habitation for screech owls and scorpions. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith: Paul.

But like the wandering stars, when escaped to the outskirts of creation are forced back, so says Paul, these shall proceed no further, for their folly shall be made manifest, like that of Jannes and Jambres, or like the wandering stars. Almighty power shall make the folly of such men appear in time and eternity to suffer forever.

I now come to sum up the marks of these men in a short way, as given by the Holy Ghost, which could not err, and lay them before you. Jude shows in the third verse the necessity of writing of the common salvation, and of the saints earnestly contending for the faith once delivered the saints; and why? because, verse 4th, certain men had crept in, that is the church, unawares. Then these self-made preachers creep into the churches; this word creep means in a low unperceived manner, as the squatted cat to her prey, or the creeping gunner to his game. So these men have their game in view: before they get in the church they see their prey, and it is for this prey that they are induced to become religious, for this prey they creep into the church, unsuspected by the church. Because even a Peter could not discern the heart of a Simon Magus when he baptized him, and so he crept in: but his game was money. Judas crept in among the twelve, although known to Christ to be a devil from the beginning; he crept in for the bag, that was his game. So all self-made ministers have their game in view. Some a rich wife, some to get more custom to their shop, some to get money thereby, some to get honor, and others to save and restore their reputation. Now not one of these are the marks of a God minister; they have no worldly gain in view by coming into

the church; they come in from conviction of duty, and are compelled of necessity to preach; and have no worldly gain in view by coming into the church, nor for preaching, but woe are they if they preach not, whatever they may lose thereby. For God lays the impression on their consciences, and of necessity they must preach for their own peace and good of souls, and not for gain. See a wide difference between the two sorts of ministers in this mark. And Paul agrees with Jude and says of some that they erect in to spy out our liberty.

Second mark: But these speak evil of those things they understand not—that is, the great leading truths of the gospel, the eternity of the plan of salvation, God's fore-knowledge, purpose, election, predestination, ordination, appointment to salvation, decrees and final salvation—because they have not the spirit to know these, nor the value of these truths. But every one of God's ministers will contend for these truths, because they are taught them and the value of them by the same spirit that taught the penman of the holy scriptures. And as says the scripture, to the testimony: if they speak not according to these it is because there is no light in them. Here you see a wide difference. These natural preachers only know what they know naturally like brute beasts, by nature, instinct, study, and acquired knowledge; but God's ministers, to them, as says the scripture, it is given to know the mysteries of the kingdom of God but to them that are without, (that is without this gift) it is not given. But on the other hand Paul says, "Unto me who am less than the least of all saints this grace is given, that I should preach among the gentiles the unsearchable riches of Christ." And again: I certify you, brethren, that the gospel that was preached of me is not after man, neither learned I it of man, but by the revelation of Jesus Christ. Here is a vast difference again. They are Cains to a man, hate Christians, hate truth; but religious worshippers, wolves in sheep skin. God's ministers love the truth, love Christians, feed the flock,

preach and give to their hearers a living Christ, as Abel his firstling of the flock. But the others, dead works, a ground offering of an earthly moneyed heart; carnal minded morality, which is enmity against God and in opposition to his system of salvation by Christ.

And here is a vast difference—they are Balaam's running greedily after money and popularity. Then whenever you see a minister, no matter of what sect he may be, that shows plainly that money is his object, for this he must have or he won't preach: for this he leaves one place and goes to another where he can get more; or for the promise of this like Balak promised Balaam, he saddles his beast and sets out to preach here or there; or when he lays plans or schemes to get money by his preaching, or he must have his price for preaching, or he will go where he can get it, say Balaam, say wolf in sheep's clothing, say self-made minister, say sheep starver, sheep killer—say mad false prophet, running greedily after the error of Balaam. For if you will be so good as to compare this mark with all the prophets, John the Baptist, Jesus Christ, or any one of the apostles, I warrant you don't find one of them seeking to make money by their ministry, Judas excepted, Balaam excepted, both self-made ministers not called of God. Then here is a vast difference, by which easily known apart.

Perished in the gainsaying of Core. Whoever goes to school to study to be a preacher, whoever takes up preaching not being born again, whoever takes up preaching to make money, not being born of God and called of God, is a Korah and an offerer of strange fire; not having been called of God to the ministry, and having the heavenly fire of divine love shed abroad in his heart by the Holy Ghost, and the gifts of God's spirit given to him like sweet incense burn on the altar of his heart—which incense and heavenly fire alone make any man's preaching acceptable to God; and all God's ministers know when they feel this. And it is under these feelings they always believe their preaching is acceptable to

God and profitable to men. But the others offer their preaching with the fire not from heaven, but from the kitchen of their own hearts and from the fire of lust for money and lust for honor, and thus will perish in their gainsaying and for taking this office on themselves not being called of God—blackness of darkness is reserved for them. Here then is a great difference.

These are clouds without water. Let Christian be ever so thirsty and dry for comfort or for the pleasant water of life, gospel blessings, he may sit under such men's preaching and go away as he came not getting one drop to refresh and strengthen his soul, while God's ministers, like clouds full of water, will often refresh the assembly, and say, it is good I was here—I am glad I went to preaching to-day, for my soul is feasted on fat things full of comfort and joy. Here is a vast difference again.

These speak great swelling words that they learn and study, aiming in their preaching to be as eloquent as possible to be admired and praised. But God's ministers speak not with enticing words which man's wisdom dictates but in plain words that the Holy Ghost enables them to speak with, and often in seeming broken manner to them that hear them, humming and hawing, and can hardly get along, that the glory might be of God, or the good done by their preaching shown plainly to be of God and men's faith, will stand in the power of God and not in the wisdom of words, as Paul says. And here is another difference.

These men love to preach to the rich and be fawned on by the rich and caressed by the rich and get rich persons in the church; and why? Having men's persons in admiration, because of advantage. Of these men they think they are likely to get what they preach for—money. Had Balak have had no silver, had he not been a king, old Balaam would not have run there for silver and greatness. Then silver is their object and honor, why they admire and choose rich folks in preference to the poor. But God's ministers

preach the gospel to the poor; God hath chosen the poor of this world to build his church out of, and God's ministers love the poor pious saints better than all the rich persons in the world that are not so; and had rather keep the company of a poor pious saint than dwell in palaces of the great. And here is a vast difference.

For by this shall all men know that ye are my disciples, if you have love one towards another—be not high minded, but condescend to men of low estate. These are mockers who walk after their own ungodly lusts like Ishmael; they being children of the bond woman, persecute the children of the promise, they mock at God's truths, they mock at a system of salvation wholly of grace. The ungodly lust of money is their ruling principle, for which they preach, joined with the unholy lust of honor and praise; after these they walk in their religious course. While God's ministers contend in the face of friend and foe earnestly for the faith once delivered to the saints, in doctrine, ordinance and discipline, and walk not in their religious course after money, nor honor, nor praise; but from a sense of duty, the love of Christ and souls constraineth them. Through good report and through evil report, through loss or gain, they walk on; for necessity is laid on them, and woe is them by night and day in their feelings if they preach not. If any body is pleased to give them any thing, it is with thankfulness accepted; if not, they still walk on, coveting no man's silver or gold or raiment; desiring to finish their course with joy, and seek the souls of men to salvation and not their money. And here is a vast difference again.

These men separate themselves to the ministry. God never sent them and they are no more fit to preach than satan. But God's ministers are called away from their fishing nets and plough tail, and made willing in the day of his power to take up the cross of preaching as heavy as it is to them; and learn to obey from the things they suffer on the neglect of it, and count

all things loss for Christ's sake. They never have their eye on money or gain before they set out; they do not separate nor take the office of minister on them to make money; they don't preach for it, this is no part of their object. And here is another difference.

The self-made preacher will try to reason away the plainest scripture. God's preacher will contend for a plain express scripture, although he suffers persecution for it. The self-made will not preach with the general scope of scripture; will let the main fundamental doctrine lie hid untouched, and pick his parts and often misconstrue them to make his dogmas stand. But God's is for the whole truth and a delivering the whole council of God, though poverty and death stare them in the face, and men say all manner of evil of the truths they preach.

I forbear. Attend to these marks and I warrant you you hit the mark of a self-made preacher nine times out of ten. Nor will you touch one of God's preachers by any mark here given of a self-made preacher. Then judge and act accordingly with promptness in behalf of the truths of God and to the help of his ministers, and thou shalt do well; and reject those of these marks, for they are the enemies of the cross of Christ, their god is their belly, and they glory in that that should be their shame.

I did not when I sat down to write this part, think of even writing five pages, but the subject has crowded on me and forced me onward to this length; and I can say contrary to my wishes because I have no money to spare for printing, and am unwilling to burden others. But so it is I have written it and all I wish for my trouble is for you reader to compare it with sound reason and scripture, and give the casting vote as the scripture may decide in your view of things, that you be not deceived by false teachers and embrace their damnable heresies to your ruin; and may light from heaven accompany your comparing it with preachers and scripture.

[To be continued.]

MY DEAR BROTHER IN CHRIST:—I have just received your brief note and feel like responding at once. I have no doubt about what kind of preaching you have heard from the text you name if it has been at revival meetings. It is a common assumption that God is by the striving of his Spirit within the heart endeavoring to turn men from sin to God. And it is futhermore taught that by all manner of outward means he is striving after the same object. It is then said that there is a point beyond which his Spirit ceases to strive and men are given up to finally perish in their hardness, because they have refused to yield to the entreaties of the Spirit. It is also taught that this text in Gen. 6th, and 3rd, sustains this view. And I have no doubt that this is what you have heard preached.

It seems to me that the connection shows the application of this text. In the first place the whole matter had no reference to the final salvation of anybody, but solely to the providential dealings of God with men, just as afterwards God dealt with the Jews, punishing them as a nation when they disobeyed his law and prospering them when they kept his commandments. The blessings and curses set before that people were wholly of a temporal character? No promise of eternal life was given for their obedience, and no threat of everlasting punishment was given for their disobedience. All related to God's dealings with them in this world. In like manner the text in Gen. 6th and 3rd refers to temporal and not eternal things. The judgments were time judgments. The punishment took away natural life but had nothing to do with eternal life. All was in the order of Providence in this world and had no relation to what should befall men in the next world. In proof of this I would suggest that infants as well as their parents were drowned in the flood. Yet the rankest Arminian believes they were saved beyond.

God, by his law, his daily providence, his creation and by the preaching and example of Noah was continually warning and reprovng the people for their

sins. But now seeing that their wickedness was very great, he sends forth the decree and says "I will not always thus strive with man, I will destroy him from the face of the earth." Here are his providential dealings with men. And he deals with men in the same way now. When nations or men now run riot in wickedness, they are soon cut off and destroyed as a nation. But many may share in these calamities who yet are heirs of glory.

But when we turn to the text we see at once that no hope of any reformation is expressed. On the contrary man is given one hundred and twenty years to fill up the cup and then he must be destroyed. And in this time Noah, moved by faith, built an ark to the saving of his household. Here is the secret of the difference between Noah and the rest. Noah had faith and was moved by it. His faith was not dead, it produced works, and to-day what saves men is faith which is the gift of God; and no man ever turns to God, or ever hears the accents of his voice without faith. Men show out the hardness and reprobacy of their minds and hearts by continuing in sin. Men show forth the power and grace of God when they turn from sin.

In the text the expression "for that he also is flesh" is equivalent to saying, "For that he also is evil." It means man is proved to be wicked already, and yet God does not yet destroy the world. All this again I say is outside the covenant of grace and therefore does not relate to either final salvation or final misery.

I leave these thoughts with you my brother. Make what use of them you choose. I remain as ever your brother in hope of life everlasting.

F. A. CHICK.

DEAR BROTHER GOLD:—The enclosed letter of one of the Lord's poor and afflicted will comfort others in their afflictions, if published. I had forgotten her until I received her letter, but the Lord had not, neither had she forgotten me. It was a good meeting, a re-

freshing from the Lord, the day that she and three other sisters went to the church, as dear Elder Job Smith and many others will remember. How much I would delight to go again and see how they all do, and to speak words of comfort to them, and to this dear, helpless sister in her affliction. If I but knew they all would be glad to see and hear me I would go, if the Lord would enable me. Gladly have I sent the book to the poor sister. Will not some of the liberal brethren, who are rich in good works, clothe the sister? Jesus says, "I was naked and ye clothed me."

Yours in love,

D. BARTLEY.

ELDER DAVID BARTLEY, DEAR BROTHER:—You may think it strange and be a little surprised to get a letter from one so weak as I feel myself to be; but I have had an impression to write to you sometime and I believe I am impressed by the good Spirit.

Being very lonely this morning, no one to say a word to me, nor did I feel like I wanted any company except it was some one to talk to me about heaven and divine things, for that is all I want to hear. Dear Brother, you remember the time you preached at Ward's Will meeting last August four years ago. I think the day that I joined the church. You remember I was afflicted with rheumatism and had to go on two crutches. I had been in so much trouble on account of sin that life was no pleasure nor comfort to me; until I became so wretched it seemed to me that the Lord would not suffer me to live any longer. And then my doom was soon to be banished from all God's people forever. I was so miserable and would think, if I could only be something that had no future being. My very cries were, "Lord have mercy on poor me. What shall I do?" Not one word could I tell to any one. I was afraid to say a word about it for I really thought I was going to die and go to torment, and I hated to tell any one of it that they should have it to say, when I was dead, "she said she was going to

torment, we can't have any hope for her. Brother Bartley, you know something about it, I know you do. I would go for days with my teeth clinched, and my tongue cleaving to the roof of my mouth, not even dared to eat. Sometimes I would think, "Don't you want any thing to eat? You had just as well eat you will go to hell any way." It would scare me so bad that I would jump up off my chair and say, "Lord have mercy. What will I do? Oh that I never had been born in this world. I would that I could have died when I was a child." And then it seemed to me something would say, "Yes, but you did not die; so now you must bear whatever is upon you." Oh how miserable I was to think I was in this low world of sorrow, and without God or hope in the world, and nothing in this world could do me any good. I think if any poor mortal ever suffered I did. I felt to be guilty and condemned; and yet it seemed to me it was just as if I died, and went to torment. But still I did not want to go, the very thought was a terror to me. One night I said to my grandmother, I wish I knew what ailed me. She said, "You act like one with hysterics." Well said I if I have it will soon kill me; for I don't feel like I will stand it much longer. I could not think it was conviction, for to tell you the truth I thought the Lord's dealings with his people were to make them feel good and happy; but I felt to be the worst of mortal beings. One night while lying on my bed, my pillow wet with tears, I would say, Lord save me from that dreadful place that I saw. Please dear Lord be merciful to me, a poor, dependent creature. I surely felt dependent alone upon God, and while I lay in anguish this came forcibly to my mind, "Awake, thou that sleepest, arise from the dead, and Christ will give thee light." Said I what does this mean? I have not been asleep to-night, and it seems to me as if some one has spoken to me. Don't fear, it is your Father's good pleasure that will comfort you. All things work to gether for good to them that love God. But still my burden of sin was not gone. After this

one night I was lying on my bed but was not asleep, and to tell you the truth I don't know what kind of a condition I was in, I never can tell. I often think of that night.

I was struck as I thought with death what I had been looking for a long time. I thought I was dying and going right to torment. I felt to be as helpless as a baby. I tried to pray but it seemed that my prayers did not go higher than my head. Lost and helpless I lay dying two hours, I suppose, and thought "very breath would be the last with poor afflicted me. All at once my burden was gone and I felt like I was not dying. O how rejoiced I was! I have never felt so miserable since that time as I did before, but have a warfare daily set before me.

My health is very bad; my afflictions are great; I am in a helpless condition: can't walk, and am very poor; I have no money to buy me any clothes, that is needful for my body, and no one to help me. I am in a sad lonely condition and suffer here in this world if any poor creature does. Brother Bartley you published a book on the "Resurrection," I do feel such a desire to read it, I wish you would please send me one. I would freely send you the money for it if I had it but have not. I wish I could see you again and hear you preach one more time before I die. I will never forget the sermon that you preached at Ward's Will. Brother Bartley, write for the LANDMARK and give your views on 1 Cor. 13: 1-8, also Gen. 27. I take the LANDMARK, brother Gold sends it to me, and I do feel so very thankful to him. It brings such good, comforting news to me especially in my lonely situation. I can say with truth,

"Like one alone I seem to be,
Oh is there any one like me?"

Remember me at the throne of grace when it is well with you. Your sister in Christ, I hope,

S. A. MCGOWAN

Pollard, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST:—I highly appreciate the LANDMARK which comes to me regularly, laden with the truths of the gospel written by the dear brethren and sisters from far and near, speaking the same thing, salvation by grace and grace alone. I often feel like if I could write like others it would be a comfort and pleasure to me to write for the LANDMARK, and at times feel so impressed, but feeling my weakness and sinfulness, that if I am a child of grace I am the least of all. I fear to make the attempt, lest I should be a stumbling-block in the way of others. Much of my time my way is dark and gloomy, fightings without and fears within. I fear I've not been born again. The things I would I do not, and the things I would not these I do. But sometimes a light seems to spring up across my path way which causes me to rejoice in hope of that immortal crown which is reserved in heaven for all those that love the appearing of our Lord and Saviour Jesus Christ, which hope is as an anchor to the soul, both sure and steadfast. It reaches within the veil whither our fore-runner is gone to prepare those mansions for the loved and the blest. Oh, am I one of that number? The question often arises in my mind am I his or am I not?

I am your brother in hope of eternal life, if one at all

L. J. D'BERRY.

DEAR BRETHREN GOLD AND LESTER:—It has been in mind for some time to write a few lines through the LANDMARK to the dear brethren and sisters. When I can read your veils on the scripture that seem so divinely directed and your experiences of grace my mind reverts to the time when I sometimes hope that I was laboring under the sentence of death that the apostle spoke of when he said, for I was alive without the law, but when the Commandment came sin revived and I died, not that he then died in sin, but died to the love of sin.

I was going along very well up to the

time that I hope that I was arrested by the power of God. I was a student of a Sunday school serving a god of the flesh which is of the earth earthy, and to the earth must return. David says is there not a cause? I say there is a cause for every effect and this brings me under obligation, to give you a reason or a cause, for what I say about Sunday Schools.

They say that by training in Sunday School we cultivate a spark of grace within, and thus secure to ourselves the hope of heaven but I can not agree with them. I was in Sunday School, and I feel to say from the depth of my heart I found not the Lord, but if I know him in the pardon of my sins, he found me. Christ says, Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruits and that your fruits should remain. Christ said, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." When I hope that I was arrested by the power of God, and made able to see my condition I often went to the lonely grove and besought the Lord to pardon me, a poor mortal of the earth. I had no need of a Sunday School in my condition, and often when I looked at the sun as he set behind the western hills felt I would never see him again, but that I would be in despair. I would go with my young friends, but no comfort for me there. I hope the Lord led me as Jacob, and has permitted me to sit in heavenly places in Christ, and I could sing, "Tis thus the Lord his love sends to call poor sinners home, and more than a father's love he feels and bids the needy come. Dear brethren and sisters farewell. May God bless you in the desire of a poor sinner for Christ's sake.

J. C. WILLIAMS.

ELDER P. D. GOLD, DEAR BROTHER: Seventeen years ago Saturday before the 4th, Sunday in last February I united with the Primitive Baptist church at Friendship meeting house, in this (Wayne county.) Soon after I was baptised (which was the 4th, Sunday in

March 1871.) I became deeply troubled from what source or what cause I was then and am still unable to tell. However I have since that time received evidence sufficient to cause me to believe that it was the Lord working in me to will and to do his own good pleasure.

Saturday before the 4th, Sunday in April '73 the church licensed me to exercise in a public way what they believed to be a gift in the ministry, and on the 1st Sunday in February 1876 I was ordained to the work of the ministry under the Presbytery composed of Elders J. S. Brinson and James R. Parker. Since that time I have traveled and tried to some extent in N. C. S. C. and Va., and never have I yet traveled in any portion of this State or any other State where the majority claiming the name of Primitive Baptist did not believe in and contend for the doctrine of Predestination and election. Moreover in regard to their modes of worship, ordinances &c. they all claim about the same except that of the ordinance of feet washing. So far as I have travelled or heard the churches in the State of N. C. are not a unit in the practice. The churches in N. C. and Va., where I have traveled are divided on the subject, some wash feet and some do not, but of those of our brethren who do not practice feet washing I have met but few if any but what will admit that Jesus washed the disciples' feet and said ye ought also to wash one another's feet. However there have been different constructions put upon it, but none of them have ever changed the true meaning of feet washing. If the idea conveyed by the scriptures is not to literally wash one another's feet our dear little band have failed as yet to arrive at its true meaning. At the time I united with the church at Friendship she was living in the omission of that sacred duty, not because the greater portion did not believe feet washing to be a duty: but mainly because their fathers before them had failed to practice it. But feeling then as I still feel that the failure of my father to do what Jesus said ye ought to do is no reason

why I should not do it, I commenced trying to obey the command of Jesus to his apostles, viz:—"Teach them to observe all things whatsoever I have commanded you &c, untill the blessed Lord in his own good time worked in the brethren to will and to do, of his own good pleasure, to wash one anothers feet. Since then other churches have fallen in line, in the good work, and are now letting their light shine before men. In the bounds of the White Oak Association some of the churches under the Pastoral care of Elder B. H. Wooten, Maple Hill, Bay and Stump Sound all practice feet washing, those under the Pastoral charge of Elder L. H. Hardy, Hadnots Creek, Newport, and probably North River in the White Oak, and Hunting Quarter practice feet washing. The church at Rileys Creek, Wilmington Yopps and Southwest, formly under the care of our dearly beloved but now departed Brother Elder A. Davis do not practice feet washing. Not perhaps because they do not think it to be a duty enjoined on the church; but because their pastor who was so highly esteemed among them failed to teach or pratice it. Haskins Chapel, Beaver Dam, and Mewborns, under the Pastoral charge of Elder I. J. Taylor, and J. W. Gardner all practice feet washing. Likewise those churches, Ucdar Island, Goose Creek Island, Sandy Grove, and Bethel, under the Pastoral charge of Elder John R. Rowe practice feet washing. From what we have seen and heard among those that do not practice feet washing, we are satisfied that many of them would be glad to hear their Pastors teach it; and still gladder to see them pratice it. It is to be greatly deplored, that so many of our ministering Brethren fail to observe and teach things wherein they and the flock of God would be happy, and that too without any reason, except that their fathers, or that the Northern brethren do not practice it. It matters not with me or you, who have been or are now neglecting these things. It is better to obey God rather than man. We need not expect the church of God to shine in her beauty it matters not

what his numbers are, as long as she fails to observe all the Commands of our God. Happy are ye if ye do them. Not if ye don't do them. The way the Lord's children are to labor to enter into the rest that remaineth to the people of God is to observe all things whatsoever he has commanded them.

A great many say they are willing to obey the Lord, but the best way to prove it is to obey. The Lord said if ye be willing and obedient ye shall eat the good of the land &c., To be willing is not enough. Ye must do, as well as will. Sometimes it is left to the church to introduce and go ahead in feet washing, and other important matters, and if the pastor ever makes any move in the matter, it is after the church has put forward. Whereas it is commanded that he should go ahead, and say be ye followers of me as I am of Christ. As Titus in all things showing thyself a pattern of good works &c., It seems to me to be very inconsistent for a preacher to teach and practice anything in one place and not in another. Of course if it is right to practice anything in one place, it is right to practice it in another. I can't see how a preacher if he believes feet washing is a command, can consistently hold the Pastoral charge of any church if she should presumptuously refuse to observe the ordinance. It is the duty of the preachers or pastors to teach these things, not only to preach thereon: but teach them by example. I feel thoroughly impressed that it is the duty of the editors of our papers to come out plain on these things, tell the brethren that it is their duty to wash feet, or else show scripture to prove that it is not. If their was more plain exhortation used both through the papers and from the stand, and less crossing over deep hidden matters, the church would be better off. I close for the present, hoping the good Lord may bring again zion.

Affectionately yours,

J. R. ROBERTS.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord."

WAR IN HEAVEN.

Continued.

We presume the above language of the Prophet referred to the Serpent of our nature, the law in our members or the vanity to which we are subject. Paul says the creature was made subject to vanity, and that he would not have known lust, except the law had said, thou shalt not covet. Christ testified and said that his kingdom was not of this world, and that his house was not of this building.

We see this conflict in all earthly kingdoms, and would be analogous to the powers of darkness and would overthrow the kingdom of satan who had the power of death, and of hell. And consequently, it was upon these important vital facts and principles that a war-declaration was made against the king of righteousness by the dragon and his host. In Revelation, 1: 18. Christ says by John, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death. John says he saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. This will represent the kingdom of Christ, with the everlasting gospel chain, and he himself the golden ring to which this chain is fastened, and by this chain is the only means by which the devil can be secured and defeated. In Rev. 16: 13, 14, John says, 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.

Here are three names representing the same creature, 14 verse, for they are the spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty. And in the 17 chapter by receiving an interpretation of the vision of the ten horns of the beast on which the woman sat, he says, These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb,

and the lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And in the 19: 19 verse he says, I saw the beast and the kings of the earth, and their armies gather together, to make war against him that sat on the horse, and against his army. Now these scriptures alone are sufficient proof that the war of which John speaks was and is on the earth with the kings of the earth, and the rulers of church and state.

Paul in speaking of this war says, the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. This also explains the nature of the war, and how the dragon was cast down.

Jesus, on the return of his disciples from preaching the spiritual kingdom, and saying that the devils were subject unto them, says that he beheld satan, as lightning, fall from heaven. He did not say he fell out of heaven, but from heaven. And we have previously shown how that the devil once had the power of death, but his power was destroyed by the blood and power of the resurrection of Jesus Christ, and satan's power is limited to the law in our members, which is still warring against the law of our mind, and is bringing us into captivity to the law of sin and death.

Jesus further said to his disciples, Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy. What did he mean by serpents and scorpions? We understand it pleased Christ to take these reptiles to illustrate the dangerous and poisonous nature of sin, if obeyed in the flesh. Now as the fangs of the serpent and scorpion, and the communication of their poison into our veins, produce pain and death, so will sin when finished or obeyed in the flesh. But thank God for the gift of his son,

for the spirit of the law of life in Christ Jesus hath made us free from the law of sin and death. Hence the spirit of the law is in Christ, for he only had power to redeem and pardon sinners.

In representing evil spirits John says, that they had a king over them which is the angel of the bottomless pit; and in the 11: 7 verse in speaking concerning the two witnesses, that when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them. And in the 17: 8 verse in representing the vision of the beast on which the woman sat, he says, The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit; and go into perdition. (which means destruction.) In the 20: 10 versè he says, and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever. Here are the different names used to denote the enemy of Michael's kingdom and says that he shall be tormented day and night; yet we are unauthorised to say that eternity has any reckoning of time. And as the sun makes the day, and its absence makes the night, it naturally leaves the inference that their trouble was as is in this time-world.

This dragon of whom John speaks had seven heads and ten horns. The beast on which the woman sat was red and had seven heads and ten horns also. The beast which John saw rise up out of the sea had seven heads and ten horns. Which proves it to be the same beast which was callad a great red dragon. The woman who sat upon the beast was arrayed in purple and scarlet, (which is red.) Most assuredly this great dragon was very red, being stained in the blood of all martyrs from Abel to Christ together with the blood of all the male children in Bethlehem from two years old and under, and of that flowing from the wounded hands and side of Jesus on the cross, and with all the righteous blood of the

saints down to the present day. Most assuredly he is very red. Now in conclusion, we have shown that the first account we have of this dragon, who fought against Michael was near six thousand years ago in the garden of Eden, by the name serpent. Since we find about seven names given as, serpent, Devil, satan, dragon, beast, false prophet, and Abaddon or Apolyon. And his habitation is among the sons and daughters of men. And woe unto the inhabitants of the earth, the children of the flesh, carnal men and women. For 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. There is therefore now no condemnation to them which are in Christ Jesus, who walk after the spirit: for the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death: for what the law could not do in that it was weak through flesh, God sending His own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh.

Does it not seem strange that sin was not condemned in a literal forked tongued serpent or dragon? No. Because we are not authorized to say that such a being was, or is the one bringing in sin. But the scriptures teach us that by man came sin.

And that makes the reason plain why man is the only responsible party for his acts. James says that every man is tempted when he is drawn away of his own lust and enticed.

Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death. Paul tells us that the unrighteous shall not inherit the kingdom of God. Neither fornicators, nor adulterers, nor idolaters, nor effeminate persons, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. 1 Cor. 6: 9. Now we presume [that these above named criminal acts are the issue of and emanate from the law in the flesh, therefore if we live after the flesh we shall die, but if we through the spirit of Christ do mortify these deeds of the

body we shall live. Again Paul says to the Galatians of these ungodly acts that the works of the flesh (he does not say here that these are the works of an evil, spiritual monster whose range or habitation is in the regions of the unknown) but he plainly says that the following are the works of the flesh, and that they are manifest (to wit) Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5: 19. But the eminent apostle says, Walk in the spirit and ye shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. This well represents the nature and the conflicting principles of the warfare under consideration, which is a war of principle or character, which is carnality and spirituality.

Paul speaks of it and says that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God, for they that are after the flesh do mind the things of the flesh, but they that are after the spirit do mind the things of the spirit, for to be carnally minded is death, but to be spiritually-minded is life and peace. Rom. 8: 7. This is why flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. I Cor. 15: 50.

But the fruit of the spirit is in all goodness, and righteousness and truth, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Eph. 5: 9.

Herod is represented as a great red dragon having seven heads and ten horns, and his minions that he hissed on are his angels. The Pope is a dragon and his priests and his crusades are his

angels. These devils, or dragons and their angels are to be cast into a lake of fire and brimstone, which is the second death. But the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death, the law in our members and the violated law. The one prompting us to acts of disobedience and the other binding us under its curse. It was this law of the spirit of life in Christ that entitled Jacob to the birth-right and blessing, instead of Esau, who was only entitled to it by the law which was added by reason of transgression, and hence Jacob was no swindler, for he obtained the birth-right and blessings under the oldest law.

King David said to Saul, that "wickedness proceedeth from the wicked; but mine hand (saith David) shall not be upon thee. 1 Sam. 24: 17. David also says in his 7th Psalm, that "God judgeth the righteous and is angry with the wicked every day. If he turn not he will whet his sword; he hath bent his bow and made it ready. He hath also prepared for him the instruments of death. He ordained his arrows against the persecutors. Behold he (man) travaileth with iniquity and hath conceived mischief, and brought forth falsehood. He made a pit and digged it and is fallen into the ditch which he made; his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Ps. 7: 16. David further says that "The Lord is known by his judgments and the wicked is snared in the work of his own hands." Ps. 9: 16. King Solomon says that, "the ways of man are before the eyes of the Lord and he pondereth all his goings; his own iniquities shall take the wicked himself and he shall be holden with the cords of his sins."—Prov. 5: 22.

The Scriptures inform us that sin is the transgression of the law of God, and that by man came sin, and by sin came death, and so we conclude that the five senses of man's fleshy body are the transferring medium to the soul. Faith comes by hearing, and hearing by the word of God. It is through this medium of the five senses that the soul is converted into a living faith in Christ,

of a condemnation by obedience to the law in the flesh. To whom we yield ourselves servants to obey, his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness. It is through this medium which is transferred to the heart and thence to the soul, and the soul returns to God who gave it, either justified through obedience unto righteousness, or else contaminated by sin and uncleanness, and opposition to the divine law of God given in Christ, (Michael.) For we shall all appear before the judgment-seat of Christ, that we may receive the things done in the body, whether it be good or bad. 2 Cor. 5: 10. Now if we connect these and other scriptures of like import and prayerfully study them, our minds will not be so much engrossed in the mystery of iniquity, or the works of the dragon who opposeth the kingdom of Michael, and why it is that the justice of God will execute the vengeance of a holy but a violated law on man as the transgressor, instead of the devil, or dragon, the superior creature to man, under whose influence, and at whose instance, those acts of rebellion were committed.

"But by man came sin." Rom. 5: 12, 17. It is the lust of man, the creature, which bringeth forth sin and sin, when it is finished, bringeth forth death. Dead in trespasses and sins, in which condition none can enter into the kingdom of Christ and of God. Paul says, "That by man came death. 1 Cor. 15: 21. Christ called Peter Satan, and commanded Peter to get behind him. Matt. 16—23, but we understand it not to be a personal address, but spiritual. It was Peter's self-confident boasting, or his self-righteousness, to which Christ had reference, which he as fully reproves as he does the world of sin. Peter was a satan, Judas was a devil, and Herod was a great red dragon. James speaks of a plurality of devils, and says that, "they believe and tremble." Jas. 2: 19. We often witness a display of this kind in some of our church revivals.

We naturally infer that all human beings are either saints, or devils, either justified through faith, or condemned

in sin without faith, in which condition it is impossible to please God. And self-righteousness is also very sinful in its nature. So in our day we hear men boasting as loudly as Peter did of their religion saying, "I will never do thus and so, I know I will not." Not knowing, or considering that it is by grace we are saved through faith, and that not of our-selves, for it is the gift of God, not of works lest any man should boast.

It is only through and by the efficacy of the blood of Christ, which cleanseth from all sin, and obedience unto righteousness, that poor fallen creatures can receive any favor with God: for the gospel of Christ is the power of God unto salvation to every one that believeth. Then let us take our normal stand in Michael's little invincible army, with his banners unfurled, and our sails well spread to the heavenly breezes with the sword of the spirit in hand, and having on the breast plate of righteousness, and our feet shod with the preparation of the gospel of peace, and fight valiantly with our brave and victorious captain in view, with the full assurance that in the end of this great protracted conflict, the victory will be inscribed on Zion's banner, the promise and glory being due to Zion's King. But let each soldier take his normal stand in rank and file, and look to the right and dress well: for our noble captain has given us the height and depth, the length and breadth of the battle field, and to go beyond its limits, is the same as to join the army of Apolyon: for then we are sure to be captured by the Dragon's host. For our Captain says, that "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And to hide our talent would be equally as dangerous, or fatal to our hope of salvation through Christ, as to bury one's sword: the enemy beholds him unarmed—without the camp and treading upon unholy ground. They advance upon him with smiles, enfold him in their coils, and bear him triumphantly away. We sadly witness various instances of this kind in our day. Michael, our captain, instructs us on this subject by the

mouth of his apostle saying, "Thou therefore my son be strong in the grace that is in Christ Jesus. Thou therefore endure hardness as a good soldier of Jesus Christ." No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. But Michael has not given any of us all the field to fight in. To some he has given ten talents, some five, and to some of us he has kindly imparted but one, (and fewer gifts and graces) but let us be content and seek to improve.

Now as these few remarks are very scattering and quite limited, with the imperfections and the mental weakness of their author, we trust that its imperfections will be excused, with the favor of a more thorough and correct explanation of this mysterious subject.

Hoping that some talented friend or brother will reply and correct errors and mistakes, we dismiss the subject with the cheering assurance that the Dragon and his angels prevailed not. Then of course Michael and his angels will, must and shall prevail.

We would like to have noticed the rise, work and power of the second beast with horns like a lamb, and who exercised all the power of the first beast; but space forbids. But God grant that we receive not his mark in our forehead and in our hands. Amen.

HENDERSON GROSS,

Gazil, Kanawha Co., W. Va.,

DEAR BRETHREN, AND SISTERS, IN HOPE OF ETERNAL LIFE. Duty seems to impress me to write you but what shall I say for your comfort, that you may be edified by the Holy Spirit? Should the Lord enable me by such power, doubtless some of his little ones, will be comforted and their hopes brightened for Heaven, and immortal happiness, whilst wandering through this wilderness of sin, battling under the banner of King Emmanuel as it floats, blood-stained, yet leading on to victory. No other subject can be admired so much, by the people of God, as that spoken by the Angels, being dispatch-

ed from the throne of Glory with sweet intelligence, good news, glad tidings of great joy, "for unto you is born this day in the City of David a Saviour, which is Christ the Lord". Luke 2 chapter 11 verse.

Glorious tidings, a saviour born. Oh! dear brethren and sisters who feel to have an interest in that Saviour, how much does that language mean, uttered by the sinless lips of an angel, direct from heaven unto you. Lo shepherds are out in the field, in the cold, and perhaps dark night, attentive and discharging their duty, keeping watch over their flock. Prophets had foretold the event but doubtless there had some hundred years elapsed since the prophet Malachi, the last prophet of the old scriptures, had cried out and said, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, &c. Mal. 4: 5, 6. Surely Elias had come but they knew it not. He came in the person of John the Baptist, for Christ on one occasion speaking in reference to John the Baptist said, this is Elias which was to come. "But unto you this day is born in the City of David, a Saviour, which is Christ the Lord." Strange things had begun to occur. Zacharias was visited by a heavenly messenger. Things seeming to be impossible were about to be performed. Elizabeth's age should be no barrier in the way. The mighty, wondrous working of the Lord, predestinated from eternity, was being made manifest and who could stay his mighty hand. For not believing that Zacharias was dumb for a season, but that did not impede the progress of the work of the Saviour. Mary, the Virgin, was visited by the angel Gabriel, sent directly from the throne of God, for he says, "I am Gabriel that stand in the presence of God." The message delivered her was that she should bring forth a son and call his name Jesus, for he shall save his people from their sins. How this harmonizes with the text, for unto you, yes unto his people, is born this day in the City of

David a Saviour, which is Christ the Lord. In the mouth of two or three witnesses every word shall be established," to the glory of God. Here we have two witnesses from a glorious region of sinless lips, joying and taking delight to do the will of him whose countenance outshines the glittering sun, with all its dazzling splendor, and to their testimony echo all the prophets and apostles, urged by the same Spirit speaking by the same power. They declare him by divine authority to be a Saviour. View the shepherds in your imagination, after receiving the grand intelligence, as they turn their faces toward Bethlehem, saying one to another let us now go even unto Bethlehem, and see this thing which is now come to pass, which the Lord hath made known unto us, and they came with haste.

Oh! what amazing wonder, not in the inn, not in some palace, not in a dwelling inhabited by a human family, but in a manger, a place for beasts, was found the darling Son of the great I AM. "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head."

Dear brethren and sisters, what condescension, the Father's only son, sole heir of all things, who surrenders all for a time, says here am I, send me. Oh, how worthy of praise and adoration. The shepherds adored him, they worshipped him, they spread the glad tidings, and thanks be to our God, they have not ceased yet, but to-day the shepherds are sounding out the good tidings of great joy that a Saviour born still lives and reigns. Good old Simeon saw him, embraced him, and said, Lord lettest now thy servant depart in peace, for mine eyes have seen thy salvation. The prophetess Anna saw him, and spake of him to all them that looked for redemption in Jerusalem; but redemption, oh what it cost the babe of Bethlehem, my sins, your sins, the sins of the whole world, bearing down upon the little babe in swaddling clothes, in the manger. So much innocence, bearing so much guilt, a guilty world of such horrid crimes and deeds, but what

a sure foundation laid in Zion. What a strong arm to uphold and embrace. Here was a field bearing all manner of sin and degradation, a field of crime, a field of guilt, but the humble babe of Bethlehem left all that he had, the robe, the crown, the honour, the glory, the sweet association of angels, and the joys of heaven. He purchased the field for the pearl that was in the field. Does it not belong to him, is it not his own? That pearl is his Bride, loved by him with an everlasting love, redeemed by his own precious blood. This bride has a Saviour. It was he of whom the angels spoke; "for unto you (the bride) is born this day in the City of David a Saviour, which is Christ, the Lord." All who have a hope fear not, he is able, fear not little flock, it is your Father's good pleasure to give you the kingdom. Yours to serve,

GEO. A. REID.

DEAR EDITORS GOLD AND LESTER:—
As I have been requested to have my experience published in your most valuable paper, I will endeavor to write a brief sketch if the Lord will enable me. I was very young when I was first alarmed about my condition, if I ever was, while on a visit with my sister to brother Wm. Lundy's. We went with the girls to milk the cows. It was getting dark, the stars were beginning to shine for there was a star, or it appeared as a ball of fire fell to the earth. I saw the star fall and heard the sound thereof as the sound of distant thunder. That night I was afraid to go to bed, for it seemed as if the floor would give way and let me fall, I was so afraid. The next day we went to preaching and on our return told mother what we saw. She said the end of time would come as unexpected and what would become of us; which made me study a great deal. I sometimes thought that the sun did not shine with the same brilliancy that it did before; everything seemed so dark, but after awhile that seemed to wear away. I could enjoy myself as well as ever rolling sin under my tongue as a sweet morsel. I went on in this way I

don't know how long, until one Sunday I went to Good Hope. I got tired setting still and some other girls and myself got up and went to the spring. Before we got there I felt so condemned it seemed my blood ran cold. I could not help but tremble. I was afraid somebody would ask me what was the matter. I did not know but I never went to the spring any more in time of preaching as I remember. It was not long after that my mother and two sisters joined the church, and I felt there was a chance for every one but me. I would try to pray, but it did no good. The more I prayed the worse I got. One night when I went to bed it seemed like I could not live I was in so much trouble. I dreamed of seeing brethren Webb and Jennings on the water, they were robed in white. I wanted to get to them but it seemed they were in some kind of building which resembled a ship. I started to walk on the water and began to sink when one of them spoke to me and took me by the hand, and kept me from sinking. That seemed to give me some relief at that time. I thought there might be a little chance for me. I got along very well for awhile but I was soon in as much trouble as ever. Nothing did me any good. It seemed that every one had forsaken me. My husband would come in very often from his work and find me crying. He would ask me what was the matter. I never would tell that I thought I was going to die, for I did not want any one to know where I was going. I thought destruction was my doom. One day while alone I went out to the back of the house and knelt down to try to pray. I don't think I uttered one word. I soon got up and went in the house and came to the conclusion it was a sin to ask God to have mercy on such a wretch as I was and would never try to pray again. I sat there I don't know how long but I could not help praying. That day I don't know how nor when the burden left me, for I found myself singing, and these words came to me. "Take my yoke upon you and learn of me, for my yoke is easy and my burden light."

From this time on I have never had this burden of sin, as it is my burden now is whether I am changed or have I been deceived in the whole matter. I often feel very doubtful about my condition. I staid out of the church a long time thinking I would get a better hope, till I could not stay any longer.

The things I once hated I now love.

Your unworthy sister, if one at all.

MRS. JULIA A. VASS.

ELDER P. D. GOLD, DEAR SIR:— Enclosed you will find \$2.00 (two dollars) for the renewal of my subscription to ZION'S LANDMARK.

Long may you live to issue your noble paper. In reading its bright pages, that glow in beauty, we feel that the sweet wings of thought have been plumed by the Divine hand of Love.

It is a pleasure to read a christian's experience that has budded and blossomed into the full blown flower of hope, that sweet hope of life eternal filling their souls with love and praises to their Savior to whom all honor is due. I love to read these things, and see the harmony of those who have been joined by that heavenly kindred tie. But sad to know I can but read, yet cannot feel. I close, wishing you a happy journey through all coming years. Respectfully,

SALLIE F. PRICE.

Remarks.

Does not my friend herself love these things that she writes of? do not you give evidence that you are born of God who is *love*. He that loveth is born of God.

You must have some spiritual feeling or you would not lament that feeling of deadness that distresses you.

P. D. G.

All persons ordering medicine from me will give their nearest Express Office. My medicine will, as soon as I get bottles, be put up in six and twelve ounce bottles. Price 50 cents and one dollar per bottle.

THOMAS BELL.

Little River, S. C.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 6

WILSON, N. C., FEB. 1, 1889

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Editorial.

ELDER P. D. GOLD, DEAR BROTHER

—In the glorious gospel of Christ the Savior of sinners through the mercy of God I drop you a few lines which leaves us all well as usual, hoping they may find you and family enjoying the same great blessings. Brother Gold, I thought when I was at your house I would have written something for your paper, but it seems I never can get in a mind to do so. I have been traveling most all the time since I returned home from your country. The Primitive Baptists are in the most prosperous condition in this country I have known them in upwards of forty years that I have belonged to them. We would be pleased to see some Appointments come out in the LANDMARK for you to visit our country. You will give my love to all enquiring friends. When parting with so many brothers and sisters I thought I would never see them any more in this cold hearted and God forgetting world, but they were so good to me I am made to wonder why it was so. May the Lord give us grace to spend our days in honor to his great name.

A. J. Taylor.
Laurel Springs, Alleghany Co., N. C.

Brother Gold, I would like to see a comment in the LANDMARK upon the 9th verse of the one hundred and thirty seventh Psalm.

Remarks.

The Scripture reads,
"Happy shall be that taketh and dasheth thy little ones against the rocks."

Babylon literally means the kingdom of Israel that carried Israel away captive, and became an oppressor of Israel, and enslaved them. So that it displeased the Lord, and he destroyed that kingdom forever. Cyrus was raised up for that purpose, and God blessed him, and he was happy in destroying Babylon.

Spiritually or in the gospel day and as fulfilling the ancient type of Israel, Mystery Babylon is the mother of harlots and abominations of the earth, or that persecuting power under the guise and form of religion that makes great professions of worshipping, and yet oppresses the saints of God, and slays the just. The daughter of Babylon represents the pride and beauty, the glory and delicacy of Babylon. As daughters are celebrated for their delicate beauty and are the pride of the house, so the daughter of Babylon sets forth the glory and beauty of false persecuting religion. One need but read seriously the book of Revelation to ascertain the fearful power and influence of that mother of Harlots.

The little ones are the children or offspring of that mother of harlots whose progeny is a great multitude.

For more are the children of the desolate or unmarried one than of the true wife. But it is not to the honor of a woman without an husband to bear children. But true children are the gift of the Lord, and are olive plants round about the table, and Happy is Jesus who hath his quiver full of them, for he shall see of the travail of his soul and shall be satisfied: But those little ones of Babylon are the product and

offspring of fornication committed by the mother of harlots with the nations of earth, or joining all sorts of worldly societies and institutions of men and devils, and bringing forth fruit unto them. These little foxes are to be taken. All these forms of false worship with all the daughters and little ones of falsehood are enemies to zion, and all must be dashed against the stones.

Who is able to do this? Who is alone able to purge Jerusalem, to deliver the daughter of zion out of Babylon? Who alone is able to make war with the beast and false prophet and slay them? Who alone is able to destroy with the breath of his power, and the brightness of his coming, all these powers that oppose themselves, and exalt themselves above all that is called God? Who alone is able to cleanse Jerusalem of all her idols, and render unto Babylon a reward according to all her works, and to dash all her little ones against the stones, so that they shall no more hurt nor destroy in all the holy mountain of the Lord, so that Israel shall be free and her enemies afflict her no more forever?

None but Jesus, the Lion of the tribe Judah, can do these things. He rides on the white horse conquering and to conquer, and they that are with him are called and chosen and faithful.

Jesus perfectly does the will of God, and he is perfectly happy, glorified, full of grace and truth, and he rides prosperously because of his enemies, and does the will of God in destroying every enemy of the church and the pleasure of the Lord shall prosper in his hand, and with him are pleasures forever more. O king live forever.

P. D. G.

GO ON TO PERFECTION.

Brother T. T. Rowland requests my view of Heb. 6 : 2—6 and 7. chap.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." &c.

We consider that the epistle to the Hebrews especially exalts the priesthood of Christ above that of Aaron, and the law of liberty or perfection in Christ Jesus above that of the law that came by Moses.

Hence he exhorts the Hebrews to leave the principles of the doctrine of Christ and go on to perfection. What are the principles of the doctrine of Christ here named? They are the types and figures, principles or beginnings, of the doctrine fore-shadowing Christ as contained in the law, such as repentance from dead works—the doctrine of baptisms or washings under the law—of laying on of hands—of the resurrection of the dead and eternal judgment. These types made nothing perfect. For instance the works of the law were dead works, for the law could not give life. We should not go back to the law to lay again that foundation of repentance from dead works, of faith, or of baptisms, such as washing bodies or sacrifices under the law, or of laying the hands of people on lambs, or other offerings made under the law, for these things could not take away sin, nor make the comers thereunto perfect. For the law made nothing perfect. Why then should we want to lay that foundation again, or why blend it in any sense with the gospel? Why after the sun is risen should one wish to burn candles? For these first principles were shadows and types under the law and pointing to Jesus, and as lights of

night are the best for the night time and needful then, but when the sun arises they are all to be blown out as of no further use at all. When Jesus comes we are to forever leave the legal dispensation and dwell in the brightness and glory of the gospel dispensation as children of the day and of the light.

Whatever is in type or otherwise taught of Jesus under the law is far more fully taught in the gospel. Therefore leaving these principles of the doctrine, let us not lay again the foundation of repentance or turning to dead works. If we have turned from this foundation to a better and living substance, why should we wish to return to that again? Observe that we are not told to leave the doctrine of Christ, but leaving the principles of the doctrine, that is to leave types or the law. It is the same foundation or types of all these things—that is of repentance from dead works, of faith toward God, of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment, wherein under the law there was a fresh remembrance of sin made every day, and therefore of eternal or unending judgment, that we are to leave, and go on to Jesus the substance, life, reality and glory of all these things.

In Jesus alone is perfection, nor is there anything but perfection in him. In him is no failure or darkness, nor death, but all perfection, while the law makes nothing perfect.

We will go on to perfection by leaving these principles, if God permit. We are dependent on God altogether for this. The hand of God is not such as the world supposes, trying to save all but failing with many, because they will not permit God to save them. For instead of God being dependent on us we are dependent on him.

For if any after having tasted of the powers of the world to come, gospel world, should fall away to renew them unto repentance is impossible seeing that they have crucified the Son of God afresh and put him to an open shame. For Christ was crucified once at the end of the legal world, and never will be crucified again. He dieth no more. If therefore the death of Jesus does not save, or if perfection is not found in him, it can never be found at all.

It would put Jesus to open shame to go back from him to the law of works for perfection or salvation. It would be saying that the death of Jesus is not sufficient to save. What a reproach on Jesus to go anywhere else for perfection, after one has tasted of the good word of God and been enlightened.

But Paul says, we are persuaded better things of you than that you will do this. As much as to say that no true Hebrew will thus act, although we thus speak. For God is not unrighteous to forget your work of faith and labor of love in that these are things that accompany salvation. Wherever we see a work of faith and labor of love we know that these are things that accompany salvation.

While they are not the cause of salvation they are proof of it, and God is not unrighteous to forget these things, seeing that he that hath begun a good work in you will perform it to the day of Jesus Christ.

CHAPTER 7.

We will notice briefly the theme of this chapter. The priesthood of Jesus is set forth in glorious superiority over that of Levi. In Melchisedec, the Christ of the old Testament, to whom Abraham paid tithes, we see the tribe of Levi also paid and acknowledged the superiority of Jesus as an eternal priest,

and also as king of righteousness and king of peace. Now consider how great he is, how far above Levi. Consider Christ Jesus the apostle and high priest of our profession.

Now if perfection were obtained by the Levitical priesthood what need was there of the further priesthood of Melchisedec? The change of priesthood requires a change of law also. While the law made nothing perfect, and these better things were fore-shadowed even under the law, the bringing in of this better hope did, by the which we draw nigh to God.

Moreover the priests under the law were made without an oath, but this by the oath of him who cannot lie who said, the Lord sware and will not repent, thou art a priest forever after the order of Melchisedec. Jesus is by so much more made the surety of a better testament.

Furthermore under the law there were many priests, and they could not remain by reason of death, and they were therefore changeable, but Jesus abideth a priest forever without change. Such an high priest became us who is holy and consecrated forevermore, and who offered himself once without spot to God, having obtained eternal redemption for us.

He is the mediator of the New Testament founded on better promises, even grace and truth. For while the law came by Moses, grace and truth came by Jesus Christ. Wherefore Jesus, since he is consecrated forevermore and ever liveth, is able to save unto the uttermost them that come unto God by him.

Perfection is then in Jesus. We should leave all types and shadows behind, going on unto perfection which is alone in Christ Jesus.

P. D. G.

WHAT DOES JESUS CALL IT?

We feel that Jesus always calls things by their right names? Does he call feet-washing an ordinance? He calls it an example.

"For I have given you an example, that ye should do as I have done to you."—John. 13: 15.

He says, "if I your Lord and master wash your feet ye also ought to wash one anothers feet. Surely we should wash one anothers feet. Jesus both by word and example tells us so.

What does Paul, who is a judge in Israel appointed to expound the meaning of what Jesus said and did, say of feet-washing? Does he call it an ordinance? He classes it with good works. In speaking of widows he says, "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have relieved the saints' feet, if she have washed the afflicted, if she have diligently followed every good work:" 1st. Tim. 5: 10. These are all the instances mentioned in the bible of saints' washing each others feet. Under the law the host brought water to his guest that he might wash his own feet.

Paul explains feet-washing to be a good work. He does not class it as baptism or the Lord's supper. He does not say if this widow had been baptized, or has kept the Lord's supper, but if she have brought up children properly, if she has controlled her family well. It is a very important matter to train up children to be useful men and women. That is a good work. If she has lodged strangers, or has been careful to entertain strangers, or show kindness to such as are in distress, if she have washed the saints' feet.

"To stoop down to the saints' feet to wash them; if she have relieved the afflicted; if she have shown kindness to

afflicted and suffering people: if [redacted] with the Lord's supper. Shall we have diligently followed every [redacted] man, and will he bear with our work. You see then how the [redacted] to his house and he says I groups feet-washing, not with [redacted] wash your feet, and girds him- of the church, but with [redacted] and does so, and I feel that he is an works as christians should perform [redacted] a humble child of God, and he so regards ly. We do not go to preaching to me.

lodge strangers, or to bring up children, or to relieve the afflicted, as is meant here.

The apostles are ordained of God to declare what is the law in Zion. Several instances are found where they refer to the Lord's supper, and where the brethren observed it, yet washing the saints' feet is not once named in connection with the Lord's supper. That is one reason why they that hold that feet-washing is connected with the Lord's supper should not exclude from their fellowship those brethren who do not so see feet-washing. For as the apostles were empowered to set in order everything that should be observed in the church, and are judges appointed by the Lord to declare the true meaning of all that Jesus did and said, and as not one of them has ever connected feet-washing with the Lord's supper, we should not exclude our brethren from our fellowship who do not see that feet-washing is connected with the Lord's supper.

There is never any contention in the church about baptism, or the Lord's supper. For the apostles plainly and expressly declare their import and use.

What is a more wonderful thing than feet-washing to manifest our tenderness and love one to another. It is right to wash feet. It is on my mind to do so, but here is a brother that does not see it connected with the Lord's supper, because in no instance after the church is set up on the day of Pentecost is it ever once mentioned by a single apostle as

In the minds of many brethren an ordinance is that which certain characters are authorized to administer as the administration of baptism and the Lord's supper. That then is an ordinance. We would not hold that a widow woman can baptize or administer the Lord's supper.

No Baptist would for a moment recognize one a true Baptist who has never been baptized. Hence, baptism is an *ordnance*, or is indispensable to the existence of a church. We say then that baptism is an ordinance. So the Lord's supper is set down in scripture as an ordinance. In the 11th chapter of 1st Cor. Paul commends the brethren for keeping the ordinances, and names the Lord's supper as an ordinance, so in 15th of 1st Cor. he names baptism, but not a word is said about feet-washing.

We do not mean to ignore washing the saints' feet, but we gain nothing by calling that an ordinance which the Bible does not so call. If the Bible did not give it a name at all then we might be at some loss what to call it. But Jesus calls it an example, and Paul explains it as a good work.

We love feet-washing. It was on my mind to wash feet before I was received by the Primitive Baptists. I have never failed to wash feet when I had an opportunity. I have washed in connection with the Lord's supper because it is right to wash feet, but I have never felt it in my heart to make it a test of fellowship with a brother who does not connect it with the Lord's supper, for

reasons given above, meticulousness and feet washing and feet they consider how to wash feet then and I've Levi Con- righ to wash feet at any time and high

Suppose you are called to serve church that is not, according to your idea, fully walking in obedience in every thing, you say you cannot preach to that people because they are not faithful in all things. Which would be more like feet-washing to tell that church in love what is right, and labor with them, or to turn away from them and have nothing to do with them. Suppose the Lord should deal with me in that way, or suppose the brethren should have nothing to do with me because I am not perfectly living and walking in Christ Jesus.

Do not say I am opposed to feet-washing because I claim the scriptural interpretation of it as it appears to me. That would not be washing my feet. It is a very lowly act. One must have the spirit of a true widow to wash feet aright. Unless you know what it is to wash feet you will not be happy in doing this thing. Jesus just a short time before his crucifixion washed his disciples' feet in token that in lowliness of spirit he would wash them from all sin by his death, and that he would wash their conduct or walk. How lowly and humble we should be in order that we may wash each others feet. It is too humble a thing for Baptists to fuss and strive about. They who strive about it certainly need to have their own feet washed.

We do not mean to lessen the value or need of feet washing by saying it is not an ordinance or law, but an example. It is enough that Jesus has said, I have given you an example that ye should do to one another as I have done to you. It is enough to commend it to us that Paul has once named it as a good work.

P. D. G.

Obituary.

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JOHN LITTLETON.

Story of John Littleton Goodwin
July 1, 1888, after a brief illness.
"Little 'Lit'" was in his third year and the youngest child of Thomas C. Goodwin who lived near Reidsville, N. C. and had the misfortune to lose his wife Mrs. F. J. Goodwin on the 16th of June 1887.

Baby was beautiful, intelligent and affectionate, and was the idol of his mother, and it is sad to reflect that the father's heart should so soon be pierced after the irreparable loss of his dear wife.

Death is sad, but the most beautiful rose falls as the frost visits our home: so does the fairest of earth's treasures fade as the reaper of death calls at many a happy home. It does not seem possible that so fair a flower could be so soon removed from earth to sit on the Throne with God, and be one of his most beautiful angels: only a grave, and yet how that mound will cause the heart of the grief-stricken father to swell afresh with great sorrow overshadowing his life. How lonely is his home without his two treasures.

They have vanished from our sight to that blessed home above where the loved ones cannot die.

MRS. FANNIE J. GOODWIN.

In memory of Mrs. Fannie J. Goodwin, wife of T. C. Goodwin, Reidsville, N. C. died June 16th 1887.

Death has again knocked at the door of a happy home and called to Heaven one of earth's most treasured gems.

Mrs. Goodwin was the youngest daughter of Esq., Joseph Neal deceased. She was a devoted wife and mother and leaves a heart stricken husband to mourn his loss, and also left two straight forward little boys, who seem nearer to a father's heart than ever. She was beloved by all her neighbors and friends and was much concerned in regard to her future welfare for several months previous to her sickness and death. Her chief delight seemed to be to read her Bible and ZION'S LANDMARK and expressed a hope in a crucified Savior, to whose will she seemed to be resigned and said she intended to unite with the church as soon as opportunity presented itself, but as an all wise providence took her from a sick bed ere she could

accomplish the desire the will no doubt will be taken for the deed.

Yes it is all over. She fell as a flower folds its petals at the approach of evening to awaken no more at resurrection morn.

MOLLIE E. KEMPER.

By the request of my dear sister in the flesh it becomes my solemn duty to request you to insert in your valuable paper the decease of her daughter Mollie E. Kemper, in the Village of Acton, Indiana, in her 34th year.

She joined the Old School or Primitive Baptist Church called Forks of Little Buck Creek, Marion County, Ind. on her profession of faith in Christ and was baptised by her uncle, Elder P. K. Parr about nine years previous to her demise.

She lived the life of an humble and devoted christain, and had the love and fellowship of all her Brothers and sisters in the church. She took a deep interest in the welfare of the church always filling her seat, unless providentially hindered. No doubt but many who read this will remember forming Mollie's acquaintance at different Associations in Ind., Ohio and Kentucky. Although she was of a meek and humble disposition, yet she was pleasant and sociable. She was only known to be loved and respected. She and I had been corresponding by letter for a number of years (as her mother was a poor scribe,) not many weeks passing between our letters.

She never failed to give words of cheer and consolation repeating the promises made by the Blessed Savior to those of his people who were tried by sorrow and Affliction with the consolations where-with she had herself been comforted. Some four years before her decease her health began to fail and finally had so far deranged her nervous system that on Christmas day 1887 her mental faculties also became deranged notwithstanding the goodness and mercy of the Lord was still manifest in that, that while the fleshy or natural mind was so wrecked, he bestowed upon her a double portion of his spirit, so that much of the time her whole theme was of heaven and heavenly things. Like Paul she seemed to be caught up to the third Heaven, and saw things most unlawful to tell. But she would speak of a view of its glories and beauties and grandeur and that she saw friends there

experiencing the rapturous bliss in such ecstatic strains that she was amazed. By persuasion of her friends her mother sent her to Indianapolis to the Hospital for the Insane. After some four month's treatment she was brought home, her mind having gained its normal state. Although Consumption that dread disease had effected a permanent hold on her vitals, from which she suffered much almost one year, yet she did not murmur nor complain, but would seem cheerful and pleasant.

She kept her mind and was conscious until her last moments. She talked to her brother the morning before she died, telling him they had not long to live together in this world, and she hoped they would meet in that better world of perpetual bliss and enjoyment.

MARRIED.

Married—Jan. 17, 1889, Mr. J. R. Dillon and Miss. E. Anna Rawls, at the residence of the bride's mother, Franklin Va., by P. D. Gold.

Married—Jan. 17, 1889, Mr. Joseph F. Green and Miss Geneva A. Long, at the residence of the bride's mother, in Edgecombe Co. N. C., by P. D. Gold.

APPOINTMENTS

The following Elders will preach, the Lord willing:

ISAAC JONES.

- Eno Sat. and 3rd Sunday in February
- Abbotts Creek Monday
- Salts Delight Tuesday
- Pine Wednesday
- Toms Creek Thursday
- Old Union Saturday
- Rock Hill 4th Sunday
- Big Creek Monday
- Suggs Creek Tuesday
- White Oak Spring Wednesday
- Pleasant Hill Thursday
- Widow Kings Friday
- Mount Tabor Saturday
- Sandy Creek 1st Sunday in March
- Bear Creek Monday
- Mr Norwoods Tuesday
- Big Meadow Wednesday
- Durham Thursday Night
- Mt Lebanon Friday
- Camp Creek Saturday
- Orange Factory (a funeral) 2nd Sunday
- Will some one meet him at High Point 3rd Sunday night in February.
- He will need conveyance.

D. N. GORE	teousness and
Wilmington	..... 2nd 4
Maple Hill	..... 2nd 4
Cypress Creek	..... 2nd 4
South West	..... 2nd 4
Bay	..... 2nd 4
Yopp	..... 2nd 4
Wardswill	..... 2nd 4
North East	..... 15
White Oak	..... 19
Hadnots Creek	..... 20
Newport	..... 21
Lagrange	..... at night, 22
Sandy Bottom	..... 23
Mewborn	..... Sunday, 24
Nahunta	..... 25
Aycocks	..... 26
Memorial	..... 27
New Chapel	..... 28
Cross Roads	..... 29

Will some one meet him at Burgaw on Monday after the second Sunday in March?
He will need conveyance.

RECEIPTS.

ALA.—S W Easter 2 M G Darr 5 By R Jenkins 3
GA.—Wm Stephens 2 Elder F M Casey 1 50 Elder J R Respass 7 50 By Elder A B Whately 4 Elder M F Stubbs 1 50 J C Huff 3
IND.—John Pittman 1 50 S West 1 50 By M Corey 5 W O Wilkins 2
IOWA.—Aaron Wood 2
KAN.—F E Kelsey 6
LA.—W H Fuller 3
MAINE.—Elder Wm Quint 1.
MISS.—T B Waldrip 3
N. Y.—By E Hix 1 50
N. C.—Mrs Anna Uzzell 2 Elder A J Moore 1 50 Jeremiah Bass 1 50 G W Hales 1 50 C C Battle 2 H Allsbrook 1 Mary E Holloman 1 50 Nathan Hales 1 50 Mrs Bettie Whitley 1 50 J K Scott 1 50 W J Bullock 1 50 Mrs S H Proctor 75 cts J K Everett 1 50 Caroline Land 1 Harry Battle 2 Mrs M E Griffin 1 50 Priscilla Parker 1 50 G N Melton 1 50 Mrs W S Flemming 2 S A Sasser 2 50 Mrs L Gilbert 1 50 Mrs W P Wooten 1 J H Walker 1 50 D Creech 1 Mrs C Winstead 1 50 Mrs F R Ellis 2 John Smith 1 DeWitt Howell 2 Jethro Howell 2 James Herring 2 By Elder S H Braddy 50 cts By Elder Thomas Felton 3 By J F Field 3 By Elder J W Gardner 1 50 By M B Williford 1 50 By J D Shearin 2 By Elder B H Wooten 1 50 By Wm Barnes 1 50 By Mc

illy 6 By D Partin 3 By Elder L W 1 50 By Seth Woodall 1 50 By Joseph Edwards 3 By J P Barby 1 By Elder M T Lawrence 4 50 feet-w^{an} Nelson 3 By T H Flemming calls it M A Vincent 12 By Bennett 3 By B Bullock 4 50 W J Bullock 1 50.

TENN.—By Miss S L Landess 4 Sal-lie F Price 2 Eld Geo Huffman 2.

TEXAS.—S Crittendon 1 50 Tom Brown 4 By Geo Pouncey 9.

VA.—By Elder P G Lester 10 By F W Roberson 3 Lizzie Baldwin 1 50 Mrs S C Mitchell 2.

CHURCH HISTORY DEPT OF \$2,000.

(Contributions during December.)

ALA.—L M Parker 1 Mr L M Parker 1
ARK.—D B Smith 1 Mrs L J Davis 2 J W Bench 1 Mrs R L Hendricks 1 J Davis 1
FLA.—Mrs Ed Hodges 1.
GA.—J W Maxwell 1 James Maxwell 1 E Jane Darden 1 H A Hartsfield 1 Eutola Hartsfield 1 John Donalson 1 Mrs S A McGee 1 Mrs Millie Dumas 50 cents Joseph Amis 1 R Ida Woodall 1 J R Battle 1 S H Starr 1 Eld F M Casey 1 J W Hargrove 1 Eld F M Mc Leroy 4 Mrs C W G Bloodworth 1 Mrs W J Cooper 1 Mrs J F Childs 2 P H Whitaker 2
ILL.—Mrs W G Fellingham 1 Mrs M L Pettibone 2 Mrs Elizabeth Moss 1 A C Clore 3 G L Gilbert 2 50.
IND.—Richard Langford 50 cts.
KAN.—D A McKee 1.
KY.—W D Thomson 2 50 M D Thomson 2 50.
LA.—Lou Harris 1.
MASS.—Donald McKay 1.
MICH.—James Murrell 1.
MISS.—Dr R H Rush (additional) 2 T B Waldrip 2 John Huchaby 50 cents Dan Gardner 1 Phil Gardner 1 John Smith 50 cents Thomas Wilson 1 Hiram Smith 50 cents Martha Smith 50 cents Josie Steel 2.
MO.—Mrs James Tall 1 H H Ratliff 2 T Knight 2.
N. Y.—Mrs Sarah A Everett 20 Mrs Emma S Halsted 1 Mrs Harriet Halsey 1 A Sister 5 Mrs M Gilmore 3 A Friend 1 Miss Marcella Thompson 1.
N. C.—An old Pupil in Enfield 10 John D Price (additional) 1 Mrs Aft Mizell 25 cts Tarboro Church 20 Frank Thigpen 5 H B Proctor 50 cents R H Ricks 5 Mrs Winnifred Woodard (addition) 2 Leonidas Fleming 1 Aycocks Church 1 Daniel Clark 50 cents W M Harrison 50 cents Mrs Jane Savage 1 50 J H Mewborn 1 J P Gray 1.
OHIO.—Christian Bennett 1.
TENN.—C P Thompson 1 N N Wilkinson 2 R T Farthing 1 W S Rork 1.

TEX.—Mrs Clara Arnold 1 Mrs Kate Raper
 1 V S Doty 1 Wm Adams 1 Mrs Wm Adams
 cents T M Gresham 1 T D Parker 2 50
 Boaz 2 50 N A Mercer 1 J A Rutledge 50
 J Durdin 2 M S Hughes 1
 VA.—J A Almond 1 T Johnson 1 J
 1 00.
 W. VA.—S E Broyles 2.
 WASH. TER.—J N Newkirk 2
 ing 5.

INGTON & WELDON R. R.
 Schedules.—Cond. Schedule.

GOING SOUTH.

	No. 4, Daily.	No. 27, Fast Mail Daily.	No. 61, Daily, ex Sunday.
Leave Tarboro...	12:40 p. m.	5:43 p. m.	6:00 a. m.
Arrive Wilson...	1:54 "	7:30 "	7:30 "
Leave Tarboro...	3:45 p. m.	.....	.....
Arrive Wilson...	4:55 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson...	5:35 p. m.	.....	.....
Arrive Selma...	7:35 "	.....	.....
Arrive Fayetteville...	9:00 "	.....	.....
Leave Goldsboro...	1:25 p. m.	7:40 p. m.	8:15 a. m.
Leave Warsaw...	4:10 "	.....	9:33 "
Leave Magnolia...	.....	9:55 "	9:45 "
Arrive Wilm'gton...	6:20 "	.....	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 26, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton...	11:50 p. m.	6:00 a. m.	4:00 p. m.
Leave Magnolia...	1:15 a. m.	10:35 "	5:40 "
Arrive Warsaw...	.....	10:50 "	5:55 "
Arrive Goldsboro...	1:35 "	11:50 "	6:55 "
Leave Fayetteville...	.....	1:40 a. m.	.....
Arrive Selma...	.....	1:40 "	.....
Arrive Wilson...	.....	2:10 "	.....
Leave Wilson...	2:57 a. m.	12:35 p. m.	7:52 p. m.
Arrive Rocky Mt...	.....	1:17 "	8:20 "
Arrive Tarboro...	1:53 p. m.
Arrive Tarboro...	10:40 a. m.
Arrive Weldon...	4:30 a. m.	2:40 p. m.	9:40 p. m.

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 Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 10:20 a. m., arrive Goldsboro, N. C., 11:35 a. m.
 Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m., Returning, leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.
 Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 11:15 a. m. Connecting at Warsaw with Nos. 16, 66, 26 and 78.
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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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

146 68
Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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Against my soul is stirred.
Of all my wisdom emptied,
Of all my strength bereft,
Oppressed and sorely tempted,
Thus I am often left.

And wilt thou cease to guide me
Amidst the rising storms?
Shall he be denied me,
A fearful trembling worm?
O how these frequent questions
Perplex my troubled mind,
When satan's vile suggestions
Are with them intertwine!

No other power can shield me
Except thine arm of grace.
No word but thine can yield me
A solid resting place.
Thou who didst spread the ocean
Can'st tread its swelling wave,
Can'st quell its fierce emotion,
And show thy power to save.

Amidst continual dangers
Thou leadest me along,
Preservest fainting strangers,
And makest weaklings strong.
The fatherless forsaken
May build upon thy care.
That hope shall not be shaken
Which has its anchor there.

O Lord, thy word can never
Like men and princes fail.
Thou keepest truth forever
And wilt o're all prevail.
The storm will soon be over,
And calm ensue at length,
For in the Lord Jehovah
Is everlasting strength.

MARY C. STEWART.

ABOUNDING IN HOPE.

The apostle desired that his brethren might abound in hope. This is an inestimable blessing, but beyond the reach of mortal man to obtain. The apostle in his benediction tells the source and author of that blessing, the way in which it is experienced, and the power that brings it to us. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Rom. 15 : 13. The God of hope is one of the titles which is given to our dear Redeemer, expressing that he is the author of our hope, as well as the object of it. By him we hope, and in him we hope, and for him we hope. We have this hope as an anchor to the soul both sure and steadfast, and therefore "We are saved by hope." The anchor is prepared and given by the master of the vessel, and the vessel has nothing to do with regard to the anchor but to be saved by it. So the hope is given by our God to these vessels of mercy, and it has been securely cast by him, and has "entered into that within the veil," into all those wonderful things that set forth the finished work, the blood and righteousness of Jesus; and that anchor will hold every one of the vessels of mercy until the shifting tides and storms of life's ocean shall be past and we shall have come into the ocean of eternal blessedness.

The apostle does not intimate that the saints can believe of themselves, nor that they can by any power of their own obtain either peace or joy. But here as elsewhere he ascribes all the power by which they believe to the God of hope, and expresses his desire that

he would fill them with all joy and peace in believing; joy and peace can be experienced in no other way. Those who have seen their true condition as sinners can have no joy or peace until the same power that raised up Jesus from the dead reveals him to them as their Redeemer, and causes them to believe in him. The apostle regards it as very important that the saints should know what is the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Eph. 1:19. And how it enhances in our eyes the infinite value of this wonderful gift of faith and of the belief that follows upon this "evidence of things not seen," and how wonderful it makes the loving kindness of our God to such worms of the dust appear, when we consider how exceeding great and mighty is the power which has caused us to believe. Jesus now becomes our peace, and the spring of all our joy. Whenever faith is in lively exercise and we are enabled to believe, a wonderful transformation takes place in our feelings. We are lifted above our surroundings of gloom, sorrow, affliction, pain; are lifted above our sins, our depravity, our wretchedness, and are set on high, the circumstances are the same, the sins and depravity are the same, the affliction is still there, but to us they are not the same, for we are looking not at the things which are seen, but at the things which are not seen.

We are now abounding in hope. But what is the benefit of this? Can hope feed a hungry man, or relieve him that is in pain and affliction, or open the prison door to him that is bound? No! but it can afford such strength and patience to endure, through the prospect which opens before us that we may well almost forget the hunger and pain, and distress.

A man is traveling through a desert. He is lame and blind, and hungry and thirsty, and very poor, and sorely beset with enemies who constantly threaten to destroy him. When he first found himself in this condition he was about

to give up all for lost. But there came one to him and communicated to him most wonderful things. He told him of a blessed inheritance that was kept in reserve for him beyond. He described the loveliness and blessedness of that inheritance until the poor way-faring man's soul was so in love with it that he almost forgot himself. This one that was talking to him of these things he could not see, being blind, and yet somehow he seemed to have a kind of vision of him in his soul, and to see him by this inner sight as one of surpassing loveliness and beauty, and sometimes it seemed as though he could see the inheritance in its beauty and glory, as though it were revealed to him far away, and yet, as it were within him in this mysterious power of vision. While he is feeling the presence of this wonderful Being and hearing the whispers of love, and receiving the rich and exceeding great and precious promises, he does not truly forget his poverty and remember his misery no more; for the words are "like the best of wine that goeth down sweetly, causing the lips of them that are asleep to speak."

But the scene is changed. He is alone again, and his wonderful companion has withdrawn himself, and his voice is heard no more. For awhile he travels on with joy and animation, fully satisfied that all the promises shall be fulfilled. For he was promised that soon he should be free from all pain and distress of every kind, and have all that he could possibly desire, and infinitely more. So for awhile he goes on cheerfully, whispering and singing to himself. And he finds himself occasionally in company with others like himself with whom he loves to talk of the trials and afflictions they all feel, and of the voice and promises of their friend, and of the prospects before them. But sometimes these comforts are out of his sight and hearing, and the enemies come around him, and jeer, and threaten, and deride and argue against his hopes, and ridicule him for entertaining such visionary notions, until finally he gets worn out and discouraged, and his hunger seems more terrible than ever, so that

he is ready to faint, and his lameness is so great that he can hardly limp along. This is a time of sore trouble and distress. But while in this sad and desolate condition one is sent to him with a message from that dear and glorious friend whose voice and presence were so delightful to him, which comes as cold water to a thirsty soul. This message reaffirms all that was said to him before about the inheritance, and describes again and again its exceeding loveliness and transcendent glory until his soul is fired with ardent desire and filled with inexpressible joy. This message also sweetly repeats the precious promises and gives assurances of love and faithfulness that are most comforting; and with this heavenly message there comes in some mysterious way into his soul an unquestioning belief in all its declarations, so that he is filled with holy confidence, and with all joy and peace, and abounds in hope. He is still lame and poor and sick and blind and hungry and thirsty; and yet this hope is so bright, so sweet, so sure and steadfast, so unspcakably blissful, that his hungry soul seems really to be fed and satisfied with it, his sickness to be cured by it, and his very poverty to be turned into indescribable riches in its holy and transforming light. This hope so abounds in him, and he so abounds in it that the lame man leaps like a hart and the tongue of the dumb sings, while in this wilderness waters break out and streams in the desert. The very wilderness itself and the solitary place is glad for him, and the desert in his view rejoices and blossoms as the rose.

SILAS H. DURAND,

Southampton, Bucks Co., Pa.

ELDER P. D. GOLD, DEAR BROTHER:—After reading several numbers of your valuable paper I will now send you two dollars to pay my first years' subscription and hope to get the paper prompt for out of it I get all that does me any good spiritually speaking for if there is another predestination Baptist, only myself and wife, in 200 miles of this place I have no knowledge of them and all the preach-

ing I have is do and live and if you will make the start the Lord will meet you half way and save you. Now I have no use for such preaching at all, neither do I have any use for a half way Saviour; I want a full and a complete Saviour one that works every thing after the counsel of his own will, and that can bend or break our will and make it conform to his; one that is all power; one that command the army of heaven and upon earth can stay the hand or has the right to say why or what doest thou. As I am in a destitute place I would like some of the preaching Brethren to pay this country a visit so I and wife might once more get to hear the blessed doctrine of the Bible salvation by grace and that through our Lord Jesus Christ, not of works lest any man boast. And now may the Lord bless you and all that call on him in sincerity is my prayer for his great name's sake. Amen. Yours in hope of a better world beyond the grave.

R. HUMPHREY.

Brown, Montrose Co., Col.

ELDER P. D. GOLD,—Dearly beloved Brother in Christ. It is by and through the divine mercy of God that I am spared to drop you a few lines to let you hear from me once more. I am in feeble health yet but some better off than I have been. I have thought of you a great many times, and I would be glad for you to visit us for we all want to see you very much. Dear Brother, I have felt so lonely and sad for sometime. I can't rest any day nor night. I feel to be less than the least of all God's saints. When it goes well with you remember me at a throne of grace. Write soon. I remain your affectionate sister.

MARY C. STEWART.

Troyville, N. C.

The above is from a dear afflicted sister who recently lost her kind father.

ELDER P. D. GOLD, DEAR BROTHER—I have been taking the LANDMARK for about ten years, have always been pleased with it and especially so with your Editorials. In all this time I have

never read a single expression from you I did not fully endorse.

May the Lord still enable you to contend for the faith once delivered to the saints. Yours to serve,

T. B. WALDRIP.

Remarks.

What a mercy of the Lord that he enables me to speak to the edification and comfort of the saints of the most high God.

P. D. G.

TEETH TO TEETH.

You Thumb tugging with the wolves for the sheepskin.

(By Josiua Lawrence.)

PART 2.

(ON SELF-MADE MINISTERS.

[Continued.]

I now, readers, set out on the second part, not knowing where I will stop, to treat of men-made ministers; but will endeavor to keep scripture, history, facts and truth on my side in their description. And for proof that there are such men in the world as men-made preachers, I offer you 2 Timothy, 4th and 3rd: For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; 4. and they shall turn away their ears from the truth, and shall be turned unto fables.

I need not quote another scripture at present, this is so express and to the point; and is the language of the Holy Ghost by Paul to Timothy, of what should come to pass in the gospel church in some future age of the church. For the time will come says he (not now come,) when they (the professors of the gospel church) will not endure sound doctrine; but after their own lust, (mark the cause assigned by the Holy Ghost why the church will not endure sound doctrine—lust,) the lust of pride, money, and honor, and power; these were the lusts that did and now

prevail in the church, that produced this cause. What cause? Why the apostle tells Timothy; of putting the church at the great work of heaping up teachers having itching ears. Then the lust of the church, pride, money, honor and power, was the original cause why the church could not endure sound doctrine where these lusts prevail. And further, these lusts put the churches to making preachers to her own liking, or to suit her lust. And mark these words in the text (heap to themselves) teachers having itching ears; which word, heap, shows the great abundance of this kind of teachers that the church would make at some future age of the gospel church, to satisfy her own lust: for this is the original fountain that gave rise to all men-made teachers, according to the prophecy of the Holy Ghost who could not err.

Then I shall enquire when this time came in the gospel church for her to make teachers; for you will not doubt but that the New Testament showeth that Christ made and justified the first teachers of the Christian church, a thing so plain need not be proved; for it shines as with a sunbeam that the first teachers of the Christianity were men chosen, called, qualified, and made able ministers of the gospel by God Almighty's spirit and grace, and gifts of the Holy Ghost, no man can doubt that reads the New Testament. John the Baptist, Jesus Christ, the twelve apostles, the seventy, Paul, Barnabas, Apollos Timothy, Titus, and others, their successors, were ministers of God, and not self-made, men-made, nor devil-made—made so of God, spread the gospel against all opposition, without scheming and monied societies, throughout the vast Roman empire; the mighty field, white unto harvest, for the first gospel laborers at that time comprehended almost the civilized world; for it is said of the apostles, they went every where preaching the gospel. And it is said by Christ, that the gospel of the kingdom must first be preached to all nations, and then shall the end come; meaning the end of Jerusalem

and the Jews as a nations. And the different languages of this vast assemblage of nations, of which the Roman empire was composed, was no impediment in their way, being enabled by the Holy Ghost to speak in the mother tongue of all. And although the kings and emperors, and governors of provinces, and heathen and Jewish priests, stood up and raged in anger with sword, fire and faggots, against Christ, his apostles, gospel, doctrine, and followers, yet they all could not stop its progress nor hinder its spread, but rather furthered it by their persecution. For when persecuted in one city they fled to another, and carried the torch of divine truth with them according to the directions of the Lord when he sent them out. And here I feel under the necessity of digressing from my subject, in order to show the powerful and extensive spread of the gospel under the first preachers of the Christianity; for the reason of showing that the church never made teachers until after 300 years of her first progress. Some few days after Christ's ascension we find the disciples assembled at Jerusalem, and Peter stood up and spoke to the number, and they were an hundred and twenty. Whether these were all that had been converted by John the Baptist, Christ and his apostles, I shall not determine; but I should rather think not, because it is said in the gospel, and many believed on him there, &c. I would rather suppose that these were inhabitants of the city and associated with the apostles, and that there were many disciples elsewhere, but that these formed the first gospel church which continued the head and center of union of all the rest. About ten days after this church was formed the day of pentecost came on, when three thousand were added to them. And in the 4th chapter of Acts we find they had multiplied to five thousand. There is another incident, in the gospel of John, which shows that these were not all; it reads thus, Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him lest they

should be put out of the synagogue, for they loved the praise of disci men more than the praise of God. So that it appears Christ had many ples besides the five thousand, that did not join this church; still the church increased as we find, for it is said: Believers were the more added to the Lord, multitudes both of men and women. No infants are mentioned as members of the first church, but men and women; think on it, ye infant baptis-ers. And directly after, another incident falls in the history of the progress of this church—the murmuring of the Grecians against the Hebrews, because their widows were neglected; and then it is expressly said: That the number of the disciples multiplied in Jerusalem greatly. and that a great company of the priests were obedient to the faith. All this seems to take place in about one year after Christ's ascension, and seems to be confined to the city of Jerusalem only.

In the 8th chapter of Acts, we find there was a great persecution against this church at Jerusalem by Saul and others, and on that account the members thereof were scattered abroad throughout Judea and Samaria, except the apostles. And here is the first spread of the gospel 5th vers: Then Philip went down to the city of Samaria, and preached Christ unto them. 6th. And the people with one accord gave heed unto those things which Philip spake. 8th And there was great joy in that city. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptised both men and women. Thus then we may safely suppose there was a second Baptist church established; that it was a Baptist church, and such an one as the United Baptists of the modern times, and of my own time there can be no doubt is clear from express text. For they are said to believe Philip's preaching, and the name of Jesus Christ, and then were baptised, of course on that faith, both men and women—no children in this church neither are mentioned, nor in that Jerusalem.

And that the church at Jerusalem was a Baptist church is clear also, for the apostles were Baptists, and it is said, Acts, 2. 41: Then they that gladly received the word were baptised and added unto them, &c. The third spread of the gospel was the baptism of the Eunuch, who no doubt so full of joy carried it into Ethiopia. Ananias, who lived at Damascus, was a Baptist; for he preached Baptism to Paul, and no doubt baptised him—but whether there was a church here, or not, I can't say.

We are told that they who were scattered abroad went every where preaching the word. The effect of this preaching is churches rise throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. This work of multiplying believers and churches to this time, according to the best data I can come at, was about four years.

There were saints about this time at Lydda, for it is said: As Peter passed through all quarters, he came down also to the saints which dwelt at Lydda. Nor do I know that a church was here, but it shows the spread and progress of the church: that it was extending fast to different places. But here Peter healed Eneas, 36 verse: And all dwelling at Lydda and Saron saw him, and turned to the Lord. So that out of these there is a probability there might be a church at Lydda.

There were disciples at Joppa, who sent to Lydda for Peter to raise Dorcas from the dead; and on performing this miracle it is said—verse 42: And it was known throughout Joppa, and many believed in the Lord. Here again we see the spread of the gospel and the increase of believers, and out of these there might be a church formed, for aught I know. Hitherto it seems the gospel and church appear to be confined to the Jews and Samaritans, and that the apostles did not know they were at liberty to preach it to other nations, until the case of Cornelius at Cesarea, a centurion, and an Italian by nation. But while Peter tarried at Joppa, he had the vision of the

sheet, went to Cornelius, preached with success to this man, his kinsmen and friends—the Holy Ghost falling on them with power—and he commanded them to be baptised in the name of the Lord. Here is another spread and increase of the church, to the astonishment of the Jewish Christians; because these were Gentiles, and the first fruits of the gospel among them.

Here I cannot forbear making the following remark, that it plainly appears that all the conversions of the first Christians were dependent and effected by two things, viz: the miracles of Christ and his apostles, with the descent of the Holy Ghost on, or while preaching. Then in this day, since miracles have ceased, all preaching to make sinners christians is dependant on the descent of the Holy Ghost to give the word power to life and salvation, otherwise the word preached may be a witness and feed sheep. This preaching at Cesarea took place somewhere between the sixth and eight year after the death of Christ.

In the 11th and 19: Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, (or the country of Phenicia,) and Cyprus, (which was an island in the sea,) and Antioch, (I suppose in Syria, from the next verse,) preaching the word unto none but unto the Jews only. That is, to the Jews in those places. 20th, And some of them (that is, the preachers,) were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21st, And the hand of the Lord was with them, and a great number believed, and turned to the Lord. 24th, And much people were added unto the Lord. Here we plainly see the wide spread of the gospel; and the increase of the gospel church is spoken of by the words, a great number, and much people; words surely made use of to show the mighty increase of believers of the gospel. This work of conversion of the Grecians was about the eighth or ninth year of the apostolic ministry.

About this time Herod the king kill-

ed James, and sought to kill Peter also. But yet the 12: 24th tells us, But the word of God grew and multiplied. Meaning both preachers and number of members. Somewhere I suppose between these years, 8 or 9, Barnabas and Paul were sent by the church at Antioch to preach to the Gentiles. They departed to Seleucia, and then sailed to Cyprus and Salamis. Here they preached the word of God in the synagogue of the Jews; and had John also to their minister. And passed through the isle of Salamis to Paphos; there loosed and sailed to Perga. Here Paul preached, 13: 49, And the word of the Lord was published throughout all the region. From here Paul and Barnabas are expelled out of all their coast.

Next we find them at Iconium, preaching and so speaking, 14: 1st, That a great multitude, both of the Jews, and also of the Greeks, believed. Iconium was the chief city of Lyconia. This happens about the 12th or 13th year. Next we find them at Lystra and Derbe, cities is same country or district. From Derbe they returned to Lystra, to Iconium, and Antioch; then passed throughout Pisidia and Pamphylia, and to Perga; then to Attalia, from thence sailed to Antioch, and here abode long time. This is Paul's and Barnabas's first travel among the heathen, and shows us plainly the spread of the gospel and its wonderful success among the heathen.

About the year 16, after the death of Christ, it was that men came from Judea and taught, 15: 1st, Except ye be circumcised after the manner of Moses, ye cannot be saved. Then the church sends Barnabas and Paul to Jerusalem with the apostles to consider of this matter. This occasions their second journey. They pass through Phenice and Samaria, and then to Jerusalem; from thence back to Antioch, carrying the determination of the council. 15: 41st, And he (Paul) went through Syria and Cilicia, confirming the churches. That is after the parting of him and Barnabas, about taking John with them. From this text then we

learn that in sixteen years there were many churches in these two countries, Cilicia and Syria; how many we are not told, but from the expressions made use of to show the number of converts, I should suppose there were many churches; for they are set forth by the historian in the plural, churches. And as Paul travelled through these churches he found them, 16: 15th, And so were the churches established in the faith, and increased in number daily. There can be no doubt that these were all Baptist churches, and like ours of the United Baptists of this day, in doctrine, ordinance and discipline. But more by the by.

Paul now being forbidden to preach the gospel in Asia, passes to Misia and Bithynia, and comes to Troas; from Troas to Samothracia, then to Neapolis and from thence to Philippi, in Macedonia in Greece. Here he plants the church of Philippi, and this was a Baptist church, for Lydia and the jailor and houses were baptised.

From Philippi Paul passed through Amphipolis and Apollonia, and came to Thessalofica; and in this city some of the Jews believed, Acts 17th, 4. And of the devout Greeks a great multitude, and of the chief women not a few. Here he plants another Baptist church, for there are two epistles written by Paul to this church.

From Thessalonica Paul and Silas are sent to Berea, and here they preached. 12th verse: Therefore many of them believed; also of honorable women which were Greeks, and of men not a few. Here I think also there was another church, although the historian doesn't mention it: for Timotheus abode there still, after the brethren sent Paul and Silas to Athens, another city of Greece, and no doubt to preach to the new converts or church until Paul sent for him.

At Athens Paul made a few converts. From Athens he came to Corinth, where he spent a year and a half in preaching to that city; for here it was revealed to Paul that Christ had much people in that city. And the success of Paul at Corinth in preaching is found in Acts,

18: 8. And many of the Corinthians believed and were baptized. Here then Paul plants another Baptist church, and that they were of the same sort as the churches that compose the Kehukee Association there can be no doubt; for these first heard Paul preach, then believed, then were baptized. So that in all cases baptism is administered according to the scripture account after faith or belief, and not otherwise, if known. But it has been said by an enemy that there are drunkards, fornicators, covetous and cold hearted professors in the churches of the Kehukee Association. No doubt of this truth; but let that sect or body of churches cast their stones that have got no such among them, and then we will thank them for their calumny. But sirs, read Paul's epistles to the church at Corinth, and there you'll find drunkards, incestuous persons—have a verse: 2d Epistle, 12: 21: That I shall bewail many which have sinned already, and have not repented of the uncleanness, fornication and lasciviousness which they have committed Besides the divisions, strifes, debates, envyings, wraths, whisperings, swelling, tumults, mentioned by Paul to this church. So you can see these things were in the first apostolic churches, and we, like those churches, when we find them put them out of doors. Let others do the same. For it is not given to the ministers of the Kehukee Association to know the hearts of them they baptize, nor was it given to Paul, or Peter, or else he would not have baptized Simon Magus.

From Corinth Paul sailed into Syria and came to Ephesus; from thence he sailed to Cesaria, then down to Antioch, then went all over the country of Phrygia; lastly fixes his stand at Ephesus, and fulfilled his promise to his brethren of returning to them. Here Paul stays two years, preaching and disputing in the school of one Tyrannus. And this was about the 25th or 26th year after Christ's ascension. Paul's success at Ephesus is found in Acts, 19: 5: When they heard this, they were baptized in the name of the Lord Jesus. These were the disciples he found at Ephesus,

who had been baptized unto John's baptism. 19th, Many also of them which used curious arts, brought their books together and burned them before all men. 20th, So mightily grew the word of God and prevailed. Here then you see again the progress, spread, power, and prevalence of the gospel, and the establishment of another Baptist church at Ephesus; for there is as proof that there was a church here, Paul's epistle to the Ephesians and John's revelation to the angel of the church at Ephesus. I say Baptist church at Ephesus: for here Paul finds twelve Baptists who were baptized unto John's baptism; and who could be more real Baptists than those of this order? And there is I think no doubt, but those that burned their books of magic joined in with these and formed the church at Ephesus. There is another item in the 26th verse that shows the power, success and extent of Paul's preaching: Moreover we see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people. Mark the extent—throughout all Asia, much people.

And these are not all the proofs, for there are mentioned as we have passed along, disciples at Rome, Alexandria, Cyprus, &c., Now all these churches, converts and spread of the gospel brings us up to about the 28th year after Christ's ascension. What a mighty work of salvation on the earth in 28 years!

Acts, 21: 20, gives us a clear view of the number of disciples in Jerusalem: Thou seest brother how many thousands of Jews there are which believe; and they are all zealous of the law. Here in this verse the number of believing Jews is set forth by thousands, then the number of christians in 28 yrs must have been immensely great. While Paul was purifying himself in Jerusalem, the Jews take him and carry him and bind him in the castle. He is brought before Felix, preaches before Agrippa, has his trial, appeals to Caesar, sets sail for Rome, in his passage two hundred and seventy six are converted after the shipwreck he came to Puteoli

where he found brethren, and thence to Rome where he was a prisoner two years.

Now here let us stop pursuing the history of the church and first preachers of the gospel, and recapitulate and make remarks on the past progress. The Acts of the Apostles is the first Ecclesiastical history that ever was written of the Christian church, and contains the history of the church for about thirty one years, and carries us to the reign of Nero the Roman Emperor, from whose reign I shall in a short way pursue the history of the church up to Constantine's reign 325, and so on.

Now during this 31 years the gospel had spread throughout Judea, Samaria, Galilee, and by far the greater part of Lesser Asia; through Greece and most all the islands of the Ægean sea; Cyprus, Salamis, Crete, &c.; good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Derbe, Iconium, Corinth; at another Antioch, which was in Pisidia; at Saron and Lydda, &c. &c. Disciples are also mentioned at Damascus, Lystra, Troas, Athens, Tyre, Cesarea; while Jerusalem continued the head and principal seat of Christianity, where thousands are said to believe. Now then the number of churches that the scriptures tells us did exist. First, the church at Jerusalem, the mother of all true gospel churches. There is another mother, the church of anti-christ; but she is the mother of harlots, that is of all spurious churches. The church at Rome, for Paul says their faith was spoken of throughout all the world. Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Crete, the church at Cenchrea, the church in the house of Priscilla and Aquilla—Sardis, Philadelphia, Smyrna, Pergamus, Thyatira, Laodicea. Here are seventeen churches that the scriptures tell us where they were, and the last six we should have known nothing about, as they are not mentioned in the history of the Acts of the apostles, had it not been for John who is the last writer of the new Testament who mentions them. Now I feel no doubt, from the mention made in

the scriptures of the great multitudes that believed, much people, many people believed, &c., and the wide range of the apostles' travels in Asia and Greece and the numerous cities and places mentioned at which they preached, that there were hundreds and thousands of churches established and built up during this 31 years of their ministry. And I am confirmed in this opinion for several reasons; first, that the history of the Acts of the apostles is very limited and concise; for the first third part of that history is taken up with the transactions of all the apostles about Jerusalem; the last two-thirds leave out the preaching and acts of the twelve apostles, and pursues Paul, Barnabas, Silas, &c., in their travels and acts among the heathen. Now admit, and this you must admit, that the twelve and the seventy were not idle preachers and left all the work to Paul and his companions; no, by no means, when the express command of their master was, to go into all the world and preach the gospel to every creature.

Then we have no historical account in the scriptures of the success and extent of the preaching of the twelve and the seventy, except about Jerusalem, save a few incidental expressions, such as: They went everywhere preaching the word—for the persecution of the Jews and the conversion of Cornelius, opened their way to all heathen nations as well the twelve and seventy as Paul and Barnabas. And again, Colossians, 1: 23; Which was preached to every creature under heaven. Now Paul, Barnabas and Silas could not do this. This agrees with our Saviour's prediction: And this gospel of the kingdom must be first preached to all nations, and then shall the end come—which end if you will read and compare means the destruction of Jerusalem. Again, Col. 1: 6, Which is come unto you as it is in all the world. Meaning the gospel—which texts show the extent that the gospel was to be preached in the apostolic age—in all the world. Again, by Paul: Their sound went into all the earth, and their words to the end of the world. So then here is a decisive view

of the extent of the preaching of the gospel by the apostles in their day, by themselves and those that were raised up under their preaching; such as, Titus, Timothy, Apollos, and no doubt a thousand others. Then I say, I think with good reason, there were thousands of churches in this wide extent—all the world.

A second reason I offer for thousands of churches in the apostolic age is, the many hundreds of thousands of christians that were destroyed throughout the Roman Empire, during what is termed the ten general persecutions; beginning with Nero, who lived in the apostolic age. For the first epistle of Peter shows and accounts the christians widely scattered in different countries, Pontus, Galatia, Cappadocia, Asia and Bythinia; and no doubt in all places where there is mention made of disciples which are a great many, they followed the practice of other cities of congregating into churches. Nor can we think that the apostles left such materials scattered all over the country without building them into churches. For the word churches often occurs in the New Testament. I have other reasons, but these may suffice since there is no proof to the contrary.

However I will offer a few additional proofs of a great number of Christians in the apostolic age. Tacitus, an eminent philosophic historian, was a Roman knight by birth and was born in the reign of Nero, the very emperor Paul was brought before, and by whose orders he was beheaded. Tacitus says in his writings, this denomination had their rise from one Christus, (meaning Christ) who in the reign of Tiberius was put to death as a criminal by the procurator (governor) Pontius Pilate. At first such were only put to death that confessed themselves of this sect, (meaning Christians,) afterwards a vast multitude. The next is, the testimony of Pliny the younger, who was the governor of Pontus and Bythinia, two districts in Asia Minor; who wrote to the Emperor Trajan his complaint about the Christians, and how he should proceed concerning them. In his letter,

which was written between the 75th and 80th year after Christ's ascension, the following is found: Especially upon account of the many persons who are in danger of suffering, for many of all ages and of every rank of both sexes—Nor has the contagion of this superstition (meaning the Christian religion) seized cities only, but the lesser towns also and the open country. He further complains that the gospel had so supplanted heathenism and sacrifices to the heathen gods, that those who brought to market victims for sacrifice could not find a purchaser. All which goes to show the prevalence of the gospel and number of converts. Nor is there less reason to believe that the number of Christians was less in these two provinces than others. These proofs are of more worth, because they come from the enemies of Christians.

I think the many evidences before us all fully sufficient to prove that the number of churches was very great; and that there were very many thousands of Christians all over the known world; which comprehends the space of about 75 years from the ascension of Christ to Pliny. This is one thing I set out to prove by my digression.

(To be Continued.)

DEAR HOUSEHOLD OF FAITH:—Why is it that we show so little concern for the Church History debt, when it has been the sacrifice of time, labor, and property for the cause of truth? Is it because our love for God and His people has grown cold? Or have we forgotten the great debt of love we owe to Him, who shed His precious blood on Calvary, that we might live? Have we lost sight of the time when we were bowed down with the weight of sin, with no eye to pity, no arm to save and His blood-bought mercy shed a halo of light around us, and filled our hearts with unspeakable joy and praise to His holy name: 'twas then we loved God's people and felt that we could do all things for His sake; and the same merciful Jesus speaks to us in flaming

words, "If ye love me keep my commandments." Are we doing it? Time after time we have been reminded of this unfortunate matter that concerns not only a few of us, but the whole body of Baptists, the temple of Christ, not for our information and good, but for generations in the far future: a goodly number have already contributed liberally, but comparatively few, according to number, who claim to be Baptists. The "beloved disciple" so tenderly entreats us as little children to love one another, not only in word and tongue, but in deed and truth. "But who so hath of this worlds good, and seeing his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? And whatsoever we ask of him, we receive, because we keep his commandments, and do those things that are pleasing in His sight." What have we that we have not received? And shall we not bear each others burdens, and fulfil the law of Christ, for He says it is more blessed to give than to receive. As ye have done to the least of these little ones, ye have done to me" and verily we shall receive our reward.

I believe with all my heart the Baptists are the chosen peopel of God, and they are dearer to me than any people on earth, but we certainly fail to do some duties that bind us to each other. I believe this debt could be paid quickly if the right step was taken, and no one hurt but better by benefiting one, who justly merits it.

Let one or more of each church, who feel interested in this matter, go out among its members and friends, and make a statement of the case to those who are unacquainted with it. I feel sure they will cheerfully help, as they are able, for I believe the fault is, because we have not given the subject enough thought. Let us not be slothful in this business, for it is the Master's business, and He tells us, "What thy hand findeth to do, do with all thy might." Let every one give as God has prospered him, and be directed by conscience, not to think of our own needs and wants, but of him who has

made this great sacrifice, which none other among us has done, in defence of the gospel; and in addition has suffered the sorest bereavement that befalls mortal man. Husbands as you love your wives and children, ponder these things well, and for a moment place yourself in his condition, and think of the many responsibilities and disadvantages he must labor under in consequence of his loss; think of the little motherless children, who are deprived of Heaven's best gift, and of her who realizing her sacrifice, craved a home of her own to shelter her little ones from the storms of life, but God in his purpose and wisdom chose to give her a mansion in Heaven.

Surely it is enough to arouse us to action. May we with willing hearts, and open hands, divide with him the substance that God has blessed us with and lift this burden of debt from his shoulders, and lighten his grief-smitten heart and sure he will give God the glory on our behalf.

"So let our lips and lives express
The holy gospel we profess,
So let our works and virtues shine
To prove the doctrine all divine."

I am a poor Baptist, having but a small share of this world's goods. I am not able to buy a copy of the Church History, but I know that God gives me all that is needful for my good, and I am happiest where I can be a help to my fellow-creatures, because I know it is my Heavenly Father's will, and I mean to deny myself to help in this case, trusting to God to open a way whereby I can do it liberally and it shall be as free as the water that courses nature's brooks, when I was naked, wretched and undone, He clothed me with a robe of His righteousness, and bid me hope in Him, where if I hunger, I am fed with the sincere milk of His word, "I will give unto them eternal life, and they shall never perish." With these blessed assurances I can trust Him fully for all things.

From one who feels to be the least in my Fathers' house.

TRIBULATION.

ELDER P. D. GOLD,
WILSON, N. C.

O, MY DEAR

BROTHER:—I feel that in the loss of my beloved wife I have been led down into far greater depths than ever before, and that all the waves and billows of the Lord have rolled over me; but I hope that I have found the everlasting arms of Divine love underneath. How I mourn and miss my precious companion! By day and by night my eyes are fountains of tears. How gladly I would have taken her place on the bed of suffering and death, and endured for her all that she was called to endure, if it could only have been the will of our Heavenly Father! So Adam, in the strength of his natural affection, deliberately chose to go down into death with Eve; and so the Lord Jesus, with infinitely stronger love for his bride, eternally chose to come down from the throne of Glory for her, and endure all the humiliation and poverty and persecution and sorrow of His earthly life for her, and descend into the agonies and horrors of an accursed death for her sins and her salvation. I never so deeply realized the strength and indestructibility of true love before—especially that truest and strongest and most undying love in the universe, the love of Jesus for his bride, the church, the wife of the Lamb. I am thoroughly persuaded with the inspired Apostle of the Gentiles, that there is no power in the universe which can separate the poor sinner whose little hope is anchored in the blood of the Lamb from the love of God which is in Christ Jesus our Lord. And I have been made to realize more than ever before a fellowship with the sufferings of my adorable Redeemer, who was most sorely smitten and afflicted and even forsaken of His God, and brought down to the level of the worm and into the dust of death, and who with strong crying and tears both in the day time and in the night season appealed and cleaved to his God, and, even in the thick and chilling darkness, clung to the Divine Throne, and exclaimed, Though thou hearest me not,

"Thou art holy, O thou that inhabitest the praises of Israel!" Psalm 22. I wonder not, O Lord, at the severity of thy judgments upon me the chief of sinners, even though thou shouldst at once consign me to eternal flames; but I marvel at the multitude and magnitude of his mercies to me, the most unworthy of thy creatures. Thou hast given and Thou hast taken away; and forever blessed be Thy holy name. Thou art as merciful in the one as in the other, if I indeed be thy child, though I cannot understand now thy dealings; and I would bow in filial and reverential subjection to thee, my Father, and kiss thy chastening rod in all thy smittings, and die to self and sin and satan, and live, a partaker of thy holiness, spiritually, devotedly, and eternally to thee!

"Holy Jesus, lovely Lamb,
Thine, and only Thine I am;
Take my body, spirit, soul,
Only thou possess the whole.

Thou my dearest object be,
Let me ever cleave to thee;
Let me choose the better part,
Let me give Thee all my heart.

Whom have I on earth below?
Only Thee I wish to know;
Whom have I in heaven but Thee?
Thou art all in all to me."

I feel that I can never be sufficiently thankful to the Lord for the lovely spirit and character of my dear wife, and for the blessed assurances that he has given me that she has entered into that eternal rest that remaineth for the people of God.

I have had to break up house-keeping and scatter my little family. Sister Cordelia Slade, the daughter of my father by his second wife, a member of the Church of Skewarkey, and the wife of brother William Slade, a deacon of our Church, and a merchant here, has most kindly taken Winnie, my infant daughter, and treats it as her own; and my wife's mother, sister Winnifred Woodard, of Wilson County, has my little boy Calvin, who is about a year and a half old, and my little girl Mary, who is about three and a half years old. While the separation of these three little ones from me is very painful to my-

self, I feel that at present it is the best arrangement I can make for them; and I would sincerely thank those dear sisters for their great kindness. My two oldest children—Frank, who is seven and a half years old, and Charles, who is about six, I keep with myself, and I have just started them to school. I have moved to mother's place, father's old family mansion, where mother also lives, and I board there with my half-brother Walter and his family. Back home again at last, but under such distressing circumstances—my beloved wife removed to the eternal world, and my babe in another part of town, and little Mary and Calvin sixty miles away, where I can hope scarcely ever to see them except during my Summer vacation! And yet there is not one stroke of Thy rod, O Lord, which I do not richly deserve and greatly need: and to all Thy providences, however afflictive, I would humbly say, with the meek and lowly Lamb of God, "Not mine, but Thy will be done." For thirty-three long years, Thine only, Thy perfect and Thy loving Son, was in one sense, absent from Thee and Thy courts of glory, and not for the purpose of being tenderly cared for, like my little ones, but to become the poorest and most persecuted and afflicted and sorrowful of men, to toil and suffer hunger and thirst, and weariness and cold and hatred and scorn and buffeting and spitting, and scourging and mockery and agony, and the unequalled pain and shame of a death on the bloody tree, with a vile malefactor on either hand, and with a black supernatural pall overspreading the noon-day heavens, and hiding from Him the beloved countenance of His Father—in order to accomplish the salvation of His sinful and rebellious enemies!

"Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!"

And let not one murmuring tho't ever arise in my heart or in that of any of the dear children of God against any of his providential dispensations. He is not only our loving Father, but our

infinitely wise Teacher, and our almighty, unchangeable, and eternal Friend: and he is most carefully and tenderly training us to loosen our hold upon the material and temporal and dying objects around us, and to fix our thoughts, affections, and desires upon the spiritual and eternal and living glories of his Heavenly kingdom. May we feel that our treasure and our citizenship is there; may our hearts be there; and may we be enabled by Divine grace to live the pure, humble, unworldly, patient, zealous, self-denying, reverential life of Jesus Christ our Lord.

Yours in love and deep trial,
SYLVESTER HASSELL.

DEAR BROTHER GOLD:—I was blessed to make my visit up in Moor's Co., as published in the LANDMARK, and hope the Lord had some purpose in my going—as I found a few up there who seemed to be much interested in Primitive Baptist preaching.

I was met at Sandford and conveyed to Mr. A. K. Smith's, son-in-law of Sister Edith Matthews, the only member of our faith that I know of in the Co., I preached on Tuesday night at Juniper Springs, a Missionary house, to a goodly number of people. Some seemed to be much interested. On Wednesday the appointment was at Jonesboro at a Missionary house, and but few attended, though they seemed interested. Thursday I was at a Methodist house over in Harnett. It was Thanksgiving day and quite a number were out. Old people 60, 70 and 80 years of age who had never heard Old Baptist preaching before, gave marked attention to the Word preached, and some manifested deep interest and seemed to know and love the truth, as I trust I was enabled to set it forth in the right spirit.

Brother Gold, I am more and more convinced that we, I mean our traveling preachers should travel and preach, in such destitute sections, as we believe the Lord has a people scattered throughout the country. I feel impressed to visit such destitute places. I wish you to state in the LANDMARK that where

there are destitute brethren and friends who desire preaching—as I am more at liberty now, if they will correspond with me I will by the help of the Lord visit such. I preached Friday night at the Academy near Broadway to a very attentive congregation: Saturday and Sunday at the residence of dear old sister Matthews, who is in her seventy-fifth year, a precious sister indeed. Her children are all of them friends to the Cause and some of them are blessed with a good hope; and I think if they had an opportunity would make it manifest. I would like Brother Gold, if you could have a mind to that you would visit that section. I think to visit them again the last of March. I am now engaged in teaching near Benson, and will be through the winter months. Please publish the above in the LANDMARK, as the friends up there especially requested me to write. They take the LANDMARK. I hope the Lord is blessing you with his presence and strengthening you to do His will.

Ministers feeling impressed to visit the above section can address Mr. Hardy Matthews, or A. R. Smith, Jackson Matthews, or James D. Matthews, Broadway, N. C. They will be met any time, either at Jonesboro, on the C. F. & Y. V. R. R. or at Sanford on the Raleigh and Augusta Air line.

I remain as ever your brother in love and fellowship.

J. E. ADAMS.

ELDER P. D. GOLD. DEAR BROTHER IN THE LORD JESUS:—I send you for Publication in LANDMARK the proceedings of a conference held at a new meeting house about seven miles west of this place located on the old Raleigh road. (The friends of the Primitive Baptists bought one acre of land and built on it a good frame house and gave it by deed to the Primitive Baptists.) By request of brethren, the Saturday before the 3rd, Sunday in Nov. 1888, was appointed to constitute a new church, and Elders B. Greenwood and W. R. Wiggins were requested to visit them and act as a Presbytery, when the following

conference proceedings were had. After singing a hymn of praise and prayer offered up by Elder W. R. Wiggins, on motion he was chosen Moderator, and the church clerk at Sandy Grove was chosen Clerk. On motion the following church Covenant was unanimously received and approved.

We, the undersigned, being called as we trust by the grace of God unto repentance and faith in Jesus Christ, and being separated from the world by the Holy Ghost causeth us to confess ourselves Pilgrims and strangers in a strange land who seek a city that hath a foundation whose builder and maker is God, we therefore for the love we have toward each other in Christ Jesus are united in church fellowship commending ourselves to the Lord who hath promised to receive such and be their God, holding ourselves hence-forth his, no longer our own, also voluntarily and mutually give ourselves to each other and the Lord meaning to become one body jointly, to visit and jointly to act by the bond of the gospel, each esteeming themselves members of the spiritual body, accountable to it, bound to obey, subject to its control and no otherwise to separate there-from, than by consent first had. We also voluntarily engage, the Lord enabling us, to keep the faith once delivered to the saints which we do believe includes the following sublime and important doctrine, viz:—Being of a God, the trinity of persons in the God-head, the fall of Adam, and the imputation of his sin to his posterity, the corruption of human nature, and the impotence of man to do that which is truly and properly good. The electing love of God from before the foundation of the world. The covenant of Grace. Particular redemption, justification through his blood, regeneration and sanctification by the influence and operation of the holy spirit, the final preservation of the saints in Grace, the resurrection of the dead and the judgment according to the scriptures. Finally we do voluntarily and jointly engage in the strength of the Lord to do all things he hath commanded us to do that he may be with

us always, particularly to deny ourselves, take up our cross and follow him in all his examples and precepts, assembling ourselves together to the worship of God, as often as we conveniently can. Attend our church conferences and keep up a gospel discipline that we may love as brethren, and submit to one another and the Lord, and also honor, maintain and obey those that shall have the rule over us as it is fit in the Lord. This is the covenant that we now enter into before the Lord and in the fear of God. In testimony whereof and in confirmation of the same we have unanimously set or ordered our names to be affixed this the 17th day of Nov. 1888.

On motion suitable rules of decorum were unanimously agreed upon and directed to be recorded in the church covenant.

On motion a door was opened for the reception of members by experience or letter, when the following brethren and sisters came and presented their letters viz:—W. L. Perry, Mary A. G. Chamblee, Mary R. Perry, N. W. Strickland and Mc D. Brantley, and were received in due form and were constituted into a church of regular Primitive Baptists with the other churches of our faith and order, and the right hand of fellowship was given them by the Moderator. The church unanimously agreed and chose Elder B. Greenwood their Pastor, and upon his accepting of the pastoral care of the church was received and the right hand of fellowship was given to him by the Moderator and brethren. Brother N. W. Strickland was then chosen unanimously to the office of Deacon and to-morrow at ten o'clock set for his ordination, and on motion Brother Mc. D. Brantley was chosen church clerk, and was received in due form. On motion it was agreed that the name of this church shall be called the Baptist church of Jesus Christ at Antioch. On motion the Clerk is appointed to write for publication in the LANDMARK the proceedings of this conference. On motion it is agreed that the time of monthly meetings is appointed to be held the third Sunday and Saturday before. After praise and prayer confer-

ence adjourned.

Sunday 10 o'clock, brother Strickland was ordained by Elders W. R. Wiggins and B. Greenwood by the laying on of hands.

Mc BRANTLEY, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—Let me say through the LANDMARK to the many dear brethren and sisters whom I have met this winter, and who requested me to write to them, that I took my leave of my family on the 8th of Nov. 1888, filled all my appointments except two, from then to the 23rd of Jan. 1889, which was in the bounds of the Mayo, Abbott's Creek, Country line Little River, Black Creek, Contentnea, Toisnot and Kehukee Associations. I have never enjoyed better health in my life than I have on this trip. I was not troubled from hoarseness but very little, though I tried to preach about one hundred sermons. I returned home the evening of the 23. of Jan. 1889, found my family all well. My wives' health is better than it has been for several months. I feel that I was surely blessed on this trip. Hope that it will be my privilege to meet those dear brethren again in this world, and if not I hope to meet them where traveling over mountains, hills and valleys will not be done.

Brethren, pray for me and mine. Farewell.

JAMES D. DRAUGHN.

PROVERBS OF SOLOMON.

"My son attend unto my wisdom, and bow thine ear to my understanding."

"That thou mayest regard discretion, and that thy lips may keep knowledge."

"For the lips of a strange woman drop as a honey comb, and her mouth is smoother than oil."

"But her end is bitter as wormwood, sharp as a twoedged sword."

"Her feet go down to death; her steps take hold on hell."

"Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them."

ZION'S LANDMARK.

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

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

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Editorial.

VEIWS REQUESTED.

Brother C. D. Bray requests my veivs
of Rom. 9: 1-4

Paul does not say he *does wish him-
self* accursed from Christ, but that he
could do so.

No doubt he came nearer to Jesus
in sorrow and suffering than any other
disciple, and partook more therefore
of the power of the gospel. For he
that suffers most in the cause of truth
follows Jesus the closest and is hence
the greatest sympathiser. See what Jes-
us suffered for his people. Now Paul
loved his Jewish kindred. They were
dear to him. He says he has great
heaviness and continual sorrow of heart
for his brethren and kindred according
to the flesh. He was a Hebrew of the
Hebrew's, a genuine Jew, and he loved
his own nation and his people.

There is that which is noble in ones lov-
ing his own people and suffering for
them.

It is that principle or passion that

makes men patriotic, and that causes so
much self-denial. For to keep back the
faults and commend the virtues of
ones brethren, and to seek to help them
forward, or relieve and benefit them, is
noble. He that will not provide for his
own has denied the faith and is worse
than an infidel. Paul's brethren, the
Jews, were the people that had been
favored more than any other nation.
Abraham was their father. Moses was
their lawgiver, the prophets were of
them, the oracles of God were commit-
ted to them, the royal kings, the great
miracles, the temple worship, and all
the great promises of the scriptures were
theirs. Jesus was of the Jews, and God
had chosen them and prefered them a-
bove all others, and the gospel was first
preached to them. But now they were
blinded, and salvation was hid from
them, and wrath was coming on them
unto the uttermost. Paul knew all
these things, but that did not chill his
care for them.

As Jesus wept over Jerusalem, fore-
seeing its impending and awful doom,
saying O Jerusalem, thou that killest
the prophets and stonest them that are
sent unto thee, &c. Or as David cry-
ing out for Absalom his son in his an-
guish saying, would to God I had died
for thee." So Paul could say, that he
could wish himself accursed from Christ
for his brethren, his kindred the Jews,
not that they are the elect of God, for
they were not. The purer one is the
more desire he has that others might
do right, find mercy, escape punishment
and attain unto happiness. If it were
possible, but it was not possible, for
Paul to be accursed from Christ for his
brethren according to the flesh. It is
perhaps as forcible a manner of express-
ion as Paul could use to show his con-
cern for them.

P. D. G.

BURDEN-BEARERS

"Bear ye one-anothers burdens." Gal. 6 : 2.
 "For every man shall bear his own burden."
 Gal. 6 : 5.

"From a casual view of these two declarations of the Apostle, it would seem that there is a contradiction ; but by a careful examination of the contexts their meaning is very clear. In the first instance he is discussing the importance of bearing with others in all points of weakness which are common to all, in which and through which one might be overtaken in a fault.

"Brethren, if, or although a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "Bear ye one anothers' burdens, and so fulfill the law of Christ. In dealing with one who has erred from the right way those sitting in judgment, in order to do justly in the case, must keep in mind the fact that they are liable to fall through the same point of weakness to which the erring one has given way, or some other one just as effectual. There is no form of temptation, nor character of weakness to which one may be subject, but such as are common to all, or to which all are liable under similar circumstances. The reason why the world is so wholly incapable of judging the church or its members in making the necessary allowances for the weakness of the flesh is because they have not been made to see and feel all these imperfections in themselves. How ready and self-complacently a man of the world passes judgment upon a child of God. How often we hear them say: "I would not do as such a one does, or has done. He is not fit to belong to the church." And now and then we hear one who claims to have a hope say, I would like to join the church, but they keep

certain ones among them whom I can't not fellowship, because I have known them to do things that I would not do. This may be all true, and yet those same ones may be christians, and those who find such unpardonable fault of them, may be guilty of worse deeds even than they. So far as the simple act is concerned we should view it in the light of the fact of our own weakness, thereby considering ourselves, lest we be likewise tempted.

When one is brought before the church under charge of being overtaken in some fault, and the charge has been sustained the matter in most cases ends there. The church cannot pass upon it any farther than to take gospel steps in bringing the case before it and ascertaining the facts; and then further action depends upon the action of the transgressor. If his conduct be such as to satisfy the church that he has turned and repented of his deed, and that he is sorry for it, and desires the forbearance and fellowship of the brethren, he must then be restored in the spirit of meekness.

Harsh dealing upon the part of the church is apt to bring forth stubbornness in the trespasser, and brings about exclusion, when kind treatment manifesting due sympathy would have bro't out the proper acknowledgment perhaps and the erring brothers' restoration.

I have known instances when the church was wholly incompetent to judge the case, because of a lack of spirituality and meekness. One cannot be a proper judge of his brother while in the flesh, because he is not qualified to bear his burden. He is not prepared, nor willing to admit that he might be overtaken in the same, or a similar fault. Again, I have known instances

where the aggrieved parties sat in judgment in cases where one had trespassed against one or more of the members. If the one who is grieved has the spirit of meekness and forbearance toward the offending one it will do for him to judge, but otherwise he should let the church decide. I should prefer to let the church dispose of the case, and then I should be willing to abide by its decision.

"Let such as are spiritual restore such a one." If one is spiritual then may he sit in counsel, otherwise he is not allowed to so act. For one to be spiritual is to have the mind of Christ that he may know as Christ did, the infirmities of the flesh. He was and is touched with the feeling of our infirmities, being tempted in all points as we are, yet without sin. It is when in this frame of mind that we are really able to bear one another's burdens, and so fulfill the law of Christ. He is long-suffering and is kind, and very pitiful and full of mercy. And so ought we to be toward one another. When we are free from those things with which our brother has to do, it seems very easy for us to judge as to what course he should pursue, and should he fail to take the course we adopt in our minds, we are often too ready to censure him, whereas, if we were in his position, our course might be even worse than his.

If a brother is burdened or weighted down with sorrow, trouble, or affliction we may bear his burdens by letting him know of our sympathies for him, and that we too have our burdens. Many times the child of God becomes so cast down and depressed in mind, and so filled with gloom and despondency that he concludes there is no one like him, and that his case is an outside one, and not like that which is common

with God's children. But when one in whom he has confidence confides to him and tells of the same in himself, he thereby lifts from his burdened brother the cares that oppress him, and restores him to that state of reconciliation which brings rest, peace and joy, when really the burdened one has not lost his burden, but has simply taken upon him the burden of the one from whom he has received help, and thereby they bear one another's burdens. It is often the case that the one who is burdened the most is the one who most diligently seeks to bear those of others. When we are sick and feel to be poor and needy, and for days and weeks the sunshine of hope seems to be shut out from our humble abode, it is so pleasant and refreshing to have one come to us with words of life and good cheer. They at once radiate our hearts and minds and with great love do our souls go out with thanksgiving to God, and we lay hold of the burdens of the weary ones of our Father's house, with renewed strength and vigor, and in the fullness of our desires we would gladly bear and endure all things for the sake of him, who endured the cross, despised the shame and is set down at the right hand of God who also maketh intercession for us.

There is nothing that more firmly unites and binds the people of God together, than for them to be made part-takers of the sufferings of Christ, and to have the spirit of meekness and forbearance, and to feel a desire of heart to bear each others burdens. It is when in this condition that they are strong in the Lord and in the power of his might. "When I am weak, then am I strong." In our weakness the strength of the Lord is made perfect. Like the Butler we forget the imprisonment and suff

lerings of poor Joseph, while it is well with us. But when we are oppressed and seem to be threatened with some dire calamity, we remember our faults, confess them and immediately call attention to the interpreter of dreams who is in prison. When we are afflicted we are more apt to think of our brethren who are in distress, whereas we should remember them at all times and under all circumstances. Jesus told certain ones whom he had healed to tell no man, and they told it the more. Joseph who is a type of Jesus, said to the Butlers when it goes well with you—that is when you are restored to your Butlership, "Remember me, and I'll forget him two full years. As we do unto one another so do we unto Jesus. As Jesus bears all our burdens in fulfilling the law, even so we should bear one another's burdens, and so, or thereby, fulfill the law of Christ.

In this idea of bearing one another's burdens it does not mean that one may put his burden upon another and himself go free of burdens, but he must bear his own and others also. Each lightens his burden by taking those of others. Jesus says, "my yoke is easy and my burden is light." What a peculiar thought of a light burden! Christ and his people are so wonderfully the same that when they are burdened he is burdened, and their burden is his burden and therefore their burden is light when borne by each other. No one has the right to impose his burden upon another, but he does have the privilege to assume his brother's burden. Should one become selfish and attempt to bear his own burden simply, and alone, he must sink under it, because in all things there must be the unity of the spirit in the bond of peace and fellowship both in the sufferings of Christ and the con-

ditions that come thereby, to enable one and all to endure hardness, as good soldiers for Christ.

Should one conclude that he is better than his brother, and not liable to err, and that he will not assume the burden of his brethren, he declares thereby that he is something, whereas he is nothing. His judgment is not well-founded. He does not know that he is poor and miserable, blind and naked. He says I am better than other men, better than this publican. He claims to be better than his brother because his brother is worse than he. Because my brother sins is no evidence that I am righteous. To say that I am better than my brother might not be saying much for me. It is one thing to show up my brother's faults and it is quite another thing to show myself to be faultless. One's righteousness is not built upon the ruins of others.

The child of God, when properly exercised does not rejoice at the downfall of his brother, but is made to wonder that it was not he instead of another. He is made to examine himself, and prove his own work and if he finds that he is sustained by the grace of God, then he has rejoicing in himself alone and not in another—and bears his own burden. Should he measure his perfection by the imperfection of his brother, who has fallen he would thereby do him an injury instead of doing him good. We are to do good unto all men especially the household of faith. It is a wonderful thing to be a christian.

May the Lord keep us humble,

P. G. L.

MARRIAGE.

Married at the residence of the bride's father Mr. John Pace and Miss Victoria Brantley both of Nash County N. C. by Elder B. Greenwood.

MANY FEW.

Brother James C. Wade of Ga., requests my view of Matt. 22, 14:

"For many are called, but few are chosen."

One would suppose that all that is needed to induce one to seek first the kingdom of heaven, and to forsake all for that, would be only to hint to him that he has a chance of obtaining that kingdom. The common idea is that all men want to be saved, and are desiring that very thing. Hence people are very much surprised at us when we say that no man while following the natural bent of his mind truly desires to be saved in Jesus Christ, or by him.

In parables in this chapter it is plainly shown that the people, not only did not desire to come to the marriage feast of the son of the king, for they made light of the matter and went their own way to their merchandise, farms, or other business, and those that did not do worse, for they took the servants of the king that were sent to bid them to the feast and even slew them.

So that the king was wroth and destroyed those murderers, and burned up their city. This was done with the Jews and their city.

Then the gospel was sent to the Gentiles, or to those in the highways and hedges. When those servants went out they gathered together both good and bad. When the king came he found one at the marriage who had not on a wedding garment who when asked how he came in thus was speechless.

Surely if one is brought in aright he can tell that he was saved by grace, and can give a reason of the hope within him. For those who are taught of God can give some account of the way, but those who are not taught of God are speechless.

This man not having on a wedding garment was not a proper guest. For the king furnishes garments to all the chosen ones. He was therefore cast out as one unclean, and unfit to be there, and into outer darkness he was cast after being bound hand and foot.

While many are called with that general call that sounds in the word, but few are chosen or found complete in the preparation which is of God.

Again, many are first in their own judgment and thought, prefer themselves, yet they are rejected of God, while those who feel that they are vile in themselves and hate themselves, and feel that they are rejected and unworthy of notice, and lost in their own view, are really first or most highly esteemed in the judgment of all taught of God; for he that humbles himself shall be exalted.

P. D. G.

ONE MARK.

We profess to love one another. Do we? There is something needed among our people. Perhaps there is a suffering member of the church that needs help, or some repairing of the meeting-house needed, or you ought to give something to help your pastor who does not neglect you, but from time to time visits and serves the church. Now, when it is necessary, only a few of the members give any thing. Some who are wealthy perhaps do not give as much as some very poor ones. A few generally have to bear the burden. Who is it that loves? Is it the man who doesn't bear his part of the burden? Instead of showing his brethren that he loves them and loves the cause, he causes them to feel that he loves money more than he loves the cause of truth, and chills their love to him. For those

that love the right and practice it cannot love those that do not love truth and right. A most practical test of love is to give to what is right. When it is needful to raise money, and some member or members pull back and will not help in this matter, it not only gives evidence that they do not love the church, but it gives evidence that they love money and that they are not disposed to do right. When one is added to the church he agrees to bear his part in the matter of church expenses, and when he fails to do so he has not kept his word, and throws a chill over the feelings of his brethren, and become a troubler in Israel. Do you want to bring trouble on your brethren? If you love them you do not. Then do your duty. Pay your debts. What says one, is that a debt? I thought when I joined the Old Baptists it would not cost me any thing. Do you think meeting houses grow up in the woods like trees? Do you think the poor need nothing? Do you think your preacher needs nothing to eat and wear, or do you think his crops grow without planting or cultivating.

We do not mean that the poor man should give as much as the rich man, but each should give as to his ability. Some do not try perhaps to save and have something on hand of purpose to give to good purposes.

But men that are prosperous in business often excuse themselves in not helping by saying, they have gone in debt for some land or other property, and therefore cannot help any, or the fact is their money is loaned out and they plead poverty. A man who wants to help the needy, or to bear his part of church expenses will not deprive himself of the means by loaning all his money out, or by going in debt so deep

that he cannot help.

When one does not want to help he can find some excuse, and sometimes it is so poor he ought to be ashamed of it.

Let each one bear his part in the service and worship of God, and in the comfort of his people, and then there will be an equality and peace in the church of the living and true God.

It should be a pleasure to each member to bear his part or her part in the proper and needed expenses of the church.

P. D. G.

IS IT WISE?

When children are little some parents pet them, and humor them to any thing they can, and flatter them and dress them up with fine clothes, and spoil them, making them vain and lazy, fond of dress, self-willed, wanting their own way, and disobedient to parents, and heady and high-minded and vain.

Such parents sow some poor seeds and do some bad training when they bring up their children in that way. Start right with your children. Train them up to in the right way from the start, then you will not have so much trouble with them. It is not that we should be severe with them. But to flatter and praise them, and make them think they are better than other peoples' children, or to allow them to be idle and disobedient is wrong.

What right have I to bring up a parcel of children as vagabonds, and throw them as a burden on the country? To do this is to inflict a calamity on mankind: but if I am enabled to bring up children right so that they act a useful part here among mankind then that is a benefit to the public.

No man liveth or dieth to himself; and whatsoever we sow that shall we also reap.

P. D. G.

Obituary.

BRYAN E. WILLIAMS.

Bryant Williams was born on the 23d, day of Feb. '31, and died on the 23rd day of Nov. 1887 making his stay on this earth 56 years. He never was united with any church but we believe he was a well wisher to the Primitive Baptist church, and was an honest, upright, peaceable, quiet man.

He was married to Mary E. Williams in the year 18—— who survives him with nine children. It is sad to realize that the kind hearted noble man he was is dead; that the voice which only a few days ago was heard in our midst is hushed, the heart which throbbed in sympathy for the distressed has ceased its pulsations forever, and the form which stood among us now sleeps beneath the silent sod. Sadly do we miss him for he possessed many excellent traits of character, and was one of the kindest and most hospitable of men.

The doors of his house were ever open wide to his many friends and words of welcome always greeted them.

He was a devoted husband, and a dutiful father. It was always his aim to educate his children and fit them for the pursuits of life, but like many others death came to him in an hour when he knew not, and suddenly summoned him to lay down this mortal life, and to depart unto a place we hope where sin and sorrow are felt no more.

He had been in feeble health for about two years previous to his death and on the—— day of Nov. 1887 he was taken seriously ill with Hemorrhagic Malarial fever, and although he was surrounded with his many friends and devoted family, and the best of medical skill, it seemed that there was no relief for him until the gate was opened for him to pass through to the great Hereafter. Not a murmur from his lips ever showed that there was a wave of trouble rolling across a peaceful breast. He was conscious to the last moment, and when at last the awful moment had come he seemed to give up the Ghost and pass away in perfect rest, and we hope has crossed the river safely and landed on that happy shore where pain and partings is no more. May he who has promised to be a husband to the widow and a

fatherless comfort and sustain the bereaved ones, and enable all who feel the weight of this blow to live so that if like him we are called upon in such an hour as we think not to try the realities of another life we may be prepared for the change.

W. A. CANADA

WILLIAM T. WILLIAMS.

Precious in the sight of the Lord is the death of his saints." Brother Gold, by the request of the brethren, and many friends, you will please publish the death of our departed brother William T. Williams. It was the practice of old to weep and lament to over the dead for a while and then let the dead rest. We do not write for the dead, but to comfort and console the living. Yet doubtless it would have been better for some one else to write, but owing to my long acquaintance with Brother Williams who departed this life May the 28, 1888, after a few days of severe illness. There his body returned to dust from which it came, and as we hope and believe his spirit went to God who gave it. His age was seventy years wanting a few weeks, much of his time had been spent in folly, before he was brought to the knowledge of the Truth. He was the son of John and Nancy Williams, who were both strong believers in the Primitive Baptist faith. He was the only son that was left to provide and comfort his dear and aged mother, which I think he did willingly and cheerfully so long as she lived, yet he did many things that grieved her heart, of which she would often reprove him as any other good mother would have done, yet he never was known to give her an unkind look or word in all his life, knowing as he did she only did her duty as any good mother would have done. My own husband loved him like a brother; my children all loved him to the day of his death.

His belief was that of the Primitive faith from his youth even to old age, yet all these many years he was and alien from God and a stranger to grace.

He thought that himself was his own strong man keeping his own palace, his goods all in peace, until a stronger than he arrested him, bound him hand and foot, stripped him of all his goods, his self-will, self-confidence, which brought him very low as all that knew could plainly see, his appearance was that of a heavy laden soul.

and a great burden of a guilty conscience was his daily companion, until the grace of God, which is always sufficient, bid his soul rejoice and go in peace, still his faith was not sufficient until he had a vision of the night. In dark despair, he heard a voice saying, Arise, go down to the water and be baptized. Then he thought he rose up quickly, as the spirit bid him, and went down to the water by himself. When he got there he saw no one but himself. There was much water, but no baptism. He went and stood by a small tree by the water-side, where he said he had stood many times and saw many go down into the water. He told me if he ever had passed from death it was in that dream. While waiting at the water to be baptized all his past life came before him, and went behind him and his soul was full of love and glory to God. His mother appeared to him. He did not tell me what she said. Owing to the fullness of his soul he could say no more, but I will tell you a few words that he said to me the morning of his baptism. The morning he was baptised there were others baptised also. He seemed not to be ready. While they were preparing to go down into the water I saw that he was not with them. I looked around, and saw him standing by this same little tree. I went to him and asked him why he was not ready.

Said he, this is a lovely place to me, for it is the place where the Lord revealed himself to me, and where my dear mother came and talked with me, and now, said he I am ready and willing to follow my Lord and Master down into the water. Then he went forward and met the others coming up out of the water. Then he went down into the water and was baptised. I think he went on his way rejoicing. Then we hope the day of his death is better than the day of his birth. So for him to live is Christ and to die is gain; for blessed are the dead that die in the Lord, yea, saith the Spirit that they may rest. Then may the grace of God, that bringeth salvation, rest upon all, may he add daily to the church such as shall be saved.

Thus we bid adieu to all that are gone before.

P. HAM

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

APPOINTMENTS

The following Elders will preach, the Lord willing:

D. N. GORE

Wilmington	2nd Sunday March 10
Maple Hill	12
Cypress Creek	13
South West	14
Bay	15
Yopps	16
Wardswill	Sunday 17
North East	18
White Oak	19
Hadnots Creek	20
Newport	21
Lagrange	at night, 22
Sandy Bottom	23
Mewhorns	Sunday, 24
Nahunta	25
Aycocks	26
Memorial	27
New Chapel	28
Cross Roads	29
Will see one must him at Bogaw on Monday after the second Sunday in March.	
He will need conveyance.	

WILLIAM SNIDER

At night, Feb. 25 & 26, at what places he appoint-	
Bear Creek	27 & 28
Oak Grove	March 10
Raleigh	12 & 13
Nune	14
Rufus Temple	at night
Cedar Grove	5
Dutchville	6
Ebo	7
Darbham	at night
Brother John Hall's	8 & 9
Durham	at night 10
Mt. Lebanon	11
Elder Blalock's	12
Camp Creek	13
Shoo Fly	14
Tar River	15
Suri	16
Flat River	17
Shiloh	18
Storits Creek	19
Hesters Academy	20
Ebenezer	21
Wheeler	22
Prospect Hill	23
Lynch's Creek	24
Arbor	25
Gilliams	26
Pleasant Grove	27
Lick Fork	28
Wolf Island	29
Picasantville	30
Sardis	31
He will need conveyance.	

D. N. GORE and J. D. DRAUGHN

Dover, Surry Co., N. C.	March 31st
Center April	1st
Mulberry	2nd

Fair Top	3
Fishers Gap	4
Crab Creek, Alleghany Co.	5
Zion	6
Union	7
Antioch	8
Elk Creek	9
Piney Creek	10
Fox Creek, Grayson Co. Va.	11
Saddle Creek	12
Independance	13
Rock Creek	14
Cross Roads	15
Meadow Creek	16
Crooked Cr. ck	17
Good Hope	18
Chestnut Grove	19
H. C. Bookers at night	
Stuarts Creek N. C.	20 & 21
Flower Gap	22
Zion Hill	23
Fishers River	24
Dover	25
The Fishers River Association	26, 27 & 28
Will need conveyance.	

B. GREENWOOD.

Haywoods Wednesday before 1st Sunday in March	Tarboro Sat; and 1st Sunday in March.
Jamesville	Monday
Morrotoc	Tuesday
White Plains	Wednesday
Pungo	Thursday
South Mattamuskeet	Friday
Beaulah	Saturday 2nd Sunday
Cedar Island	Tuesday
Hunting Quarter	Wednesday
Davis Shore	Thursday
Stricks	Friday
North River	Saturday
New Port	3rd Sunday
Hadnots Creek	Monday
White Oak	Tuesday
North East	Wednesday
Wards Will	Thursday
Yopp	Friday
Bay	Saturday
South West	4th Sunday
Cypress Creek	Monday
Muddy Creek	Tuesday
Dudly	Wednesday
Friendship	Thursday
Goldshoro	Friday
Chapel	Saturday
Memorial	5th Sunday
He Will need conveyance.	

RECEIPTS.

ARK.—A A Jones 2 By J W Shirly 1
FLA.—R W Singletary 2 L. C. De-shong 3 50
GA.—James Rountree 3 C H Sikes 2 Wm Yaun 2 By Elder J R Respass 1 50 E M McElwee 4 B H Zellner 2 Elder W T Everett 1 50 Elder J R Respass 3
IND.—Elder H H Jackson 4 H Stig-

leman 1 50

KEN.—H C Smith 4
N. C.—Thomas Tillery 2 J L. Brooks 1 50 G M Carter 1 50 S E Warren 2 W W Vick 2 L D Farmer 2 Robt. Mitchell 2 C R Smith 2 A B Baines 2 Miss Bettie Langley 2 Mrs M C Barnhill 2 Mrs W T Vaughn 1 50 D G Gillespie 2 25 Joseph Lang 1 50 Mrs Ann Kingsmore 1 W B White 4 Joshua Bell 2 Ralph Staton 2 50 W J Gardner 2 75 M A Knight 2 Mrs Ruth Taylor 1 50 Mrs S M Carlisle 1 50 J M Stephenson 1 Eliza J Baum 2 By Elder D N Gore 4 50 B M Lewis 1 50 E W Gorman 1 50 N L Davis 1 Seth Woodall 1 50 Chapman Hill 8 25 Elder L H Hardy 1 50 J H Campbell 1 50 W R Tolson 2 Jesse Braswell 4 50 J A Davis 3 G T Daniel 2 J H Lamm 1 50 Elder B Greenwood 1 50

TEXAS.—M Lisles 2 J H Marks 3

TENN.—Mrs M Biggs 2

VA.—T Griffith 2 Lewis Spencer 1

CHURCH HISTORY DEBT
OF \$2,000.

(Contributions during January.)

ALA.—Mrs. Sue Lawler, 50 cts.
GA.—Mrs. Mary Chambless 2 Mrs. I. F. Clary, 1.
ILL.—John Downey 3 Martha Moulds 1
LA.—J. L. Thomas 1.
MISS.—L. R. Guinn 50 cts. W L Jones 50. T. W. Rowland, 1.
MO.—Mrs. V. A. Priest, 2 50. Alex. Turner, 1 50
N. Y.—Mary L. Roberts, 1.
N. C.—Mrs. W. B. Singleton, 3 Joshua Hardison, 1 D. R. Daniel (additional) 50 cts. Simon D. Ward (additional) 1 50 Mr. Taylor, 2 Hopelated Church 1; Mrs. Bettie Z. Whitley 5 John Fleming 1 Elder I J Taylor (additional) 2 Mrs Estelle Braddy (additional) 1 Elder David House (additional) 5 Mrs. Caroline House (additional) 5 Mrs. Margaret Howard (additional) 5 Mrs E M Quinly (additional) 5 Mrs. Phillips 1 50 Mrs. Cobli 50 cts Eli Warren 1 50 Mrs. Maria Lawrence 1 50 Miss Fannie Highsmith 1 W H Vick 50 cts C H Spivey 50 cts Turner Harris 25 cts Bryan & Sherrod 2 Friend in Old Sparta 3 Julia Robertson 1 B A Hardison 1 B A House Jr 1 J H Ward 50 cts I H Little 1 J R Congleton 1 Artemissa Martin (additional) 1 Cornelius Barnhill 1 W W House 1 O C Gray 50 cts R A Jenkins 1 R O Rawley 1 Alfred James 1 Lucretia James 50 cts Jemima Jenkins 50 cts J R Nelson 25 cts J A Robuck 50 cts S T Everett 1 Amanda Harton 50 cts Minerva Jenkins 50 cts Mary A Venable 1 50.
OHIO.—George Waddle 2
PENN.—A Brother 5.
TENN.—Mrs. Matilda Biggs 3 A R. Biggs 2 W H Biggs 5 Mrs. Viola Walker 1.

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

TRAINS GOING SOUTH

Date	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 1, Sunday.
Leave Weldon	12:40 p. m.	5:43 p. m.	9:30 a. m.
Arrive Rocky	1:52 "	7:00 "	" "
Arrive Tarboro	2:45 p. m.	" "	" "
Leave Tarboro	3:30 a. m.	" "	" "
Arrive Wilson	7:25 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	8:35 p. m.	" "	" "
Arrive Selma	7:35 "	" "	" "
Arrive Fayetteville	6:00 "	" "	" "
Leave Goldsboro	7:35 p. m.	7:40 p. m.	8:15 a. m.
Leave Warsaw	" "	8:40 "	9:33 "
Leave Magnolia	" "	9:55 "	10:40 "
Arrive Wilmington	6:20 "	9:55 "	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	11:30 p. m.	9:00 a. m.	4:30 p. m.
Leave Magnolia	1:15 a. m.	10:35 "	5:40 "
Arrive Warsaw	" "	10:50 "	5:55 "
Arrive Goldsboro	1:45 "	11:30 "	6:55 "
Leave Fayetteville	" "	12:00 p. m.	" "
Arrive Selma	" "	1:00 "	" "
Arrive Wilson	" "	2:10 "	" "
Leave Wilson	2:45 a. m.	12:35 p. m.	7:52 p. m.
Arrive Rocky Mt.	" "	1:07 "	8:20 "
Arrive Tarboro	" "	1:53 p. m.	" "
Leave Tarboro	" "	10:00 a. m.	" "
Arrive Weldon	4:10 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 8:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:55 p. m., Sunday 1:27 p. m., arrive Williamson, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 10:10 a. m., arrive Goldsboro, N. C., 11:35 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:20 p. m., arrives Nashville 4:40 p. m., Spring Hope 4:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 10:45 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 9:00 a. m., and 1:10 p. m. Connecting at Warsaw with Nos. 15, 66, 43, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound at No. 36. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY. JNO. F. DIVINE.
 Sup't Trans. Gen'l Supt
 T. M. EMERSON General Passenger Agent

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GILLIAM'S ACADEMY For BOTH SEXES

The 12th Session will open Oct. 30th, and continue twenty weeks.

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P. D. GOLD, Editor.

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ZION'S LANDMARK PRINT

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

P. D. GOLD, DEAR BROTHER:—You will no doubt think I am among the careless ones, which is true as I am six months in arrears. I have been taking the LANDMARK about twenty years and have heretofore about kept my dues paid up. I have often thought of the trials of editors, especially among the Primitive Baptists. It is taught in the Scriptures that the Lord's people are a peculiar people, and sometimes I fear we make ourselves peculiar in things that we ought not to: I think that we ought to avail ourselves of all the joys, comforts, and instructions that we can reasonably and lawfully receive, and as such to me it is a great enjoyment to read our religious periodicals, yet we should not think of them more highly than we ought, but ever remember that our editors and correspondents are men and women of like passions with ourselves, remember that none are perfect only as they are perfected by the one offering of Christ. Therefore we should ever be ready and willing to serve one another in love and fear, and as such it is the duty of each subscriber to always keep his dues paid up. And while we are to ever remember that the Scriptures are the only infallible rule both of faith and practice, yet we sho'd highly appreciate every lawful medium of correspondence.

And I would herein, if I could set it in order, write some of my meditations of late on the mediation and intercession of Christ for his people. "Mediator," (middle man,) one with God, one with men, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." Jno. 17: 21. This is unity set forth in the

prayer of the Son of God, and in him we see the work of mediation righteously and gloriously wrought. As he is the "Root and offspring of David, the bright and morning star," "A fountain opened, (the way manifested,) unto the house of King David, and the inhabitants of Jerusalem." O, how far from God, in his pure and holy character are poor, lost sinners, dead in trespasses and sins, under the law of sin and death, "Wherefore then serveth the law? It was added because of transgressions, 'til the seed should come to whom the promise was made. Ordained by angels in the hand of a Mediator. Christ in his flesh is the seed of the woman, the seed of Isaac, the seed of Israel, the seed that God hath blessed, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise," "Behold, a Virgin shall conceive and bear a son, and shall call his name Immanuel. Isa. 7: 14.

God is one with us in the person of Christ, and we are one with God in Christ. So our sins are his, and his righteousness is our righteousness, and so he suffered for us, the just for the unjust. For in that he died unto sin once, and in that he liveth, he liveth unto God. Jesus as the fulfiller and representative of his people, died for their sins, according to the Scriptures, and rose again for their justification. This was done upon religious and righteous principles, by virtue of his unity with his people. So justice has ever looked to him as surety for the salvation of Israel, as it is written, "Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth,

and righteousness shall look down from heaven." Ps. 85 : 10. Thus we see that the mediation of Christ brings heaven and earth together, mercy and truth, righteousness and peace, God and men. Then how beautiful and glorious is this salvation, every grace in it is harmonious, and all works together for good to them that love God, by grace given in Christ before the world began. In the fulness of the time he was made of a woman, made under the law, one with his people, manifestly bearing their sins. Well might the apostle say, "God who is rich in mercy." But truth must spring up or out of the earth, and Jesus Christ the anointed Saviour must suffer and die; as he said to Pilate, "To this end was I born, and for this cause came I into the world that I should bear witness with the truth." Look at him and behold every divine perfection of the god-head, and also behold him as a man of sorrow and of grief. Every jot and tittle of the law must all be fulfilled in him. And in due time when we were without strength Christ died for the ungodly. Was ever love like this, was ever grace so free. Then truly, "Christ is the end of the law for righteousness to every one that believeth." "And ye shall know the truth, (saith Jesus) and the truth shall make you free." First, it is evident both from Scripture and the experience of every child of God that none but God can teach us these truths. For it is written "All thy children shall be taught of the Lord." In our experience God is revealed to us as being, "holy, holy, holy" and the law finds us unholly, and works wrath, gives knowledge of sin, causes the offence to abound and is the strength of sin, accuseth us unto the Father, and condemns us, "But where sin abounds grace much more abounds," and this great joy is realized by the children of God, because it is the condemned that are justified, the lost found, the sinner saved. Boasting is excluded, and we glory in the Lord. And now we can and do know the truth, and the truth makes us free indeed, for Jesus is "Full of grace and truth and of his fullness have we all received and grace for grace."

And now dear child of God, I wish to present to you some of the many duties as I understand that are required of you, for you are not under law to Moses but under grace, and under the spiritual law of God in Christ, you have passed from death unto life, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us."

As Paul saith to the Romans, "It is Christ that died, yea rather that is risen again, who is even at the right hand of God who also maketh intercession for us." Then should we glorify God, in our works of obedience to him, remember that as the Father appointed unto his Son a kingdom on earth, even so hath Jesus appointed unto his people a kingdom and as he honored his Father so we should honor him, for the law of God is written in the heart, and we have an unction from God to love one another, and to all good works. Everything needful is taught us in the Scriptures, and it does seem to me a little strange that Primitive Baptists should ever be so careless, so thoughtless, as to turn again to the weak and beggarly elements of the world, and to be brought into bondage again. Do we not remember how we were once in bondage under all the rudiments of the world. But now being dead with Christ, or through Christ, from all these things, let us touch not, taste not, handle not, which all are to perish with the using.

I know that the people of God are to be a separate people from all the nations of the earth, and that they should dwell alone, and shall not be reckoned among the nations of the earth, and their laws are diverse from all other people. The doctrine of grace is only known by the Lord's people. Often other people speak as though they believed in the doctrine of grace, but their own speech betrayeth them. Grace only excludes boasting and exalts God. Then we do not speak of grace only as a theory, but from experience and a knowledge of the principles of grace in our hearts, "Then let your speech be always with grace seasoned with salt," walk as

becometh the children of grace. Salvation by grace, that is the election of grace, grace given in Christ before the world began, and manifested to the heirs of promise in time is the most sublime and rich theme that ever engaged our mind or pen. And also it humbles us and prepares us to sit at the feet of Jesus and praise his holy name, and it is then we are enabled to cry out as did Moses and say, "The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee," Deu. 33 : 27.

It is then by faith we can embrace Jesus in all his fullness, and glory in tribulation, knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

O may the sweet distilling influence of the doctrine of grace ever abide in our hearts, and keep us humble and as little children, and as such serve one another in love and fear.

F. M. CASIA.

ELD. L. H. HARDY, DEAR NEPHEW :—At your request I write what I hope the good Lord has done for my poor soul, which all of God's dear children know is an impossibility, for if such a thing was possible they would have to keep a pencil in their hand and write all the time and then get so far behind they would become ashamed of themselves and stop and exclaim : Lord how shall I ever repay thee enough, or repay thee for the least one of thy great blessings, much more for them all.

I never have heard one of these little children exclaim (like some) "if I do a little wrong and become indebted to God I can read a chapter or two and say a prayer, and then God will be under obligations to me for my good deeds," not knowing that he is accountable to God for everything, for the wrong done, and also for the great privilege and blessings of enabling him to read those chapters and commit that prayer to memory that some body else had written probably for speculation

which is not acceptable with God.—Neither indeed can be, for anything of the flesh or of a selfish nature God does not accept. Prayer that is acceptable is of a broken and contrite heart, the stony heart must be broken and made to feel there is no strength in it and that it is all of God, and that the desire as well as the prayer, must come from the self-same source and that it must all come by and through Jesus and for Christ's sake, not of us or anything we have or can do. But it is all of Jesus, he has done it all, took the whole debt and responsibility on himself, paid it, and the record shows that it is paid and canceled by him, that the children are free, then they can sing the song (and all of one sound) of deliverance and ascribe all the honor, praise and glory to him who is worthy to receive it, and do not want any themselves for they feel totally unfit to receive any of it, yea, not worthy to be called a child, much more to be an heir and joint heir with the one that has done so much for him, his best friend, the one that has paid this enormous debt of ten thousand talents when he had not a farthing to pay it with. Then who would dispose of such a legacy even if he could. Suppose for a moment that one could have a mind to do so, what part do you suppose he would dispose of? Why it would be the very portion that Jesus occupies, for this mind would be of the devil, and that is the chief desire of the devil to dethrone Jesus.

I say there is no chance or desire to dispose of this heirship for none knows what part or lot is his, nor will know until the last heir is brought into this kingdom, then I have no idea he would if he could dispose of it, for who would want to part with such a happy band singing praises as we think this band will be? Not I, I hope, if it is my good fortune to be counted one in that number, for I had rather be a door keeper for such a happy band of little children than to dwell in the fine allurements of sin that are held out by the devil.

You see I have deviated somewhat from the subject thus far, but I have no

apologies to offer, for I have written as my mind led and dictated and if it is led by the right spirit it will be of some consolation to some little one, and if led by the opposite it will only prove how it is led, and may God have all the glory. I was born 31st day of August 1842, of sinful parents, though they were both members of the Primitive Baptist profession or faith, not only them, but my grand-father, and great-grand-father by father's side were of the same belief and held official positions in the church. My father was a minister and held in high esteem by the brethren, and was blest with a wonderful portion of revelation, though people say the days of revelation and miracles are past, it so he was blest with some supernatural power more than most people, for there is many living witnesses who can testify to some. I refer to these things to show that if there was or is such a thing as ones being born without sin I ought to have stood a chance, as many claim, that Christ done away with the Adamic sin upon the cross, and that no one is a sinner until he is old enough to know right from wrong. My parents were both professors and possessors long before I was born, and I feel thankful that I am of such a parentage, but that did not keep me from being a sinner, for I was born a sinner, and there was enough of the Adamic sin in me to forever banish me from the presence of God if I had never committed a single sin. If Christ done away with the original sin what kills the infant? History tells us more than one half of the human family die under seven years old, and they are not accountable before eight or twelve years old, then what becomes of them? Christ came not to save the righteous but sinners. I feel my case was different, I was born a sinner, and am a sinner yet, for the very things I would do, I do not, and the things I would not do, them I do. I feel it is almost needless to say I was raised morally. I was not allowed to associate with anything to lower morality, visiting towns, bar-rooms, ball rooms, parties &c. I was taught morality was one thing and

christianity was another, that it was everybody's duty to be moral and to lead a quiet, sober, and truthful life.— I will have to pass over many things as space will not allow, which you are personally acquainted with, and probably might not be of much interest to others, and come down to the year 1880 or 1881 when through some unseen power I felt all was not well, though I had always believed the Primitive Baptists were correct and felt a desire to secrete myself and try to pray but did not know how for I never had tried to memorize a prayer, and if I had it would have done no good for a multiplicity of words is not prayer except they be of the heart, so all of my words were nothing, carried no weight that they were acceptable with the Lord but with their own sinful weight would fall to the ground proved all of my goodness was nothing. I could look at others and see a chance for them but none for me; the beasts, trees all seemed to be abiding in the sphere that they were made in, but man the top-most, the last the finishing piece of God's creation whom he had made in his own image or likeness the only living creature that was made to walk upright, to whom dominion was given over all creatures upon the earth or in the waters to whom he gave a law but who had violated that law, and in so doing became a dead sinner, and I felt to be the worst. God had blest the family for many generations, but alas for poor me there was no hope. The day had passed. I had been in feeble health for sometime and was taken down and remained several days. My wife wanted me to send for the Doctor, but I told her he could do me no good, that I had no fever, and that if he came he would want to know what was the matter and I could not tell him. I could lie on the bed and look out upon the beautiful trees and it seemed every leaf in its swaying to and fro was praising its Creator and abiding in its place, but alas, poor me, a most miserable creature who was ten thousand talents in debt and had not a farthing with which to pay, what would become of me; if I could only exchange with the

trees, or had died when an infant, but all was gone now. I could not say Father, in trying to pray, but Master everytime. Several of the brethren came over to see me on Saturday night of the June meeting. Elder J. W. Gardner read a portion of Scripture, then used hymn, "Father I stretch my hands to thee," &c., then asked God through his son to continue his blessings: next day, Sunday, I felt much better and wanted to go to meeting, but I was afraid to go as I had not sat up any for several days. I continued to improve and got up. These words came with force from some source I could not tell where "why tarriest thou, arise and be baptized" and continued with force. I offered to the church the July following. After I was received there came trouble inexpressible that I was deceived and had deceived those good people, this was a trying time, it seemed I could not feel worse if I had been going to a dear friend's burial. Much more might be said, but fearing I will worry you I will stop. May our heavenly Father guide his dear children and shield them from all harm and gently lead the feeble ones into green pastures and at last receive them into that happy band where parting will be no more. Pray for me and mine, Yours as ever,

L. J. H. M.

A DREAM, OR THE EXERCISE OF MIND WHILE ASLEEP.

I thought I was in my room and saw a smoke on the wall, and I said, open the door, and I was the first one to the door, and I looked southward and I saw a cloud reaching to the North and shining like gold, and in the cloud I saw Jesus wearing a shining crown, and said my Saviour, and clapped my hands and said, O my Saviour, and I thought I never sung before nor since that time, as I sung then, "Jerusalem, my happy home," &c., I thought I was in my room again and my husband called me out of the house and told me to come there and see the Apostle Peter: he and others had come to talk with us about the shining cloud, and we were all sit-

ting on the ground wondering and talking about it, and I looked toward the East and saw Jesus coming in the air to us with a light in his right hand. He looked like I thought he did when about twelve years old, and his beautiful face I cannot forget. I said again, Savior, Savior, O my Savior. I thought my husband fell with his face to the ground and said, "my time has come, I am going." I thought I said, we are all going, our time has come, and I am glad, glad, I am so glad. I thought that Jesus carried us to a large house and there were only a few of us. I did not know any of them but my mother. We were all standing in a round ring, and Jesus in the midst, and he had a large cup in his hand, and we all drank of it: but when he came to my husband he gave him the cup in his hand, and he asked him why he gave him the cup to drink that way? Why not let him drink like the others? Then I thought Jesus asked him when he joined the church, but I do not know the answer. Then I thought he asked me when I joined the church, and I told him when my husband did. Then he held the cup in his own hand and gave him drink. Then I thought that Jesus and my husband walked upon a place above the floor, seated themselves side by side, both dressed in white and both looking in a little square Book: while they were looking in the book I looked to my left. I saw ladies dressing and undressing, taking off fine hats and putting on riding hats, and thought I did they think they would go to heaven that way. I thought that Jesus would put us all to sleep and then our souls would fly to heaven, then Jesus came down and told the ladies to follow him and they went out at the door. Then I thought a pale-faced woman came to me wearing a calico bonnet, and said, "don't I wish Martha was here," and I said where is she? she hung herself behind the kitchen. Then I awoke and rose upon my feet so delighted with my dream. This took place with me the second Sunday night of August 1885. I do not feel satisfied not to have it published, that the brethren, sisters, and

friends may see something of the exercise of my mind. Since that time my husband has been chosen and ordained deacon of the church at Pleasant Grove, Caswell Co., N. C., where our membership is, and is bearing the cup to the children of God. Your little sister I hope.

JULIA A. APPLE.

Ashland, Caswell Co., N. C.

TEETH TO TEETH.

Tam Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

(Continued.)

The second thing I intended to prove by my digression was that these seventeen churches were all Baptist churches; and if they were, there can be no doubt that the rest planted by the apostles and first preachers were. The gospel of Mark places the beginning of the gospel of Christ as commencing with John the Baptist, Mark 1: 4: John did baptise in the wilderness; and preach the baptism of repentance—verse 5: And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him in the river of Jordan, confessing their sins. This is the first account of baptism found in any history in the world. How was it performed? The text is plain—in the river of Jordan—not with a basin, pitcher, pail, nor porringer, nor gourd. Then sprinkling nor pouring could not be the mode of John's baptism, because those who sprinkle or pour don't go in a river to do it; they do it out of a river, so do not follow the pattern given as performed in the first instance. What kind of persons were baptised? Those that confessed their sins—then of course no children here, for they know nothing about confessing of sins.

A second proof and a second time, verse 10: And Jesus when he was bap-

tised went up straightway out of the water. This was in the same river, John, 3: 23: And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptised. This one text outweighs in my mind all the quibbles and arguments ever produced by pedobaptists. For here we are told why John baptised in Ænon, because there was much water. Then it required much water for John to baptise, and you will not doubt he well understood the mode. His baptising in Jordan also proves the fact that he required much water; for this was in a river where there was also much water, as in Ænon. This proves to a demonstration that the first mode of baptism was not sprinkling; because it does not require much water to sprinkle or pour—a little and not much will do. Again, the baptism of the Eunuch proves the same fact. They went down both into the water, both Philip and the Eunuch, and he baptised him—and when they were come up out of the water, &c. Now this shows us that the apostles baptised in the same way John did; for John went into the water to perform baptism, so did Philip. Christ went into the water, or else it could not be said he came out of it. Here then we see plainly that sprinkling nor pouring neither is not baptism, according to John's nor the apostolic mode; for these went down into the water to perform baptism; but sprinklers nor pourers don't do so. So I say sprinkling is not even a shadow of the example of baptism, much less baptism itself. Then this point is proved that the apostles baptised in the same manner John did; and that was by going into the water to baptise, and there baptising. And I say, according to the scripture there is no such thing as being a Baptist without going into the water. Do this you must, whether you pour, sprinkle, or immerse, to be a baptist, for the example is clear. But I will warrant you, whenever the preacher and the candidate become humble enough to do this, fifty to one if he then don't immerse; which must be the right mode

from these words: Buried with him by baptism into death. Immersion is the only mode of which this text can be applied, for there is no likeness between pouring and sprinkling and a burial, but in immersion there is.

But the apostles were Baptists as well as Christ, for he was a Baptist baptised in Jordan by John, who had a command from God to baptise and was he tells us sent to baptise; and therefore it was righteousness in John to administer it, and righteousness in Christ to submit to it; and so, as he said, it becometh us to fulfill all righteousness. If Christ himself would not preach before he became a Baptist surely he would not send his disciples to preach before they were baptised. Should you ask who baptised them? I shall answer, that some of John's disciples, which were Baptists, went over to Christ and followed him. John 1. 35: Again the next day after, John stood, and two of his disciples; 36. And looking at Jesus as he walked, he saith, behold the Lamb of God! 37. And the two disciples heard him speak, and they followed Jesus. One of them was Simon Peter's brother named Andrew, who also was one of the twelve. By these two disciples I suppose the ten were baptised, for it is said: Though Jesus baptised not, but his disciples. Then it is proven I think plain enough again, that John's baptism was the baptism that the apostles practised: as two of John's disciples were among the twelve, they surely practised the same mode by which they themselves were baptised by John; and as they were baptised in a river, or where there was much water by John, it is reasonable to believe that the apostles also followed the same practice of baptising in rivers and where there was much water; and that they baptised the ten, and continued after this mode wherever they made disciples.

You cannot believe that God gave John three modes of baptism, or his that he left it to John to choose any mode, or that he might choose the mode he pleased, or that any mode would do; for if John had a command

from God to baptise that command must express the mode, else how would John go about or know how to obey the command and perform baptism, since it had never been performed before, nor had he ever read it in any book or seen it performed? So then it is clear God gave him the mode, and he knew how it was to be performed, in a river. And God also gave him to know the subjects of baptism, for he preached the baptism of repentance for the remission of sins. So that his very preaching set forth the subjects of baptism. Question. Had John a right to alter the mode, or had the church, or had any man—or the subject for baptism? I will answer this question, by stating another: Has any subject a right to alter the law of his king, or any servant to alter the command of his master, or a child his parent's command, although he may dislike it? You are forced to answer, No. Then how dare any man alter the mode of baptism, so as not to baptise in rivers, or where there is much water? He that does it is culpable to the great God. How dare any man to alter the subjects of baptism from those that confessed their sins, those that gladly receive the word, those that believe, to children as subjects of baptism. You have as much right to alter the laws of your State voluntarily and of your own accord, without the concurrence of a majority, and more so. God will hold you accountable for such an offence against his majesty. Have a text, Matthew, 5. 19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. 15. 6: Thus have you made the commandment of God of none effect by your tradition. So in one case, so in all, Matthew 15. 9: But in vain do they worship me, teaching for doctrines the commandments of men. Revelation, 22. 18: If any man shall add unto these things God shall add unto him the plagues that are written in this book. Surely these four texts ought to satisfy man of the danger of altering God's doctrine or ordinances. Then to teach infant sprink

ling is a doctrine of men; or to teach sprinkling or pouring for baptism for the commandment of God is the doctrine of men; since no such a mode of baptism is found in the New Testament. For if any man can find that John the Baptist, Jesus Christ, or the apostles ever baptised an infant, or that either of them sprinkled or poured for baptism, I will give that man my horse and gig. So that then infant sprinkling is a vain worship, pouring is a vain worship, and a making of none effect the command of baptism in a river, or much water of none effect; because these are traditions, both pouring and sprinkling, and the commandments of men in such a practice, since there is not one sentence of such a practice in the New Testament, which holds the commands of Jesus Christ to his ministers and church, and in that alone is the law for the church of God to be found. So the apostles were river and much water Baptists, and not basin Baptists: this is clear.

Matthew, 28. 19: Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Verse 20: Teaching them to observe all things whatsoever I have commanded you. Among these commands is that of baptism. Now do you think that the apostles could teach any other baptism than that of John's, which was baptising in a river or where there was much water? No, for two of them had just been baptised by John themselves. They knew also that Jesus was baptised in a river, Philip practised the same baptism on the Eunuch, in a certain water; and you can't prove this was not much water or a river. Nor can you prove in one instance in the New Testament that any man or woman was ever baptised but in a river, or where there was much water. A great deal has been said about the jailor and house—was there not a river hard by the city of Philippi, where Paul and Silas went when prayer was wont to be made? Was it not as nigh for Paul to go and baptize Lydia and the jailor, as it was to go and pray? Think on it.

So then after the mode is given by John the Baptist and Philip, and the subjects given such as confessed their sins, gladly received the word, I believe Jesus Christ is the Son of God, can any man forbid water that these should not be baptised as well as we believe and were baptised, he that believeth and is baptised shall be saved—can any man be so blind and so prejudiced as not to see that the subjects of baptism are believers, and not children nor unbelievers. Dark must be that man's mind, or God has sent him strong delusion that he should believe a lie that he might be damned; because he has pleasure in the unrighteousness of his pride, cavilling and disobedience.

Now if the apostles had the mode, and many examples of baptism in the river and much water—and if they themselves had thus been baptised, and if they were the subjects themselves, they must know the fit subjects of baptism. Now let us examine: first, the church of Jerusalem. Was this church a Baptist church? The apostle Peter stood up and said over the names of this church, and they were an hundred and twenty. Were they Baptists? Surely, for the apostles, or at least two of them, were river or much water Baptists; of this we are sure, as there is nothing to prove the rest were not, but a strong presumption they were all the same sort, and the balance of the hundred and twenty besides the twelve, as the church of John was to decrease, and the church of Christ was to increase. There is not much doubt that many or all these were John's disciples, since John was beheaded; and we read but of one preacher of John's order besides the two that came over to Christ, and that was Apollos, and he came over after the instruction of Aquilla, there is not much doubt; and twelve disciples of John's, found at Ephesus, to whom Paul gave the Holy Ghost. Here seems to be an end of the church of John. But to prove the fact, what sort of persons were added to this church, such as gladly received the gospel by the mouth of Peter, these were baptised. So you see it must be a Baptist church

for these were baptised before added to the church; because it is said, the same day about three thousand souls were added to the church. And although it is not said whether they were baptised in a river, pond or creek, pool or font, that does not alter the case at all, since the mode is given in the scripture in several places, and the subjects in a great many places, and the administrators also. Is it not fair reason and just to say, that in whatever place water baptism is mentioned in scripture, it refers to the mode and subject as had been practised by John and the apostles, where example and mode were plainly pointed out in the scriptures; and after the manner that they themselves had been baptised, in a river or much water? I think so, for although in a great many places mention is made of many being baptised, yet no mention is made how it was done; yet surely we are to understand it as according to the mode and subject, where the scripture has pointed it out. And in the case of Philip and the Eunuch, and John's baptizing, there is not a stone left unturned to show the mode and subject of baptism. Were any of these children? No, they were men and women; infants could not be pricked in the heart by Peter's preaching, nor could they gladly receive the word.—And to prove this point once for all, let Peter, who is the preacher here, define baptism and its use: 1 Peter, 3:21: Baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God. Can infants be conscious about baptism, or it be to them the answer of a good conscience toward God? Why you ought to know better. Then they are not the subjects of baptism, nor were there any in this church; but a Baptist church of believing men and women, I think fairly proven; baptised on hearing, believing, and gladly receiving the word.

Let us next come to the church at Corinth. Acts, 18:8. And many of the Corinthians hearing believed, and were baptised. 1 Cor. 1:12. And were ye baptised in the name of Paul?—Here is fair proof that the church of

Corinth was a Baptist church of believers, and they were baptised after they heard and believed. No infants here, for infants could not believe Paul's preaching, and are not fit subjects of baptism.

Next the church of Ephesus. Acts 16:3. And he said unto them, unto what then were ye baptised? And they said, unto John's baptism. Paul on coming to Ephesus found these twelve men that had been baptised with John's baptism, which was a river and much water baptism. These then were Baptists of the right kind, and were believers, for it is said in the 4th verse: John taught the people, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. So then John taught faith in Christ as requisite to baptism, and these were baptised in that faith. After this, many by Paul's preach and working miracles, that used curious arts brought their books and burned them; which drew from Luke, the historian of the Acts, this reflection, verse 20; So mightily grew the word of God, and prevailed. And although no mention is made of those being baptised, yet I think there can be no doubt but they were, and joined in with the twelve; and the reason I offer for it is, that there was a church at Ephesus, which is proved by Paul's Epistle to that church found in the scriptures. Then I think the proof is strong, it was a Baptist church of much water.

Next we come to the church at Philippi. That this was a Baptist church is fully clear, for Lydia and house, and jailor and house were baptised, you will not dispute, and were the first fruits of Paul's preaching at Philippi, Paul's epistle to the Philippians as recorded in the scriptures proves beyond doubt; and if the converts in the church were baptised, why not all? I see no reason. So then this was a Baptist church beyond doubt.

I forbear giving further proofs; not because they cannot be produced, but because I am too far swelling this piece. For if there is satisfactory proof from

scripture then these four were Baptist churches, of which I consider the proofs fully sufficient, then it follows as a matter of course that the other thirteen mentioned in scripture were; and all the hundreds and thousands of churches that were all over the world, as the gospel had been preached in all the world and to every creature under heaven, and the sound gone into all the earth, and the words of the gospel by the apostles to the end of the world; there must have been thousands of churches, and they all river and much water Baptist churches. For we hardly believe that if the apostles planted these churches and that they were Baptists, that they planted any church of any other sort than that of Baptist.

But it may be asked, what kind of Baptists were they, since there are so many sorts in this day? I think the proofs offered are fully sufficient to prove that there was but kind of Baptist in the apostolic age; all others have arisen since. For we must believe as the apostles had all been baptized by one mode, that they all practised one mode in all countries where they went. For the scripture by an apostle tells us: One Lord, one faith, and one baptism. And as they had but one baptism, I contend that they had but one mode among them. Stop, says the Quaker, there were two baptisms; the baptism of water, and that of the Holy Ghost; and we contend for the baptism of the Holy Ghost, for he that was to come, that is, Christ, was to baptise with fire and with the Holy Ghost; so we say that done away water baptism, and now the one baptism means the baptism of the Holy Ghost and that is all that is necessary. This is a mistake of yours. Acts, 18, there you find twelve men baptised by John's baptism, who received the Holy Ghost by lay on the hands of Paul after water baptism. This agrees with John's testimony of Christ, that he should baptise with the Holy Ghost. But there is a text that sweeps your opinion away like chaff. Acts, 10:47. Can any man forbid water, that these should not be baptized, which have received the Holy

Ghost as well as we? 48. And he commanded them to be baptized in the name of the Lord. Here you see as plain as the nose on your face, that water baptism came after receiving the Holy Ghost; then how is Holy Ghost baptism the one baptism or how is it sufficient if water baptism must come after it? So then I think it is clear that water baptism is the one baptism alluded to, and the apostles always used it as the one baptism, even after the Holy Ghost had been received.

Then Cornelius and his house were both Holy Ghost and water Baptists too, and these are the right kind of Baptists, for the Holy Ghost enables the sinner to believe; yea, as the scripture hath said, we believe according to the working of his mighty power, then after that they are baptized.

Simon Magus is said to believe and was baptized; but he was not a Baptist of the right kind, for he was a money baptist, as many are now-a-days. Judas was no doubt a Baptist, but he also was a money Baptist, and of the same bad kind.

It takes something more to make an apostolic Baptist, or what I call a genuine Baptist, than to go into the water and be baptized by immersion; for it is said of the first Christians: And they continued steadfastly in the apostles' doctrine, in breaking bread and prayers. A man that don't believe apostolic doctrine has no business in the Baptist church, and is not steadfast therein and why? because Paul says: A man that is a heretic, after the first and second admonition, reject. Who would or did the apostles call heretics, but such as did not believe their doctrine; these of course, as they had the true doctrine and none else but they. And again, John—If any man come unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed—alluding to the apostles' doctrine. And again, Paul—Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed—that is put off from the church. This is enough to show

you that a man to be a Baptist of the right kind must believe apostolic doctrine; or what is the foundation or fundamental doctrine they taught. It is contained in the New Testament in the epistles, very plain and positive.

The summary of apostolic doctrine, or fundamental principles, is, I conceive, as follows: First, that God is love.—This is the foundation head, the first cause, sole because of all the blessings of the gospel, and man's salvation and eternal happiness. And that this love of God to his people is 1st, sovereign; 2d, incomprehensible; 3d, inconceivably great; 4th, everlasting under all circumstances; 5th, unchangeable, forever the same; 6th, free to us and undeserved by us; 7th, boundless and infinite, passing all understanding; 8th, that it is a bestowed love to make us the sons of God. In which love of God to us is no shadow of a turn. All this is easily proved from the writings of the apostles.

2d. That God did before the foundation of the world, or ere man was created, foreknow and foresee the end of all creation; and that man would fall and become a sinner; and in consequence of this foreseeing and foreknowing that men would become sinners, he did therefore by this foreknowledge before the world began—Acts, 2, 23: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Then from this text it was determined by God's foreknowledge, that Jesus Christ should die for the sins of men. 1 Peter, 1 cares. this foreknowledge did God foreknow through sanctification of Abraham the sprinkling of blood by Paul, but of Christ. Then by the spirit of the devil that is, before the sense that this wicked ing sanctipirit come from him who is blood, beginning a liar and a murderer. this wicked spirit did not come from God, and that it was this lying, murderous Spirit that always prompted them to act, and in that sense the devil was their father, and they always did

ZION'S LANDMARK.

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

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

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Editorial.

BROTHER GOLD:—I would like to have your views on Gen. 3 : 14, 16, also on John 8 : 44, as they are darkness to me. Brother Gold, I would like to hear you preach if it was so I could, but I am feeble and don't get to hear the truth from the pulpit often. I could hear self-made preachers often, but it is no food for me.

I. C. GIBBS.

Graeffenburg, Ken.

Remarks :

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and thou shalt eat of every herb of the field; but thou shalt not eat of the fruit of the tree of life: for thou art become like unto the serpent, and shalt eat of the fruit of every tree of the garden. And thou shalt be cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and thou shalt eat of every herb of the field: but thou shalt not eat of the fruit of the tree of life: for thou art become like unto the serpent, and shalt eat of the fruit of every tree of the garden.

Unto the world, no other is the only Father as Jesus is. multiply thy sorrow, desire thy Father are one.

In the regeneration, wherein Jesus makes all things new, the chosen vessels of mercy are born of God, or born again, and they who by nature are children of wrath even as others, no difference, are quickened together with Christ and born of incorruptible seed by the word of God that liveth and abideth forever. As born of God they cannot sin. As led by the Spirit of Jesus they cannot sin: but they are still beset with a fleshly nature, and in that character as sons of Adam they do sin. But as Jesus came to destroy the works of the

knowledge of him except as a murderer. We have no authority from the bible to consider that the devil or serpent was anything but a murderer, a destroyer or devil. Some claim that the devil was once an angel of light, but we have no evidence from the bible that he was ever anything but a murderer. For Jesus says he was a murderer from the beginning. There is nothing anterior to or beyond the beginning, nor is there any wisdom in prying into that which is beyond the record. We do well to give heed to what is written and revealed. There is nothing beyond the limit of that which is revealed to afford any foundation on which to rest a theory: nor do we need theories. There is no need of theories or speculation on bible truth. Of all sources of truth none are so complete as the bible. All speculation, or conjecture is excluded from the bible which is full of truth. Those who love truth find a most enduring foundation and abide. Here they rest on the solid foundation of truth. Behold then the folly of such as build theories of their own imagination and seek to prove them by the bible. One seeks to suborn baptisms; the false witness, and that of the Holy Ghost into the Ghost, for he that was to come, he is, Christ, was to baptise with fire and with the Holy Ghost; so we say that done away water baptism, and now the one baptism means the baptism of the Holy Ghost, and that is all that is necessary. This is a mistake of yours. Acts, 18, there you find twelve men baptised by John's baptism, who received the Holy Ghost by lay on the hands of Paul after water baptism. This agrees with John's testimony of Christ, that he should baptise with the Holy Ghost. But there is a text that sweeps your opinion away like chaff. Acts, 10:47. Can any man forbid water, that these should not be baptised, which have received the Holy

and his lusts ye will do." The serpent wholly controls the wicked in the sense that his lust, or spirit prompts them, and is their motive in what they do.

3rd, He is their father, not in the sense that they are not the descendants of Adam, for they are Adam multiplied, but in the sense that they are controlled by Satan who works in them. While God works in his children both to will and to do of his good pleasure. The Prince of the power of the air is the spirit that now works in the children of disobedience. Because they are of their father the devil, his works they will do. As Jesus did the work of God, his Father, because the child follows and obeys its father, so these carnal Jews did the will of their father the devil. What else would any do than to do the will of his father whether good or bad. By father here is meant one that communicates his spirit or principle to his child. As Jesus possessed the spirit of his Father and therefore did the will of God always. Jesus said to the Jews, if ye were Abraham's children ye would do the works of Abraham. By this is meant more than to be the natural child of one. For we know that many literal natural children often do not the will of their natural fathers. For instance the father may be a sober man, but the child that is a drunkard; the father may do second admendment the child the opposite. or did the apostles, that the spirit of the such as did not believe, one, is in he other these of course, as they doctrine and none else but at the father again, John—If any man come to you and bring not this doctrine such that him not into your houses, neither in the him God speed—alluding to the pharisees' doctrine. And again, Paul. Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed—that is put off from the church. This is enough to show

you see yourself truly as you are you see Adam.

Now Jesus said to the Jews, "Ye are of your father, the devil, and his lusts ye will do." The reason they did the lusts of the devil was because he was their father. What think you of those people who teach that all people are naturally the children of God? I heard one of the leading preachers of the Missionary Baptist denomination, in 1887, at Asheville, N. C., (Basil Manly, one of the Southern Baptist Theological Seminary teachers at Louisville, Ken., and has been one from the beginning of that school, to teach men to preach.) He said in speaking from the text of the prayer Jesus taught his disciples to pray that every body on earth had the right to call God Father. If so what becomes of the words of Jesus, "Ye are of your father, the devil." Can one be both a child of God and a child of the devil in that sense?"

To be a child of the devil is to have his spirit, or serpentine, corrupt principle in one. These Jews were naturally and literally as much the children of Abraham as David was, or as Paul was; but the spirit of these Jews was of the devil, and in that worst of all senses they were a generation of vipers, a seed of evil-doers, sons of Belial, or children of the wicked one, the tares. According to nature they were begotten of the natural offspring of Abraham as much as was David or Paul, but of the corrupt satanic spirit of the devil their father in the sense that this wicked murderous spirit come from him who is from the beginning a liar and a murderer, and this wicked spirit did not come from God, and that it was this lying, murderous Spirit that always prompted them to act, and in that sense the devil was their father, and they always did

his lusts, and always served the devil, and never served God. It was the spirit of the devil and not that of God that worked in them always and invariably, and they therefore would always do his lusts. It is not contended that the devil or his followers can ever defeat or disappoint the purpose of God at all. It is held by me that the Lord uses the devil and wicked men as he pleases to subserve his purpose, but he *never works in them or in Satan*. They mean it for evil, but God purposes good in all he suffers them to do.

4th, On the other hand Jesus is the only begotten of the Father, full of grace and truth, and God dwells in him in divine fulness. Hence Jesus always does the will of God, for the Spirit of God without measure dwells in him. He is the wise son that makes a glad father.

The power of the Holy Ghost overshadowed the Virgin Mary, and the Holy Ghost by Almighty power prepared the body of Jesus, therefore that holy thing that was born of Mary is the Son of God. Never has another, nor ever can another, do the will of God as Jesus, because no other is the only begotten of the Father as Jesus is. He and his Father are one.

In the regeneration, wherein Jesus makes all things new, the chosen vessels of mercy are born of God, or born again, and they who by nature are children of wrath even as others, no difference, are quickened together with Christ and born of incorruptible seed by the word of God that liveth and abideth forever. As born of God they cannot sin. As led by the Spirit of Jesus they cannot sin: but they are still beset with a fleshly nature, and in that character as sons of Adam they do sin. But as Jesus came to destroy the works of the

devil in his people, and to cast out and bind Satan, we rejoice in his blessed kingdom of life and peace.

5th. The serpent should bruise the heel of Jesus, the seed of the woman; but Jesus should bruise the head of satan. Hence when Jesus is manifest in the flesh the devil shows more desire to destroy Jesus than he ever did to destroy any one else. Nor were his children, these natural Jews, ever satisfied until they put Jesus to death. That lying murderous spirit of satan was inflaming them to hate Jesus without a cause. Hence satan enters into Judas, one of the twelve, and he betrays and sells Jesus for money, and they put him to death.

But he bruises the head or life and power of satan who is cast down to earth. For Jesus said, "I beheld satan (observe it was not angel of God but satan,) as lightning falls from heaven."

6th. Satan seeks whom he may devour. A buzzard does not hunt for living men but he scents the dead. He loves not fresh meat but carrion, and will scent that. Satan hunts the weak places and you cannot escape him by strategem. Be steadfast in the faith. Put on the whole armor of God. It will do you more good in resisting the wiles of the devil than all else. For you cannot resist him in any other way.

P. D. G.

BROTHER GOLD:—Will you please at your leisure, give a few thoughts upon the last two verses of the eleventh chapter of first Corinthians. Your little sister if one at all. MRS. L. GILLET.

Remarks.

The rule of life laid down by Paul frees its observer from all censure from every quarter, and gives him peace of

conscience also. Then is not this a good rule? If the wisdom that is from above so guides me that I give none offence neither to the Jews, who cleave to the letter of the law answering to moralists and legalists, or letter-worshippers that make clean the outside, then I have done well. For instance, there are people that regard the Sabbath as they call it with scrupulous nicety, thinking it wrong to write letters on that day. Now suppose I should say I would prefer that my children should go fishing or hunting on that day, rather than to go to Sunday School it would be casting reproach on their school, and showing that I have but little respect for that day in their view of this matter. It certainly would be wrong in me to suffer my children to go hunting or fishing on that day. To me one day is as good as another, and I esteem all days as the Lord's, yet I should not give such an occasion to another to regard me as a violator of the law. No, if I do not endorse Sunday Schools, is there any need of my making such an odious comparison, leaving the impression that I favor fishing and hunting on Sunday. In matters that have the spirit of the natural Jew, such as tithing mint, or small matters, such as eating swine's flesh which gives them offense, if eating it would reproach the truth in their view, I should refrain from eating it, although it would not defile my conscience to eat it; but for the sake of the cause of truth it would be better to not eat. Because the peace and good of the truth is to the glory of God, while eating this meat under such circumstances would not be to his glory. One should have such control of his appetite and such desire for the prosperity of Zion that he would prefer to serve the Lord and not his appetite, nor give

offense to Gentiles. The Gentiles are such here as care neither for the church of God nor for Jewish ceremonies, care neither for truth nor morals.

Now I should not do anything on purpose to offend these people that do not acknowledge God in any sense. My conduct should be such that no man can rightfully be offended with me for any impropriety of action. The blessed doctrine of Christ surpasses all man's codes of right-living, so that if I am conformed to his teaching I shall not give offense to any on purpose, nor will any one have any right to be offended with me as thinking that the God I serve is beneath their god in purity or glory. Now suppose one makes no pretensions whatever to worship God, but he sees me defrauding a man in some business matter, and he should say, "I saw a man professing to be a christian cheating another man, and I would not do such a thing as that myself." We should not do any such a thing as that, but what we do should be to the glory of God.

Nor to the church of God. You know that an idol is nothing, and that eating meat offered to an idol is nothing. You know that all kinds of meat are clean by the word of God and prayer, but here is a weak brother that considers that meat thus offered is defiled. Now do not eat that meat for your brother's sake who is weak. Here is another brother too fond of strong drink. He does not need any encouragement to drink. If he were to see you take one drink that would encourage him to take two or three perhaps. Now for his sake do not drink at all. This would be to the glory of God. But if you do anything to cause your weak brother to stumble, you occasion a reproach to the cause and give offence to the church.

Please all in all things in this good sense and you will profit many.

P. D. G.

THAT PRIESTHOOD.

Dear Sir: Please give your views of Heb. 7: 1-3.

Respectfully yours, J. P. Worrell.

"For this Melchisedec, the king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:"

"To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is, King of peace;"

The most exalted figures of speech, and the most wonderful characters, and the noblest deeds are employed by the Holy Ghost to show forth in symbols the priesthood of Jesus.

Three things are noticeable here to measure this by: one is by Abraham, another is the oath of God, and another is the character of Melchisedec.

1st. Where is a greater man than Abraham the friend of God, the father of the faithful, the father of many nations. Yet here is a priest greater than that of the tribe of Levi, for Levi, while in the loins of Abraham, paid tithes to Melchisedec, and was blessed by Melchisedec, and the greater blesses the less. So that Melchisedec is greater than Abraham, and is greater, as the priest of the most high God, because that priesthood is greater than the priesthood of Levi.

Again, the Lord sware and will not repent, Thou (addressing Jesus) art a priest forever after the order of Melchisedec. The tribe of Levi were not made priests by an oath, but Jesus was made a priest by the oath of him that cannot lie. By two immutable things the Lord confirms this. One is his oath the other is the immutability of his counsel or purpose.

Men by an oath end a strife, or settle a controversy. To do this they swear by one greater. The Lord sware by himself because he could swear by none greater, since there is none greater

than himself. Nor can the Lord change. If he could change or be changed it would show imperfection. That which can be changed is improved or made worse, one or the other, by the change, which would itself show imperfection. His purpose never changes either, therefore his purpose or counsel shall stand to all generations. By these two immutable things then namely, the oath of God who swears by himself, or by the eternal truth, power, glory and every attribute of the all-wise, omnipotent and eternal God, under all the holy solemnity, sanction of an oath; and immutability of his counsel, the Lord sware and will not repent; and this oath is to give strong consolation and good hope through grace to them who have fled for refuge to lay hold on this hope, which we have as an anchor of the soul both sure and steadfast, and enters into that within the veil whither the forerunner is for us entered.

Under the law an offender could flee to the city of refuge, and if he entered that city before the avenger of blood overtook him he was safe, but must dwell there until the death of the high priest.

But how much better is this priesthood. Here is an anchor to the soul both sure and steadfast that enters into heaven itself, not an earthly city of refuge. Under the law the high priest did not himself run the race that the poor must run who fled to this earthly city, and therefore he could not be touched with sympathy for this needy soul.

But Jesus is our *forerunner*. He himself has trod the road, he himself has resisted unto blood striving against sin. He is touched therefore with a feeling, infirmity, and knows how to have compassion upon the ignorant, and upon

them who are out of the way. If our *forerunner* is entered into that within the veil or heaven for us, shall not we surely enter? If he has run for us, and entered in for us, shall not we enter? The oath of the Lord so says-

Then it is also confirmed by the immutability of his counsel. The counsel of God cannot change, nor be defeated. This is a matter of unspeakable joy to the child of God. What untold comforts dwell in the immutability of God's counsel. God cannot lie. He has given strong consolation to Israel. While the law made men priests who have infirmity, or are sinners, the word of the oath, which was since the law, makes Jesus a high priest who is the true Son of God, holy and without sin for he is consecrated forever more.

Again, Melchisedec is specially introduced here as a type of Jesus, or Jesus is declared by the oath of God to be a priest *forever* after the order of Melchisedec, nor is Melchisedec ever even once named except as in this wonderful character as setting forth the pattern of the eternal high priesthood of the most high God. Now consider how great this man was, older than the tribe of Levi, without father or mother, not having inherited his priesthood from any, without descent. He had to be king of righteousness is so much more wonderful. To be a peaceable king is lovely, but to be prince and king of peace is so much more wonderful. Now Jesus is that, and he is the eternal high priest in the temple of God which temple ye, the saints, are.

In the pattern Melchisedec is called a man. It may be that he appears without a father or mother, without a predecessor or a successor, and thus as abiding forever in the type to show as a pattern the character of the priesthood

of Jesus. But more than belongs to man it appears is ascribed to Melchisedec. He is king of righteousness and peace. Is it not the Christ of the old testament who had not yet been manifest in the flesh? Christ the Son of God did appear in the old testament with the people of God. He is that rock of which Israel drank in the wilderness. In all their affliction he was afflicted, and the angel of his presence saved them, so that under the former dispensation where there was sin and death, yet there did appear from time to time that one like unto the Son of God shining as the body of heaven in its clearness above the clouds and smoke, the thunder and lightning, the trembling death of Sinai : while the law came by Moses showing the wrath of God against sin, one as the ancient of days without beginning or ending appeared full of grace and truth to the poor and needy. Hence the precious promises of life are revealed or uttered by holy men of old.

Because Jesus our high priest lives we shall live forever. Because he everliveth he is able to save unto the uttermost them that came unto God by him. His blood cleanseth from all sin. He is the priest of a better testament founded on better promises.

The covenant partakes of the nature of the priesthood. The priests of Levi have a law-covenant or covenant of works, one calls for the other. But when Jesus comes he is by so much better priesthood that there is necessarily a new covenant answering to his glorious priesthood. In this new covenant God is merciful to our unrighteousness, and our sins and iniquities remembers no more. Hence in mercy our sins are brought to our remembrance, and we feel our sins, and when we confess them

Jesus is faithful and just to forgive us our sins.

We are kings and priests unto God by Jesus who hath so made us to offer up spiritual sacrifices holy and acceptable unto God by Jesus Christ.

What a glorious priest.

P. D. G.

CORRECTION.

A change will be made as follows in Eld. B. Greenwood's appointments.

Monday after he is at Beulah he will be at Goose Creek Island, Wednesday at Cedar Island, Thursday at Hunting Quarter, Friday at Straits, Saturday North River. Then he will follow the line of his first announcement.

Obituary.

MISS RUTH C. GILBERT.

Died at the residence of her father, Mr. Robert Gilbert, Miss Ruth C. Gilbert in the 34th year of her age. She was taken sick on the 18th of November 1887, and died March the 9th, 1888. She was taken much worse on Friday and we thought she could not last long. She lived until Monday morning half past one when she passed away into a better world I hope, although it is hard for us to part with one we love so well. But the Lord's will must be done, and we must submit to it for he is just and holy.

Sunday morning Katy called us all around her bed and told us what she hoped the good Lord had done for her soul. She said, "I viewed the prettiest spot of ground I ever saw before in my life," and I wish you all could see it like I do. This is not my home, my home is in heaven above, I must leave you all, and brothers and sisters do try to meet me where parting is no more." Calling all of her brothers and sisters to her side she admonished them one by one to be kind and dutiful to their parents

and to meet her in that happier world.

There are seven left, and three have gone, may we all meet together in heaven, where pain and parting will be no more.

JANE A. MARTIN.

PETER R. GILBERT.

Died, at the residence of his father, Robert Gilbert, Peter R. Gilbert, on the 9th day of December 1880. He lived 22 days and suffered much during his illness, but bore it patiently. He called us all to the bedside and asked us not to grieve for him, but to grieve for ourselves and try to get to heaven whether he did or not. He was a kind brother, a dutiful and affectionate son and never spoke evil of any one that I recollect of, was kind to all and we feel that he is now free from pain, troubles and earthly trials, while we are left in this world to contend with and endure them. He asked Mr James Shockley to pray for him and told him that live, or die, his desire was to go to heaven, he said, "I feel like I want to tell christians how I felt and what the good Lord did for my poor soul. When my dear brother was about to be carried to his grave, I felt like I had done all I could and prayed to the Lord to carry me home to Peter. My dear brethren, if I am worthy to so call you, I want you all to pray for my lonely father and mother and for all of us that are left so lonesome. It is hard to part with one so near and dear to us.

I professed a hope the eleventh of December 1880 and joined the Primitive Baptist church the first Saturday in September 1882, and my membership is at Russell Creek, Patrick Co., Va.

JANE A. MARTIN.

SARAH J. PATE.

Died, Sarah J. Pate, wife of W. B. Pate and daughter of Capt. W. T. Gardner, and his good wife, Elizabeth Gardner, Sept. 24th, 1888. Her husband will ever remember her gentle care and kindness, and feel this loss of her all through the weary years of a lifetime. She leaves three small children, a father, mother, two brothers and two sisters, besides a host of other relatives and friends to mourn her untimely death.

But the great God who doeth all things well, and he only, can bind up the broken hearts and wipe away the sorrowful tears from their eyes.

She bore her sickness with christian fortitude, for her life previous to her sickness had been that of a true christian woman, and she died with full faith in her Saviour. She was true to every trust confided in her; always ready to visit the sick and administer to their wants, with her gentle care and kindness, and no one knew her but to love her. It is indeed sad to part with those we love best, and yet it is often so. We feel that she has gone to rest in peace.

J. M. L.

R. W. GURLEY.

Brother R. W. Gurley departed this life the 25th of Dec. 1888. He was a brother in the flesh as well as in the church having joined the church twelve or fifteen years ago at New Chapel and was a faithful member until his death. He filled his seat when he and family were able to go to meeting. There was not anything ever brought against him. He died at the age of 38 years, one month and twenty two days. He had the consumption and was confined to his home for twelve months, and was confined half of his time to his bed, but there was a great beauty in all his affliction, and he was willing for the Lord's will to be done. He leaves a wife and four children, a mother and four brothers, and a great many friends to mourn his loss, but their loss is his eternal gain. To live with Christ is gain, and to leave this world of sorrow is gain. While in this world we shall have tribulation. I remain your brother in Christ I hope, if one at all.

J. T. GURLEY.

MINERVA T. GILLIAM.

Died, at her brothers' home, near Gilliam's church, in Alamance County, on the 6th of Jan. '89, Miss Minerva F. Gilliam in the 44th year of her age. She was the daughter of Elder Joseph Gilliam who was called to his reward about eight years ago. The subject of this notice was for some years past in delicate health, but the last three months

of her life especially she suffered much, but through it all she manifested unusual patience and christian fortitude. Sometime previous to her death she exclaimed, "O Lord, my Lord, and my God, I will claim thee though thou slay me." The good Lord helped her thus to wait and suffer, and enabled her to show forth the power of godliness by an humble submission to his will. For several years she was a most devoted and consistent member of the Primitive Baptist church, and while she loved all in whom she saw the image of her Saviour reflected, of whatever name or denomination, yet she was intensely Baptist. She was modest and unassuming, and had no patience with anything bordering on pretense or show. Her real worth was known best only to those who enjoyed the privilege of an intimate acquaintance with her.

We thank God for such a life and for the gracious influence that will long flow therefrom. Though she has passed away in the prime of matured womanhood, her life was not incomplete. The Master accomplished through her that which he had for her to do, and he called her up higher.

W. T. BOWLES.

ELIZABETH SKINNER.

Departed this life, Dec. 25th, 1888, Elizabeth Skinner. She was born Sept. 10th, 1840, in Wilson County, N. C., where she lived all of her life. She united with the Primitive Baptist church at Moore's, Wilson County, on the 25th of Sept. 1875. She was baptized I think by Elder A. J. Moore.

Her light did shine through all the days of her membership, even brighter and brighter unto the end. She had consumption, and bore her sickness with marked patience. I was with her not long before she died and in my weak way to comfort her in her affliction. She seemed to be cheered, and said my visits did her so much good. I do not feel to mourn for her but to rejoice, for I believe that she has passed over the river and is now numbered among the blessed of the Lord. She leaves a husband and five children to mourn for her, also

a father and mother, and many other relatives and friends, but I would say unto them, weep not for she is I believe at that happy home where the saints of God do rest and praise the Triune One.

S. HOLDEN.

CATHARINE WILLIAMS.

Catharine Williams departed this life on the 18th of May 1888, aged 61 years 8 months and 3 days. She was born in Davidson county, N. C., Sept. 15th, 1826, was married to James A. Williams Sept. 23rd 1855, by whom she had four children one dead and three living. She leaves a husband, three children and nine grand children to mourn their loss, but we trust their loss is her great gain. None knew her but to love and admire her wonderful character, which was ornamented with a meek and quiet spirit, gentleness, kindness, forbearance, and in short apparently every christian virtue shone with brightness in her lovely character. It was the lot of the unworthy writer to travel with the family of the now departed one for eight long weeks to the state of Missouri in 1868, and during our long and wearisome journey she scarce was heard to murmur or complain at any difficulty we had to pass through. Indeed when I received the sad news of her death it was a sad shock to me to know that I could never hear her voice nor see her face again in time, but I hope to meet her with all the redeemed in the mansions of eternal bliss. Dear brother, weep not for her as dead, for we believe she is asleep in Jesus, and will be awakened on the morning of the great day with those that are blessed to have a part in the first resurrection, for it is said, "Blessed and holy is he that has part in the first resurrection, on such the second death hath no power. Blessed are the dead that die in the Lord from henceforth, yea saith the spirit that they may rest from their labors, and their works do follow them."

A. M WILLIAMS.

MRS. MINNIE L. MOORE.

"Be ye also ready for at such an hour as ye think not the Son of man cometh."

How important it is that we should ever keep this injunction before us with our lamp trimmed and brightly burning. For suddenly the summons came to Mrs. Minnie L. Moore, and her gentle spirit was borne from our hearts and home to that bourne whence no traveler returns. She was the sixth child of Bryant and Mary Williams, both living at her death, and was just in the 18th year of her life when she departed. She was married on the 16th of September 1885 to Capt. William F. Moore, but lived only a few fleeting months to gladden the heart of her devoted young husband whom she loved.

On Saturday previous to her death she was taken and lingered until Sunday in excruciating pain until she lost consciousness. Monday she aroused and was conscious then till death came to her relief. Although relatives and friends and medical skill were in strict attendance she could not be relieved until the gate was opened for her to pass through to the great hereafter. I was sent for but when I entered her home I found that death had done its work, and Minnie was no more to greet me with her bright cheerful smiles. What a sad yet sweet picture as I beheld her with her babe on her bosom lying in their narrow bed, as if in peaceful slumbers. Minnie possessed such a happy disposition, was always bright and cheerful, and by her sweet temper made friends wherever she went. When she was about to pass through the gate she raised her dying eyes to me and said, "na I have lived and sinned all my days, but now I die and go to heaven; and we find comfort in that the Lord receives every vessel of his mercy, and gives every heir of promise an abundant entrance into his everlasting kingdom."

We hope she was embraced in the everlasting covenant of love.

MARY E. WILLIAMS.

LEMUAL MAY HENDERSON.

Lemual May Henderson was the infant daughter of Thomas A. and Hassie S. Henderson, that died July 23rd, 1888, aged three months and five days. Sweet babes they are gone, have been torn

from the sweet embrace of a devoted mother who loved them with tenderest affection, and was sorely bereft at their departure. But alas! the sweetest blossoms of our earthly joys are soon blasted,

SUSAN T. WHITE.

ESTHER REECE.

She is the daughter of Wm. and Lucy Caudle, and was born in Haywood, N. C. Feb. 6th, 1806, died Feb. 9 1889, aged 83 years and 3 days.

Mother obtained a hope in Christ in her 16th year, and united with the Baptist Church soon after, at Gum Spring, Chatham Co, in the days when R. Daniel was raising agitation among the Baptists. He tried to influence her to let him baptize her, but she said she believed him to be an imposter, then she was baptized by her uncle Hezekiah Harmon. She was united by marriage to my father Joseph L. Reece in her 17th year, and moved her membership to Shady Grove, an arm of Sandy Creek Church, Randolph Co., N. C. When the Baptist divided in 1835 the church to which she belonged and all her relatives and her husband's, went with the Missionaries. She, on that account remained with them 12 years, until she thought she was going to die if she stayed any longer: so in face of all opposing powers she went to the church and told them to take her name off their book for she could fellowship them no longer. About that time Elder John Stadler came through this part of the country preaching. She went to him and told him she wanted to get back home, that she couldn't live away any longer, supposing he would say, "We don't want you now, you've been away too long;" but to her great joy he said, "come home, we'll make you welcome," with the tears running down his face. She united with the old Sandy Creek Church where she remained till she joined the Church triumphant.

Her husband died in Oct. 1875. Though not a member of the church he was a firm believer of the Baptist doctrine, and a great friend to them. There were

eleven children born of her. Mother was a woman of an uncommonly strong mind, never shrunk for cold or heat by day or by night when called upon to relieve suffering humanity (being a noted midwife.) Never sent the poor away empty.

One could mention no passage of scripture but she could tell them where to find it. She could debate with the most learned men on the doctrine of the bible, and they acknowledged they learned something by talking with her. Her home was a home for the Baptists. She loved that people all through life and remembered them in her dying hours.

When asked a few hours before she died, if she did not want some wine, her answer was "I want nothing more in this world, I want to leave it. I am ready now."

VANDELIA E. JONES.

FANNIE M. EDWARDS.

Sister Edwards was the daughter of Joseph D. and Patience Denmark, of Wayne Co. N. C. She was born Nov. 30th 1848, and departed this life Dec. 7th 1888. Making her stay on this earth 40 years and 7 days.

She united with the Missionaries when she was quite young, and continued her name with them until about the age of 30 years; when she became convinced that the Primitive Baptists preached the doctrine of the apostles and prophets, Jesus Christ himself being the Chief corner stone, being satisfied that the Primitive Baptist church was the church of Jesus Christ, she left her kindred and her country, and came over to sojourn with them, together with Abraham, Isaac and Jacob, until it pleased our heavenly Father to call her from sorrow and pain.

Her qualities as a dutiful child, devoted wife, kind and tender mother, faithful christian, and good neighbor were unsurpassed. To love her one only needed to know her. She leaves a heart stricken husband, 6 children, an aged father and mother, 5 brothers 4 sisters; together with a large number of other relatives and friends to mourn, but not

at those having no hope. A few minutes before she departed, she called to her bed-side her children, and gave to them a departing mother's last advice, repeated a part of the 23rd Psalm, of David, she also requested them to read the same, and then fell asleep in Jesus. Her Burial was attended with a short service by the writer, surrounded with a large congregation of relatives and friends.

Dear heart stricken husband, dear motherless children, dear aged father and mother, dear brothers and sisters, together with relatives and friends, don't grieve. She is not dead but sleepeth, but she sha'l awake with the likeness of Jesus and be satisfied.

JOHN R. ROBERTS.

ELDER B. E. CAUDILL.

We are pained to hear of the death of Elder Ben. Caudill who was an earnest, untiring, faithful, and gifted preacher. He fell at his post.

P. D. G.

MRS. MARGARETT ELIZABETH FURVIS my devoted and beloved wife passed quietly from our earthly home near Tarboro N. C. on the 19th day of July 1888 after an illness of four days. For six months before her death she seemed aware of our earthly separation, and repeatedly told me how she wished her domestic duties carried on, that she felt satisfied for the future, her only regret was leaving me and her children. The last time she attended preaching was at the Old Baptist church in Tarboro where she heard her last sermon on earth. It was preached by Eld. P. D. Gold. On her way home, she expressed her self as satisfied in that sweet By and bye, that the sermon had thoroughly satisfied her, that Mr. Gold had expressed her feelings much better than she could have done and she could only wait for the call of him who doeth all things well.

Four days before her death she gave birth to a daughter, little Mary Emma, who lived eleven days after her mother's death.

In my troubles, three weeks after my wife's death, I had a dream, as plain as anything, actually occurring in open day. I saw two little girls dressed in white, pass quietly out of sight and disappear. It caused me much anxiety and thought and

could not get the picture out of sight. I could not understand it. Three days later, in broad open day, I saw no one, but it seemed that I heard in plain language.—“There is no difference in heaven, all are the same size, the children that you saw were your wife and baby, equal in size and happiness in the glory of God.” Since then I have been satisfied or reconciled upon the subject.

Sleep on dear Bettie, take thy rest,
For in heaven all are blest,

JNO. W. PURVIS.

MRS. T. M. BAKER.

At 6 o'clock Tuesday morning, April 15, 1888, the spirit of Mrs. T. M. Baker left its earthly tenement and passed to that land from whence no traveler returns. The funeral took place at Mt. Zion, on Monday morning at ten o'clock. The esteem which was held for Mrs. Baker was shown by the large attendance and deep concern manifested by all that were present. Elder Z. H. Bennett officiated in glowing terms. We can hardly find words good enough to use in speaking about her. She was possessed of all the virtues necessary to manifest her as a christian lady. She died of fiscal Erysipelas, age 43 years, 11 months and 15 days. She was a member of the Primitive Baptist church 25 years of her life on earth. She left a husband and eight children to mourn her death. The Saviour whom she loved she trusted in her afflictions and death, and died in the hope of eternal life.

LITTLE FANNIE WALKER.

This dear little daughter of Mr. J. H. Walker and wife was born August the 4th 1887, and died Aug. the 8th, 1888, making her stay on earth 1 year and 4 days.

She was a bright, sweet little child, very dear to her family and a treasure to them.

She was sick about 9 weeks and suffered much. She was very quiet in her long severe suffering.

How sad to see such dear little ones called away in youth. But the Lord gives and he takes away. Jesus loves little children and said, taking such up in his arms, suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.

Eternity is sweet to contemplate by those who have a good hope of being gathered to their fathers when they die, especially as they remember the many dear ones

gone before, but above all that the angels Jesus and the Father are there. P. D. G.

CORNELIA ANN LEATH.

Whose maiden name was Mcnutt was born April 26th, 1821, and died Nov. 8th, 1888, aged 67 years, 6 months and some days. She was married to John F. Leath April 8th 1847, and was the mother of three children, two sons, one daughter. The son died while small, a son and daughter survive her with her husband. Her daughter married brother J. W. Gilham, Alamance co. N. C. her son married S. A. Burch and has continued to live with his parents. She united with the church at Arbor, Caswell co. N. C. with her husband, in 1866, where she remained a member in full fellowship until her death. She was an uncommonly industrious woman, generally stout and never failed to attend her business, and did not appear to tire in trying to provide for her family and friends. She was a good wife, mother and neighbor, and is greatly missed by her friends. Her house was a good house for the Baptists. She took care of a great many of the ministers. Generally she was cheerful up to the time the fatal disease took her which was cancer of the tongue. She suffered indescribable pain for some eighteen months. She bore her suffering with great fortitude. Her tongue became so enlarged and painful that she could not eat any solid food for months. Near the last she could not swallow any thing without great difficulty and suffering. She could not speak plainly but delighted to hear singing and talking upon the subject of religion. Being asked by a friend a short while before her death if she ever saw any ease, she said she had been easy twice when she felt no pain. She felt so happy as to say, “A happy people, that happy through.” This she enjoyed she said twice a short time before her death. All that knew her grieved for her, but we feel that her suffering will be no more, where sorrow and sickness are all done away, and we believe that the happiest day of all the days that sister Leath ever experienced was the day of her departure from this world of suffering, when her spirit was liberated from the body and entered eternal rest. That was the happiest day, that eternal day, of joy and peace. May her God prepare us all that are left to suffer, to meet her in peace world without end. Amen.

JAMES A. BURCH.

PRISCILLA THOMAS.

Sister Thomas was born Jan. 8th 1810 and died Jan. 5th. 1889. She joined the church at the Falls of Tar River about 40 years ago. She passed through the fiery ordeal of life without a stain on her garments, and abode in Jesus, and with the brethren as long as she lived, and dwelt in love and in undimmed zeal in the truth until the Lord called her home.

Great was her suffering, but as great her patience in her last days.

She was never married, but was one of those who gave an undivided heart and service to the Lord which is better, in that it is free service and with less incumbrance.

P. D. G.

UNION MEETINGS.

The Skwarkey Union is appointed to be held with the church at Kehukee, and to commence on Friday before the 5th Sunday in March.

The Contentnea Union is appointed to be held with the church at Union, and to commence on Saturday before the 5th Sunday in March.

The Black Creek Union is appointed to be held with the church at Beulah, and to commence on Saturday before the 5th Sunday in March.

The Toisnot Union is appointed to meet with the church at the Meadow, and to commence on Saturday before the 5th Sunday in March.

The next Session of the Piney Grove Union will be held, if the Lord will, with the church at Piney Grove, commencing on Friday before the 5th Sunday in March.

GEO. ROBBINS col.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Wilmington.....	2nd Sunday March 10
Maple Hill.....	.....12
Cypress Creek.....	.....13

South West.....	14
Bay.....	15
Yopps.....	16
Wardswill.....	Sunday 17
North East.....	18
White Oak.....	19
Hadnots Creek.....	20
Newport.....	21
Magrango.....	at night, 22
Sandy Bottom.....	23
Mewborns.....	Sunday, 24
Nahunta.....	25
Aycocks.....	26
Memorial.....	27
New Chapel.....	28
Cross Roads.....	29

Will some one meet him at Burgaw on Monday after the second Sunday in March?
He will need conveyance.

WILLIAM SNIDER.

At night Feb. 25 & 26, at what places he appoints	27 & 28
Bear Creek.....	March 1st
Oak Grove.....	2 and 3
Raleigh.....	4
Neuse.....	at night
Rufus Temples.....	5
Cedar Grove.....	6
Dutchville.....	7
Eno.....	8 & 9
Durham at night	at night 9th
Brother John Hall's.....	10
Durham.....	11
Brother Lebanon.....	12
Elder Blalock's.....	13
Camp Creek.....	14
Shoo Fly.....	15
Tar River.....	16
Surl.....	17
Flat River.....	18
Shiloh.....	19
Stories Creek.....	20
Hesters Academy.....	21
Ebenezer.....	22
Whealers.....	23
Prospect Hill.....	24
Lynch's Creek.....	25
Arbor.....	26
Gilams.....	27
Pleasant Grove.....	28
Lick Fork.....	29
Wolf Island.....	30
Pleasantville.....	31
Sardis.....	He will need conveyance.

D. N. GORE and J. D. DRAUGHN.

Dover, Surry Co. N. C. March 31st.	1st
Center April.....	2
Mulberry.....	3
Fiat Top.....	4
Fishers Gap.....	5
Crab Creek, Alleghany Co.....	6
Zion.....	7
Union.....	8
Antioch.....	9
Elk Creek.....	10
Piney Creek.....	11
Fox Creek, Grayson Co. Va.....	12
Saddle Creek.....	13

Independance.....	13
Rock Creek.....	14
Cross Roads.....	15
Meadow Creek.....	16
Crooked Cr. ck.....	17
Good Hope.....	18
Chestnut Grove.....	19
H. C. Bookers at night.....	
Stuarts Creek N. C.....	20 & 21
Flower Gap.....	22
Zion Hill.....	23
Fishers River.....	24
Dover.....	25
The Fishers River Association.....	26, 27 & 28
Will need conveyance.....	

B. GREENWOOD.

Haywoods Wednesday before 1st Sunday in March Tarboro Sat. and 1st Sunday in March.....	
Lanesville.....	Monday
Morattoc.....	Tuesday
White Plains.....	Wednesday
Pungo.....	Thursday
South Mattamuskeet.....	Friday
Beulah.....	Saturday 2nd Sunday
Goose Creek Island.....	Monday
Cedar Island.....	Wednesday
Hunting Quarter.....	Thursday
Strala.....	Friday
North River.....	Saturday
New Port.....	3rd Sunday
Harts Creek.....	Monday
White Oak.....	Tuesday
North East.....	Wednesday
Wards Will.....	Thursday
Yopp.....	Friday
Bay.....	Saturday
South West.....	4th Sunday
Cypress Creek.....	Monday
Muddy Creek.....	Tuesday
Dudly.....	Wednesday
Friendship.....	Thursday
Goldshoro.....	Friday
Chapel.....	Saturday
Memorial.....	5th Sunday
He Will need conveyance.....	

WM. LUNDY AND A. J. TAYLOR.

Stewarts Creek.....	March 20
Toms Creek.....	21
Rysons.....	22
Church South East of Henry Lackeys.....	23
Pleasantville Sunday.....	24
Wolf Island.....	25
Gilliams.....	26
Deep Creek.....	27
Harmony.....	28
Mt Lebanon.....	29
Eno.....	30
Durham at night.....	
Brother Young's 3 o'clock Sunday.....	31
Monday night at Raleigh April.....	1
Will brother J. P. Gulley arrange appointments for most of Little River bounds. We have our own conveyance. Would be glad for persons to meet us and show us from place to place.....	

B. H. WOOTEN.

Wednesday after the 1st Sunday in March Raleigh.....	
Thursday.....	Willow Spring
Friday.....	Sandy Grove
Saturday and 2nd Sunday.....	Middle Creek
Monday.....	Fellowship
Tuesday.....	Hannah's Creek
Wednesday.....	Smithfield
He shall need conveyance.....	

RECEIPTS.

ALA.—J T Price 2	
FLA.—T G McCall 4	
GA.—B Atwood 500	
IND.—Tyre Henderson 5 M C Greer 1 50 S B Lucket 2	
KEN.—G R Turner 2 Mrs M B Valandingham 2 Mrs Harriet Aylor 2 By B Farmer 7 50 Elder B. B. Pullam 6	
N. C.—E G Hays 3 Mrs E Yelverton 1 Mrs E Dove 2 W H Smith 3 Dempsey Jones 2 M D Allsbrook 2 Mrs Emelia Avera 2 Mrs K L Pender 2 Joel Sellars 1 50 Polly Morris 60 cts J A Barnes 1 R M Whitaker 2 Mrs P Wooten 1 By Elder S P Terry 1 50 F L Oakly 4 50 W J Bullock 2 Geo W Johnston 5 25 Seth Woodall 3 Wm Hilliard 1 50 B Bullock 1 50 Elder W A Ross 4 50 Elder B Greenwood 9 50 Miss E K Barron 5 Wm Barnes 3 D A Fields 6 50 A P Leach 2 T Cook 1 50 W J Bullock 2	
N. J.—Miss E H Boggs 5	
S. C.—J D Sansbury 1 50	
TEX.—A D Dobbin 2 Elder W S Harris 2 S Phelps 3	
TENN.—H J Pearson 2	
VA.—Thos M Almond 2 Mrs M E Buck 2.	

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders. P. D. G.

HOPEWELL FEMALE SEMINARY.

HOPEWELL, MERCER, CO., NEW JERSEY.
The twenty-second scholastic year will commence Wednesday, September 25th 1888.

For particulars apply to
Misses Boggs, Principals.

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and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dates Jan. 7, '90.	No. 26, Daily.	No. 27, Fast Mail, Daily, ex Sunday.	No. 47, Daily, ex Sunday.
Leave Weldon ..	12:00 a. m.	4:15 p. m.	9:00 a. m.
Arrive Rocky ..	1:55 "	.....	7:00 "
Arrive Tarboro ..	* 3:45 p. m.	.....	.....
Leave Tarboro ..	10:20 a. m.	.....	.....
Arrive Wilson ..	1:25 p. m.	2:00 p. m.	7:43 am
Leave Wilson ..	* 3:15 p. m.	.....	.....
Arrive Selma ..	3:35 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro ..	4:55 p. m.	7:00 p. m.	8:15 a. m.
Leave Warsaw ..	.....	.....	9:33 "
Leave Magnolia ..	.....	8:00 "	9:50 "
Arrive Wilm'gton	6:20 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	11:50 p. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia ..	1:15 a. m.	10:35 "	5:40 "
Arrive Warsaw ..	3:35 "	10:50 "	5:55 "
Arrive Goldsboro	4:15 "	11:30 "	6:55 "
Leave Fayetteville	.....	7:40 a. m.	.....
Arrive Selma ..	.....	8:00 "	.....
Arrive Wilson ..	.....	2:10 "	.....
Leave Wilson ..	.....	2:35 p. m.	7:50 p. m.
Arrive Rocky Mt.	.....	3:17 "	8:50 "
Arrive Tarboro ..	.....	* 3:53 p. m.	.....
Leave Tarboro ..	.....	10:00 a. m.	.....
Arrive Weldon ..	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves
Halifax for Scotland Neck at 7:30 p. m. Return-
ing for Scotland Neck at 8:20 a. m., daily, ex-
cept Sunday.

Train leaves Tarboro, N. C., via Albemarle &
Raleigh R. R. Daily, except Sunday, 6:00 p. m.,
Sunday 3:17 p. m., arrive Williamson, N. C., 8:10
p. m., 6:40 p. m. Returning, leaves Williamson,
N. C., daily, except Sunday, 7:10 a. m., Sunday
6:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 7:00 a. m., arrive
Southfield, N. C., 8:30 a. m. Returning, leaves
Southfield, N. C., 10:10 a. m., arrive Goldsboro, N.
C., 11:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 6:00 p. m. Return-
ing leaves Clinton at 8:00 a. m., and 3:10 p. m., Connect-
ing at Warsaw with Nos. 15, 66, 27, and 78.

Southbound Train on Wilson & Fayetteville
Branch is No. 57. Northbound is No. 56. *Daily
except Sunday.

Train No. 27 South will Stop only at Wilson,
Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon
for all points North daily. All rail via Richmond
and daily except Sunday, via Bay Line.

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The 12th Session will open Oct. 30th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
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BOARD:

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

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

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate thirty-eight or forty boarders.—Others will take boarders.

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D. G. GILLESPIE, Principal,

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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To R.R. - d.m. -
188

V Redman

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry.

CHRIST IN THE GARDEN.

While nature was sinking in stillness to rest,
The last beams of daylight shone dim in the west,
O'er fields by the moonlight my wandering feet
Sought in quiet meditation some lonely retreat
While passing a garden I paused to hear [there,
A voice faint and plaintive from one that was
The voice of the sufferer affected my heart,
While in agony pleading the poor sinner's part.
I listened a moment then turned in to see
Could he man of compassion that stranger could be.
I saw him low kneeling upon the cold ground,
The loveliest being that ever was found.
His mantle was wet with the dew of the night,
The locks by pale moonlight glistening and bright,

His eyes bright as diamonds to heaven were raised,
While angels stood round him in wonder arrayed,
So deep was his sorrow, so fervent his prayer,
That down on his bosom rolled sweat, blood and tear.

I wept to behold him. I asked him his name.
He answered 'tis Jesus, from heaven I came,
I am thy redeemer, for thee I must die,
The cup is most bitter, but cannot pass by.
Thy sins like a mountain are laid upon me,
And all this deep anguish I suffer for thee
I heard with deep sorrow the tale of his woe,
While tears like a fountain of water did flow
The cause of his sorrow to hear him repeat
Affected my heart, and I fell at his feet.
He looked with compassion and said to me, live,
Thy sins which are many I freely forgive.
I flew from the garden to spread it abroad.
I shouted salvation and glory to God.

Remark.

This is from the pen of an aged sister whose name is withheld. P. D. G.

What is sweeter than honey and the honey-comb? The word of God is sweeter. Is that so to the carnal, natural taste of man? Does the natural man love the word of God? Can he say, Thy words were found and I did eat them? No, indeed there is nothing in that precious word that is good and sweet. P. D. G.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

In Romans, 8: 29: And God has not, nor never will, cast away his people which he foreknew. And in Romans, 11: 2: By this foreknowledge he did predestinate sinners to the adoption of children. As in Ephesians, 1: 5: By Jesus Christ, according to the good pleasure of his will; to the praise of the glory of his grace—and accepted them in the beloved. And in the 11th of same chapter: 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. In a word it was by this foreknowledge God loved his people with an everlasting love; by it he made choice of his people, or elected them in Christ before the foundation of the world, to be holy and without blame in love, as in Ephesians, 1: 4. By this foreknowledge of a love of his foreknown people, he did foreordain before the foundation of the world Jesus Christ to be slain for the sins of his people, and be a propitiation for all their every crime, as in Peter 1: 20. By this foreknowledge he gave them grace in and saved them in Christ before the world began, as in Timothy, 1: 9. By this foreknowledge he wrote the names of his people in the Lamb's book of

life, ordained them to eternal life, appointed them to obtain salvation by Jesus Christ, gave them to Christ, prepared a kingdom for them from the foundation of the world—by it he chose Jacob and refused Esau, before they were born or had done good or evil; by it his purpose of election stands, and according to it all the wheels of providence move to complete the work of salvation of his foreknown, beloved and elect people. By his foreknowledge of God was the system of salvation constructed, settled, and the Saviour and Redeemer chosen and appointed; and all other things relative to creation, redemption, regeneration, and glorification were finished in purpose and decree in eternity, through the means foreseen and fore appointed. And all God's promises to his Son, and his people in him, were confirmed and ratified with the oath of God to Christ and the heirs of promise before the world began. On all these points the scripture speaks clear and plain, as one of the main principles of apostolic doctrine. However much you may disbelieve it, or contend against it, all your jangling won't alter it.

3rd That election was an apostolic doctrine, and one of the fundamentals of their doctrine, no man can deny that reads the New Testament. And that God did not elect or choose his people on a foresight of their goodness, repentance, nor faith, nor good does, is self-evident from scripture; for they were chosen by his foreknowledge, as says Peter—and chosen in Christ, says Paul before the foundation of the world. Then as Paul says, and cites as a case in point the choice of Jacob, they were chosen before they had done good or evil, like Jacob, if chosen before the foundation of the world; for 'then when the choice was made before the world began, they could not have done good or evil. So then the choice of sinners in Christ before the world began was not dependent on does of goodness, or does of badness; but like the case of Jacob, that the purpose of God according to election might stand; not of him that willeth or runneth, but of God that showeth mercy to whom he will. For

this election rests not on goodness, will, nor works; but is an election according to the grace and purpose of God. Then sinners were not elected to salvation and glory on a foresight of their goodness, but on a foreknowing of their badness; not elected because they were good or because they would be good; but elected before they had done good or evil, before born of the new birth, as some say; or as some others say, after they become Christians, then elected. Let this text stop your mouth: Chosen in him before the foundation of the world. If elected before the foundation of the world, how then elected after they become Christians, when this election took place so long before? No, Sir, you have got it wrong; they were elected before the world began; but their becoming Christians is only a proof that they were elected before the world began. So that becoming a Christian is a fruit of election and not election itself; or its cause: election is God's act in eternity, becoming a Christian is the act of the Holy Ghost on us in time. This is truth. They were not elected because they would be clean of themselves, but elected on a foresight of their filthiness, and to be made clean by the sanctification of the spirit and the sprinkling of the blood of Jesus Christ. They were not elected because they would be of themselves righteous, holy, or loving creatures, and God foresee they would be so and so elect them; no, but their election took place in eternity, on a foreseeing they were unholy and at enmity in their minds against God, hating him in their very hearts, of which every imagination was only evil and that continually. And thus God chose them by his foreknowledge, and elected them before the foundation of the world, without any reference to their good works; but alone to their unholiness and hatred he had reference; for thus are they elected to be holy and without blame before him in love. Then without this election they never would have been holy, nor loved God, nor been blameless in his sight. Then holiness, blameless ness before God, and love to

God, are the fruit of election, and not the cause why people are elected. For the truth is, God's people were elected by his foreknowledge, when he foresaw all their sins upon them; and the sins which he foresaw did not hinder their election, because this election is of grace and not of works. Neither did he elect them because he foresaw who would repent and believe, for then no such a thing as election could have taken place in eternity; because the scripture tells us, that repentance and faith are both the gift of God—if so, men cannot repent nor believe until these gifts are given. Then strange indeed that God should elect men on the account of his own gifts; for then no thanks to them for their election, for it would be of God who gave the gifts of repentance and faith, or else they would not have repented nor believed. So then repentance and faith in the creature, if the gift of God, still make their election wholly of God, and not of self, nor no ways dependent on the creature, but dependent on God's gifts. So you get no glory here, and this is what men want to show the glory of their salvation with God; that's the reason men cannot receive particular, unconditional, and eternal election, as it is set forth in the scriptures—can't give up for salvation to be all of grace, all the gift of God or glory in the Lord, and not in themselves. But so far from God's electing sinners on a foresight of their repentance and faith, that repentance and faith is the fruit of election: For as many as were ordained to eternal life believed. I have said enough here, nor have I quoted many scriptures, as every man that has read his Bible knows election to be a doctrine taught by Christ and his apostles; and that Christ is elected of God, and that sinners are elected to be members of his church, and to eternal salvation through Christ.

[To be continued.]

"A wise son heareth his father's instruction; but a scorner heareth not rebuke."

DEAR BROTHERS GOLD AND LESTER:—Our Lord said, "Lo I am with you always even unto the end of the world. Amen."—Matt. 28: 20. The last clause of that verse no doubt commanded the deep and most profound attention of the disciples of our Lord. They had been with him during his ministry, had witnessed the many wonderful miracles which he had wrought and heard his more than wonderful teachings. But now he was about to go away, was about to be separated from them so far as earthly vision was concerned. Their natural eyes were no more to behold that form around which they had clustered with such sweet and heavenly delight during the last three years of his sojourn on earth. No doubt they were sad, no doubt their hearts were troubled, although he had said to them, "Ye believe in God, believe also in me, for in my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you and if I go I will come again and take you to myself that where I am ye may be also." Ah what love there burned forth from that form which must soon be marred more than the sons of men. He had told them of his departure, but left with them this glorious assurance, "In my Father's house there are many mansions." Many places of rest for the weary. What could afford more rest for the weary saints than the great and wonderful promises of God. Surely nothing. When worn and tired in the great conflicts through which they must pass all through their earthly pilgrimage their desire must be rest. Here below they have the world, the flesh and the devil with which they had to contend. They have from sad experience learned that the flesh lusteth against the Spirit and the Spirit against the flesh, these two and the one is contrary to the other. Amidst the fiercest part of this sad and sore conflict they hear from the precious lips of their glorious Lord these heavenly words, "Lo I am with you always even unto the end of the world, Amen." Then for the time being all their enemies are overcome by the power of Jesus' name. Thus

in him they have peace and rest, for all the promises of the gospel center in that precious name. Hence they have the promise, "In my Father's house (the church) are many mansions," many great and glorious promises. In their great conflicts each one of those promises appears to them at the right time and in the right place because their Lord is with them and will never leave them nor forsake them. He is and will be there to give them the shield of faith to quench the fiery darts of the wicked one, and the helmet of salvation and the sword of the Spirit, which is the word of God. Yea, to give them all things needful to enable them to come off conquerors and more than conquerors through him that loved them and gave himself for them. He says to them by the mouth of his prophet, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour." All these great and glorious promises are in our Father's house, the church. In them the dear saints have a sweet mansion of rest. Ah my dear brethren Editors, when you in your ministry have been wielding the sword of the Spirit, the word of God, O how you and they, the saints that heard you have been comforted when you by the Spirit's power have been able to present Jesus in all his great and wondrous character, and by faith enabled to say to them, "He is thy Savior and he has said to his disciples, and to all the redeemed and regenerated sons and daughters of the Lord Almighty who have lived upon the earth from the day of his ascension, "Lo I am with you always, even unto the end of the world." O how sweet those promises are, what a sweet mansion of rest to the weary and way-worn pilgrim who like Abraham is seeking a city which hath foundations whose builder and maker is God, while here below they realize that they are pilgrims and strangers. The world knew not their glorious Lord neither

does this world know them. But while resting in their Father's house upon the sweet promises of the gospel this world to them is but vanity, and they realize that this world is not their home and they can sweetly sing,

"O land of rest for thee I sigh,
When will the moment come,
That I shall lay my armor by,
And dwell with Christ at home!"

Perhaps some may enquire what was taught by our Lord when he said, "Even unto the end of the world." It will be remembered that these are the closing words of the gospel as recorded by Matthew and are the closing words of the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world." They were commanded to go and teach all nations, Jews and Gentiles. But when the disciples had preached the gospel to both Jews and Gentiles the end of the world to each one of them on earth must come. Let it be remembered that our Lord did not say to the end of time. If he had used that language a Pagan monster would not have crucified Peter with his head downward, nor could he have had that loving disciple John put to death by casting him into a cauldron of boiling oil. If he had said to the end of time these disciples would have gone forth proclaiming the everlasting gospel 'til the last loud trump shall sound.

The feeble writer of these rambling thoughts realizes day by day that soon, perhaps very soon, the grim visaged monarch of the tomb will call him from earth. Then he will have reached the end of the world so far as he is concerned, and thus this frail body will return to dust. It is written, "Dust thou art, and unto dust shalt thou return." From that period onward to the end of time there will be no such being throughout the vast expanse of created worlds as Hezekiah Cox. His body which was of the world will have mouldered to its mother dust. But just here comes up

before our mental vision a sweet and glorious and a precious truth, that truth our Lord said to the weeping sister of Lazarus. "I am the resurrection and the life." That truth comes up most sweetly when we in our minds have been looking down into the cold confines of the tomb and gazing upon the pale nations of the dead. It is sweet to know that he who said to his disciples, "Lo I am with you always even unto the end of the world," He has also said "I am the resurrection and the life." His apostle said, "Behold what manner of love the Father hath bestowed on us that we should be called the Sons of God." The world knoweth us not for it knew him not. But it doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. We shall then be like him because he is our resurrection and our life. He came forth from the tomb in spiritual, eternal and immortal life. He came from that tomb with that life which he will give to all the saints in their resurrection. He gives to his saints in the new birth eternal life and that life is hid with Christ in God, and when he who is our life shall appear then shall we also appear with him in glory. He said, "I am he that liveth and was dead, and behold I am alive forevermore." That will be the condition of all the redeemed on the great and glorious morning of the resurrection, for they will be like him and see him as he is, when they are made like their glorious and risen Lord they will be alive forevermore.

But perhaps some will enquire why the subject of the resurrection is presented when treating upon the presence of our Lord with his disciples and all his saints in their earthly pilgrimage. The answer to that enquiry is that the Lord our God is omnipotent and omnipresent. In his omnipotence the sleeping dust of his saints is held and kept as safe from destruction as his body was when lying in Joseph's new tomb. The vain and futile efforts of Herod and the Jews to make that sepulchre secure by sealing that great stone only demonstrated the deep seated unbelief of frail

mortal men in the power of God. While the penalty under the Roman law for breaking the king's seal was death, yet God who will laugh at our calamities and mocketh when our fear cometh, sent his angel to roll away that great stone, thus demonstrating the utter futility of all attempts by vain man to defeat the purposes of God. That power that rolled away that great stone will on the morning of the resurrection break adamantine locks and let the prisoners that have long been held by the power of the grave go free, then they will come forth to the resurrection of life. It is thus God by his power is and will ever be with all that pertains to his saints.

He in his omnipresence will see and in his omniscience will know all the redeemed. No ocean will be too deep, no mountain too high for that omniscient and omni-present God to see, find and call forth the sleeping dust of all the saints. He in his power, wisdom, and omnipresence is present with that dust and will be so 'till that morning. Then the voice of God will reach down into the dark caverns of the earth as well as the most costly adorned cemeteries where the dust of the saints is resting and call them forth into the glorious enjoyment of that spiritual, eternal, and immortal life which was secured to all of them by the resurrection of our ever glorious Lord. Oh what ineffable joys await the dear followers of Jesus, and knowing that those wondrous things are all secured to them in the unchanging love of God. O, how their hearts should go forth in love to him and to one another, thus fulfilling that new commandment to love one another, and may peace, love and harmony abound among the redeemed in all lands and climes is the sincere prayer of this little one.

H. Cox.

Ghent, Ky.

P. D. GOLD, DEAR SIR:—I am glad to see so much interest taken in the church history. I hope it will continue until the debt is paid. Some are holding back saying they do not understand how the debt can be so large after so

much money has been paid. I would be glad to see how much has been paid on the debt and what the real debt is now. I think that the people would take more interest in trying to pay it if they knew what was lacking on the debt. I don't want to pay other people's debts, but I don't think the expenses of the history are Mr. Hassels' debt when he has paid all of the money that has been sent him for that purpose. That is all any of us can ask I think. Whom was the debt contracted for? Was it not for the lovers of the Primitive doctrine? I think it was. I have heard of some that seemed anxious for the history until the paying time came, then they backed down.

A. Friend.

Remark:

Eld. Hassell can explain better than I can the amount that has been paid and what is still due.

ED.

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ELDERS GOLD AND LESTER, DEAR BRETHREN:—I greatly enjoyed each of your editorials in the last LANDMARK: "What shall I do?" and, "the most wonderful name", for each came home to me, as if written for me, bringing both instruction and comfort. As I read them my feelings were stirred with the desire to write to you of the blessing I received.

For many days the earnest and painful inquiry and prayer had been in my heart, "What shall I do?" No answer has been given to me, but in that most wonderful name I trust, the name of the LORD. His name is a strong tower, a hiding place, a safe retreat. In his precious name we have salvation, blessing, honor and glory. His name is the exalted name of the church, and it is, "THE LORD OUR RIGHTEOUSNESS." "Christ in us the hope of glory" is a glorious hope. This hope shall be consummated in our glorious resurrection, when we shall be changed into his glorified image, and shall be like him. All this is in and through Christ, and by him; yet it is all ours with him and in his dear name, as his brethren, and his members of his body, the church. "He loved the church, and gave himself for

it." And now he is with and in the church, for it is his house, his dwelling place, his holy temple, his bride, his love. "THE LORD IS THERE!" "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for THOU ART WITH ME." Thou, who saith, "I am the resurrection, and the life." For these and a thousand reasons the name of JESUS is above every name. O glorious name! "Therefore unto you that believe he is precious." Yes,

How sweet the name of Jesus sounds
In a believer's ear!"

In the name and life and love of Jesus, your friend and brother,

D. BARTLEY.

New Castle, Ind.

DEAR BROTHER GOLD:—I feel to-night like saying a few words to you, and if approved, to the readers of the LANDMARK.

But how miserably dark I do feel. I surely feel like one that cries out of the depths. It seems that the night through which I am now passing is a very long and dreary one. I often want to ask, "Do christians get in such miserable places as this?" Am I indeed a child of God? I do feel some concern for his name and for the glory of his cross, but why am I thus? I look back on days that are passed when I was blessed to enjoy his presence, and oh how my soul longs for the joys that I then felt and rejoiced in, but it really seems that the time is passed and that the day will no more make its beautiful appearance in the horizon of my experience. But why do I complain? I am such a vile sinner and am not in the least worthy of any of his blessings, then why should I complain at my condition? But I cannot be content. No, I mourn and cry out of the depths of darkness which I so sensibly feel, but I cannot feel that my cry is heard. Now this is my present condition and I have been here for several weeks. If it was not for HOPE where would I be? Oh wretched soul in miserable despair! In all these troubles and dark groanings of

my heart I am tugging at my hope and I find that it still remains both sure and steadfast. Oh could I be content with this, but I am not content. No, I want to fly on the wings of faith and meet my beloved Redeemer in the skies. How gladly would I kiss his blessed feet if I only were permitted to come unto him. But my way is hedged up and I am closed in on every side. The wall is thick and high and I cannot see over it. I feel like one who said "Wo is me for I am undone." I have seen the time when I rejoiced as a strong man to run a race, but now my strength is all gone and I am stumbling, halting, falling, crying. Is there another such in the house-hold of faith? I have felt "Surely that goodness and mercy have followed me all the days of my life," but now I say: "Will he forget to be gracious, will his mercies fail forever?"

But should one professing to be a christian thus complain? How does this agree with "Thy will be done in earth as it is in heaven?" Oh that I could be content with my lot, for I know that what my Father does is best, yet, I would have it different at this time.

To-morrow the brethren expect to hear me speak some words in the blessed gospel and oh how unfit I am, how ignorant and full of nothingness. If it could be the will of God to send one of his servants full of the gospel to speak peace to us, but I may not expect so much joy, but the presence of the Holy Spirit I desire above all things that he might take of the things of the Father and show them unto me. I once could enjoy hearing the lambs who were coming home to the fold tell of the dealings of the Lord with them, but now my heart is so hard that nothing seems to take any hold on it. One has come and received baptism, three have returned to the fellowship of the church, and the saints have been made to rejoice, but my heart is cold and partakes of but little of the joys. Then again I cannot mourn as I would over my hardness of heart, my eyes seem to be dried up and seldom a tear arises to show any sympathy for the the repent-

ing, nor any joy to the Lord for his goodness in the increase of his fold. What a deplorable state to be in, and yet it is true with me now and I cannot tell the half that I feel.

Lest I appear as one that complaineth I will close.

If you or any of the brethren or sisters can feel in your hearts that I am worthy of such a favor please pray for me that I may be delivered from this sad darkness. In hope and love,

L. H. HARDY.

Newport, Carteret Co., Feb. 15th 1886.

ELDER P. D. GOLD, DEAR BROTHERS! —I have been permitted to fill all of my appointments, and have been made to rejoice with some of God's dear children that are scattered in the upper part of S. C. At Mt. Pleasant, in Sumpter county, I baptized two brothers, and received one sister not yet baptized. At Columbia I received and baptized one brother, and here is the warmest little family of Primitive Baptists I ever met, five in number. I stayed with them two days and had to preach all time only while asleep. Oh how I love these dear ones, their company makes my cross easy to be borne. From Columbia, I went to Williamston, and was met there by a friend indeed, who also met me, or sent last November, who took me 12 miles to his home, a home indeed for Baptists. I tried to preach three days, and on Sunday I extended the privilege to all that loved the Primitive Baptist doctrine and wanted to follow it to come forward and give me their hand, and there were seven, four-brothers and three sisters. This is a destitute section, and this doctrine has not been preached in this section in forty years, till last November, and this is only the second time.

Dear brethren in the ministry, do not some of you that are traveling feel impressed to visit these destitute places? It would lighten my mind and comfort these dear people of God in the wilderness. I was well cared for, and taken back to Piedmont where I took the cars to Greenville and thence I went to Paris Mountain, where I remained for two

days trying to preach. There is only one or two at this place that seem to love the truth, and there is one warm brother and sister there. From here I went to Cool Spring, where I have always been glad to meet those dear brothers and sisters since I first came up to see them. They are destitute of preaching, surrounded on every side by the enemies of truth. I go to see them twice a year.

I will say to all of them that I promised to write to, if this is published, I got home the 20th, found the family all up, better in health than when I left home. Oh, how thankful I ought to be for his mercy is great to me a poor sinner, often so unwilling to do my duty.

May the grace, mercy, and truth of the dear Redeemer guide us through the wilderness and save us in his kingdom above, is the prayer of a poor sinner.
THOS. BELL.
Little River, S. C., Feb. 25th, 1889.

YE CANNOT SERVE GOD AND MAMMON.

These words are found in Matt. 6: 25. Things that are taking place and going on in my neighborhood and surrounding country I believe caused this portion of Scripture to roll across my mind. I will try to offer a few thoughts upon this subject.

First, We learn that holy men of God spoke as they were moved by the Holy Ghost. Then we understand that Matthew wrote this by God's direction, and all the words of God are pure and holy. This was written for our learning and instruction, then we do well to heed its teaching. "We cannot serve God and mammon," ye cannot serve God and the devil. No man can serve two masters, he will love one and hate the other, or else he will hold to the one and despise the other. No brother nor sister can serve God and love and serve in the evil ways and fashions of this evil world. The Scriptures teach us to abstain from every appearance of evil. Come out from her my people and be ye not partaker of her plagues, and touch not, nor

handle not, nor taste not. All are to perish with the using thereof. "If any man will come after me let him first deny himself and take up his cross and follow me." If we say we hate the evil and devilish ways of the world and then run after them, where is the evidence that we tell the truth. "Ye cannot serve God and mammon." I see some of our brethren participating in worldly pleasures, such as playing checkers, and having christian balls and dances. I believe the people call them social entertainments. Now brethren, God is not served by any such conduct, neither is he well pleased with them that practice such things. You cannot find on record where the saints of old ever practiced such things. All the ways of God are righteousness, and everything that will not tend to the service of God will tend to the service of the devil or the world. Our subject says, "ye cannot serve God and mammon." If we undertake to do such we will be as a woman that has two husbands that are both living. She hates one of them, while she loves, serves and honors the other one. This brings about jealousy and malice, and consequently will bring on grievous fighting. One is likely to be slain, the other then will be hung, and the woman left a widow. This is an abomination to true wedlock. Even so in my weak judgment it is an abomination for Primitive Baptists to have balls or dances, or entertainments, or frolics of any kind in their houses, and then engage in playing checkers. It debases true christianity and causes the worldly-minded people to wage war with the saints. This is idolatry among our brethren. Now to serve God and mammon shows that we see no more beauty in God than we do in mammon. I believe the Scriptures teach us to count all things as loss for the excellency of Christ Jesus our Lord, and if the poor unworthy writer knows his feelings he was made to hate the things that he once loved, and love that he hated. So I have learned along by experience as well as the holy Scriptures, that I cannot love God and the devil too, nor serve God and mammon. Some of our brethren lead

Predestination too far saying, "God intends them to do everything they do. The apostle Paul did not preach that doctrine. He preached saying, "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." Rom. 8: 13: If ye be willing and obedient ye shall eat the fat of the land: and again, if my children transgress my laws and set at nought my statutes and judgments, I the Lord will visit their transgression with the rod and their iniquities with stripes. If we can serve God and mammon and the Father of heaven be pleased at it, there would be no such thing as breaking his laws and setting at nought his statutes and judgments. To say that God has predestinated all the evil ways of the world would say at once that God has made a covenant with sin and death, and an agreement with the devil or mammon. Brethren, the God of a true Primitive Baptist is holy, just and pure, and makes no allowances for our sins. The apostle says "Some affirm that we say, let us do evil that good may come, whose damnation is just." Rom. 3: 8. Now if we ourselves say the Lord intends us to do evil, those that say such things about us do not slanderously report us. They tell the truth about us. God does not punish any one for telling the truth. So brethren let us turn from the evil of our way and serve the true and living God. "Ye cannot serve God and mammon: for where your treasure is there will your heart be." If we love the world we will serve the world: if we love God we will serve God. There is no mistake about that fact, and you will find it very difficult to serve both. Are you at ease in Zion? It seems like you are. How can a child of God sin and live at ease in Zion? Brethren, there is something wrong. Jesus says, "if ye love me ye will serve me, and to keep his commandments is to depart from every appearance of evil. Be ye separate from the world, love the brethren in the Lord, hate sin, and the lust of the flesh, mortify the desires of the mind, follow no man any farther than he follows Christ. We should adorn the profession that we

have made by a well-ordered walk and a godly conversation, for religion never was designed to make our pleasures less.

O well, says some brother, I have children, and it is right for us to let them have some pleasure. Is it right for our children to play checkers? No, for it is gambling in the first degree, and many of our nation have received their death-blow at the gambling table, and these christian balls are nothing but a mock of religion. Is it right to make a mock of our profession? No, well: then instead of a sugar stew or dance to get up a gathering, let us have a prayer meeting at our houses, and invite our brethren to come and sing and pray in our houses, and teach our children to sing some of the beautiful tunes found in Durand and Lester's hymn and tune books. If we do such things as worldlings allow just for fun, you are like the sow. She wallows in the mud because she wants to. You play checkers or cards because you want to do so. The dog eats his filthy vomit because he loves it. You allow entertainments at or in your houses because you love them. This will not do to be said brethren, for true Primitive Baptists are not guilty of such things. Woe unto you that are at ease in Zion: you had better make unto yourselves friends of the mammon of unrighteousness that they may take care of you in the day of your destruction: for if ye want to serve God and mammon it is a true manifestation that you are not the servants of God. Then if ye are not the servants of God you are the servants of mammon: for ye cannot serve them both. I think if we take Paul's direction about our children we will have enough to do. "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Here the words of Solomon concerning our children are good advice for us to go by. He says, "train up a child in the way he should go and when he is old he will not depart from it." Prov. 22: 6.

It seems to me that brethren show that they have had very bad training when they are practicing the above

name 1 evil things.

The brethren are making a general complaint about coldness in the churches, and they say they don't know the cause of it. I know some of the causes, what is it? It is because so many of the brethren have departed from their first love and are giving heed to seducing spirits and doctrines of devils, and have made a covenant with sinners, and love the wages of unrighteousness. Do not you think there is enough to cause coldness in a church or churches when these spirits get among brethren? I will make mention of a few more things and then close. I see that some of our brethren are carried away with these vain and perishing societies. If they can't join one way they will another. They persuade their children to join them, and they pay the policy through their children. Does that mend the matter? I answer no. Why? well, because our children are under our jurisdiction. While under age we are responsible for their conduct. Then if there is anything going on wrong by said society, and we pay our money through the hands of our child, do we help to support the evil or not? I answer, yes. If a set of men were to make an agreement to go to Tarboro to lynch a man, and it cost five dollars to go there, and I help to pay the fare of those men, though I don't go, am I guilty or not? Yes, I am. So brethren if we help to support these secret societies we are guilty of all their conduct. There is a great number of societies in the world unknown to me. How many men of these various societies are embittered one against the other? Let the potsherds of the earth strive with the potsherds of the earth, and let us keep the unity of the Spirit in the bond of peace. We are taught to seek first the kingdom of God and his righteousness, and all the necessities of life will be added unto us. O Israel, "Return unto the Lord thy God, for thou hast fallen by thine iniquity." Let mammon alone, and turn unto God thine help, confess your faults at once and repent of the evil of your doings, and the Lord will return unto you and restore your

souls, and the brethren will have joy and gladness for your sakes. Oh that that self-denying Spirit that was in the apostle Paul could dwell in our brethren. He said, "If eating meat offend my brother, I will eat no more meat while the world stands. Brethren, love ye one another, and look not every one upon his own things, but upon the things of others, and go to church your meeting days, and help attend to the affairs that belong to the house of God, and let mammon's house stay filthy if he has not a mind to sweep it out himself. Let us not take any of our time with him, he is a bad master to serve. We can never satisfy him. Read the scriptures and give heed and with so much force. I thought I would write a few lines on it for the consideration of the readers of the LANDMARK, hoping if the editor would publish it it might comfort some one.

I remain yours, ever contending for gospel order with an humble hope in Christ.

GEORGE ROBBINS, (Col.)

Plymouth, Washington Co., N. C.

DEAR AND ESTEEMED BROTHER—
In Christ: If you will accept such an expression from unworthy me. I wish to ask you one simple, but I think a very important question you may answer either by private letter or through the LANDMARK. Is it in order for an ordained Minister to receive or hear an experience from any person, and if in his Judgment the person is a proper subject for and demands Baptism of the Minister, in the absence of a church meeting, for the ordinance of Baptism to be administered by such minister. If so is the minister authorized to give such person or persons a written certificate of his administration recommending such person to any church of same faith and order, said minister being a Primitive Baptist in full fellowship with his church.

G. W. POUNCEY.

(Answered on next page.)

ZION'S LANDMARK.

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

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

VOLUME XXII No. 8

WILSON, N. C., MARCH 16, 1889

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Editorial.

ANSWER TO BROTHER G. W. POUNCEY'S ENQUIRY.

The case of Philip and the Eunuch stands out as the most notable one on the matter. The angel of the Lord bid Phillip go to that certain desert, and the spirit bid him join himself to that certain chariot, so that it was under express direction of the Lord.

On the other hand, when Peter was commanded to go to the Gentiles he took several brethren as witnesses to strengthen the matter. Wherever there are churchers or brethren near that could be witnesses it occurs to me it is wise and prudent for the ordained preacher to have brethren present in all such matters as receiving and baptising people. Usually in the olden time preachers went out two and two. Jesus sent them out by twos. Paul and Silas, or Paul and Barnabas, and often some others went together. Our brothers in this country that travel and preach seem to hesitate about getting away from churches. It would be more like examples of the apostles and other early preachers if they would go out into the highways and hedges more, or go out into parts beyond more where others

have not preached. There is not such need of their going to churches that have pastors or regular preaching. So that as they go in this country almost always where there are churches, if any desire to be baptized, it is an easy matter to get some brethren together to judge of experiences and not leave it all to the judgment of the preacher.

Where there is no church or brethren present and a preacher should find one that desires to be baptized, and he considers him a proper subject, I think he should baptize him, and give him a written statement of this to some church. But the church could exercise her judgment then about receiving him.

I believe those that are prepared to be baptized desire that the church should judge them, before they are baptized, and desire that the church should deal candidly with them.

We do not admire people that get up new things in the church. The patterns, commands and principles in the bible cover all the cases that are needful for all times for the churches.

P. D. G.

THOUGHTS.

(By request.)

Now and then we find one who seems to be anxious to know the way sinners are saved, and others again who will tell you how it was done in their case, and yet they present and contend for an entirely different way whereby others are or must be saved. And to prove their theory they quote as proof-texts passages of Scripture which do not, to my understanding, prove it. I will present a few thoughts on some of these texts so often resorted to to prove the theory. The first text I will notice is in Gen. 6: 3. "And the Lord said, my Spirit shall not always strive with man,

for that he also is flesh; yet his days shall be an hundred and twenty years. This striving on the part of the Lord was not with men but was with man, which does not mean a personal or individual striving, but it was the Lord striving with man as a whole, and yet I do not understand that this striving was with all men, either individually or as a whole. In the first place the salvation of either man, or men is neither declared nor implied to be the object designed in this striving. The wickedness for which the flood was sent upon the earth was not that the reward of which is eternal punishment, except the Lord grant repentance, but the flood only, and corporeal death thereby was the reward of that wickedness here complained of by the Lord. Had man repented of this wickedness, he would have simply missed the flood and retained the hitherto special favors of his Creator, until he would have died like those before him. The destruction of all who were drowned by the flood was temporal and not eternal, just as the destruction of Jerusalem, and the churches that once existed and flourished in what is now termed the "Holy land." Therewere thousandsof men in the days of Noah whose wickedness was not considered in the first and direct cause for the flood. In fact it might not have been thus considered, any more than were actions of the beasts of the field, fowls of the air, and fishes of the sea, all of which must die as a result of Adam's transgression.

The terms man, and men, or all men, do not embrace, necessarily at all times if they ever do, each and every one of those classes of animals belonging to the species of mankind.

Mankind are divided in the text, and context into two classes; designated by

the terms men and man. Those referred to by the term man are also spoken of as the sons of God. These sons of God married the daughters of men, which thing was not right in the sight of God, for which cause he sent the flood and drowned them, except Noah and his family, and everybody else as well. He also destroyed every living thing that lived upon dry land except those that were saved in the ark. These sons of God were made up of the first born in a certain line from Adam, thro' Seth and Enoch. These sons stood as the type of the church of the first-born. It seems that these sons were not allowed to marry the daughters of men, or of those outside of their direct lineage. In their natures, "for that he also is flesh," they were disposed like others who were flesh to live after the flesh and for this manner of life they died. It is even so with the people of God in this day, "If ye live after the flesh ye shall die. As christians die to their temporal or true privileges and blessings so also those sons of God were by the flood cut off from natural blessings. And as the destruction of those sons, or man, involved the destruction of all men, so I am of the opinion that sho'd the church become extinct, or so absorbed in fleshly pursuits of life or should fraternize with the religious world so as to lose its distinct characteristics, the world would be destroyed by fire, as it certainly will be some day. The church is the salt of the earth, and the light of the world. Should it become extinct in the United States, as it did in Asia, such a deluge of darkness would spread over this nation, as would in a few decades transform it into a mere habitation for bats and owls, and the grossest character of heathenish idolatry. It should be sufficient to produce the

deepest sense of gratitude in the hearts of all men in this land of ours that the living and true God is known and worshipped here.

Had it been that the Lord was truly and indeed striving with the people in the days of Noah, as is claimed, it presents a deplorable prospect for the salvation of this corrupt nation, for in that case after the lapse of one hundred and twenty years the result was, as the Lord first declared, there was but one righteous man, and but eight whom he would under any consideration spare from the deluge. As we have the same God and the same carnal nature with which he strove if salvation is based upon the condition that men yield to his beseechings, then it follows that according to the antetype, which is quoted as a proof that the condition is such the world of mankind with but few exceptions is doomed to be destroyed by fire. But we have abundance of proof in the Scriptures that eternal salvation is not based upon that condition, but upon the sovereign will and power of God according to his riches in glory by Christ Jesus.

Man, or the sons of God in that day, or dispensation, stood as did the Patriarchs in their dispensation and the children of Israel in the law dispensation, and the church in this the gospel day.

The Lord has in each day or dispensation of time had a special and peculiar class of individuals with which he has dealt in a peculiar way to that of the rest of mankind. He has never dealt so with any other nation.

P. G. L.

¹The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

²My son hear the instruction of thy father, and forsake not the law of thy mother."

ELDER P. D. GOLD, DEAR SIR:— Please give your views through the LANDMARK of 33rd, chapter of Ezekiel, and especially the 11th verse. I heard a Missionary Baptist preach from that text, and I desire to hear your views on it as he, according to my understanding, misconstrued the text, taking the house of Israel as the whole sinful world, and that if we do not turn to the Lord within ourselves that he will never save a single soul.

In my understanding the prophet Ezekiel in the 11th verse of the above named chapt. was speaking to the church or the house of God.

J. S.

Remarks.

Yes, the Missionary system puts forth the view that all the world is as Israel, that one is not more elect of God than another, but all the whole world of mankind are equally as the Israel of God, and that each man must first begin the work of salvation and then God is bound to regard such.

The system the Missionaries hold compels them to take the position that all men are God's children on the condition that they do certain things, that Christ died for all mankind equally, but that the salvation of none is made sure save as they repent— that therefore the Lord depends on mankind to send the gospel to the heathen, and thus work for Jesus and help him to save souls. In other words they frame a theory to suit carnal reason and then endeavor to interpret the scriptures according to their view of the matter.

The house of Israel in the type did not include the Canaanites that were cast out and destroyed, nor the Egyptians overthrown in fighting against Israel, nor the Babylonians, nor the Edomites against whom the Lord had indignation forever, nor the Philistines that warred with Israel. Nor does the

house of Israel in the ante-type therefore embrace all the natural seed of Adam. If there is anything taught in the Bible it is taught that God has an elect people whom he did foreknow, and that the redeeming death of Jesus perfects them forever by one offering of himself once.

All our views, interpretations and expositions of scripture, as well as all our exhortations, are based on the doctrine of the gospel that the grace of God bringeth salvation.

The house of Israel in the ante-type embraces all the chosen of God and the redeemed in Jesus Christ, and such as hunger and thirst after righteousness manifest thus that they are of that number.

But Israel in the type here sets forth a disobedient and gainsaying people to whom the Lord sends prophets, yet do not repent. They are a wicked people and in their transgression are cut off and die. Now may we not expect that in the gospel there is to be the answer to this type, the response to this so clearly foreshadowed under the law.

To suppose that because salvation is by grace that therefore one redeemed and born of God, yet still in the flesh, has no need of watching or keeping his body under, or giving diligence to make his calling sure, would be as unwise as for an ancient Israelite to suppose that because the Lord had delivered Canaan into his hand, and put him in possession of that land, that therefore he could serve as many idols as he chose to without any danger of losing the benefits of that land. Still he must not suppose his abstaining from false worship, and his cleaving unto the Lord, is any more the cause of being kept from evil than good works under the gospel are the cause of ones being redeemed by Jesus

Christ. Suppose that a Jew, we will instance David, should say that his obedience to God in killing Goliath was the cause of his being an Israelite, or of his being anointed king, would that be good reasoning? Was not David a Jew by birth? Was he not born one? What act did David perform to make him a Jew? Was he not anointed king before he slew Goliath? His actions and speech showed that he was a Jew already. Make the tree good and his fruit will be good.

Suppose that Paul had reasoned that his preaching the gospel, or some other good work, was the cause of his being loved and called of God, and his keeping his body under was the reason why he obtained mercy and was born of God, and because he loved the brethren the Lord called him by grace to the knowledge of salvation.

But as Israel after the Lord had placed them in the Land of Canaan were under every obligation to serve and honor God, so in the gospel we belong to God and should glorify him in our body and spirit which are his. Under the law Israel could not enjoy the literal blessings of Canaan except in obedience, and must necessarily in disobedience go in distress, and as in death there was none of the pleasure of the Lord, and could not be, for his pleasure is just the opposite of death, and is always life and peace; so in the gospel those that sow to the Spirit shall of the Spirit reap life everlasting, but those that sow to flesh shall of the flesh reap corruption: for whatsoever one sows that shall he also reap. The land of Canaan being a type of the gospel, the one shows the other. Just as an obedient Jew ate the good of that goodly land which brough plentifully to the obedient, but to the disobedient the

land refused to yield her increase, and the Canaanite would oppress such: so in the ante-type the child of God that walks by faith enters into the joy of his Lord and enjoys the rest that remains to the people of God. But if one walks after the fleshly principles of his nature he must eat of the bitter fruits of his own doings. While he walks by faith he eats at the Lord's table, but when he serves the flesh he dies.

There are many lusts of the flesh and many idols that steal the affections of the men of Israel away and defile the land. There are many that sin and commit folly in Israel and must die.

Now is there any of the Lord's pleasure or peace in such conduct? No indeed. The Lord has no pleasure in the death of the sinner. Where the pleasure of the Lord is there is no death. He that keeps the sayings of Jesus shall never die. As under the law the Lord reproved and exhorted Israel, so in the gospel there are exhortations and reproofs of his word and spirit.

What then is the difference between the law and gospel? The law related to fleshly or temporal blessings affecting the natural man. For instance. The Jew that violated the law in breaking the sabbath was stoned to death. In the gospel the blessings of obedience are in joy of heart, soul, mind and strength, inner joys of heart, peace of mind, fellowship of truth. The Jew inwardly quickened by the spirit of God to love things of God, not corn and wine, figs and pomegranates, milk and butter, literal temple worship, long life naturally, but to love the things represented by these emblems. He loves the things of God that are revealed by the spirit of God. He loves Jesus. He loves heaven. He loves truth. His affection is on things above. His joys are spiritual and heav-

enly, holy and true. But if any of the abominations of the flesh decoy and ensnare him he is taken captive by them, stript of his peace and joy, defiled, imprisoned, and bereft of all his comfort and filled with shame. How sore is this punishment. How shall we escape if we neglect so great salvation, if under the first testament every disobedience and transgression received a just recompense of reward, though under that testament God spake by men (prophets,) but in the last one by his Son.

But under the first testament when a transgressing Jew was punished even to death he was still a Jew. It did not make him a Philistine, nor a Canaanite. So a disobedient christian even if he dies does not become thereby an infidel or an uncircumcised one. If your child disobeys your laws even so as to abandon or be driven from home, still he is your child. A child of God may sin so as to die to all comforts of the spirit, and have none of the pleasure of the Lord in his heart, still he is a child of God, still an Israelite, but one in whom guile is found, one on whom shame rests, and that feels what a bitter thing sin is.

O House of Israel, why will ye die? Do you not have a lustful nature that is of the earth, and is it not a matter of grief and shame to you that you sin? To me it is a matter of shame and grief that I sin. Oh how foolish to sin. He that sinneth *wrongeth his own soul*. Why will ye die O House of Israel, not house of Esau.

Yet we do sin. There is no man that liveth and sinneth not.

L. D. G.

GOOD PART.

Mr. G. T. Cook requests my view of Luke 10: 42:

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken from her".

While there are many things that trouble, not merely busy house-keepers, but others also, and while these things to us seem to be so important that they swallow up our entire attention and most of our time, so that we spend our years as a tale that is told, in heart consuming care and mind-bewildering anxiety over matters that advance us not one step toward eternal happiness, nor give us one crumb of solid spiritual comfort in the present life, yet there is but one thing we need. Who of us knows how to live? Naturally what one of us would choose the part that Mary did? We choose according to the principle that is in us, or according to our taste and desire. As things appear to us, and according to the prevailing principle of our nature we choose. If the prevailing principle of our nature is evil then we choose that which is evil. As things appear to us we decide. What principle is there in human nature that desires any thing contrary to nature? Are we not of the earth earthy, and do we not cleave to the dust? The whole man body and spirit is corrupt.

Joshua said to the carnal Israelites, if it seem evil to you to serve the Lord, choose you this day whom you will serve. If it seem evil to you to serve the Lord then choose between the false gods of your fathers on the other side of the flood, and the false gods of these Amorites among ye dwell. You can choose between false gods. But would the spirit that considers it evil to serve the true God ever choose to serve him? The spirit that considers it evil to serve the true God loves to serve a false god, for all people serve some sort of a god.

The declaration of Elijah to the

Baal-worshippers is full of truth and wisdom. If the Lord be God follow him; but if Baal then follow him. Should we not follow the true God? But does it follow that people will always do that? If people were always to do that which they ought there would be no false gods. For such gods are the works of men's minds or hands. Most people are gods to themselves worshipping their own works or imaginations.

There is but one true God, the God of Israel, and he is known by revelation. The knowledge of him must be in the heart and then the heart and affection will choose him. Then one will say "Whom have I in heaven but thee, and there is none on earth I desire beside thee." As one sees and knows Jesus the Son of God in truth and the chiefest among ten thousand and the one altogether lovely, he will choose Jesus with the whole heart, and then will he be found of him as that one thing needful which shall not be taken from him. For to have the right disposition of spirit to seek Jesus never can fail of everlasting blessedness.

When one sees the truth and knows the Lord Jesus in truth, he not only knows that Jesus is that good part, but he also knows that there is nothing else good, or that he alone is that good part and that he that chooses that good part which shall never be taken away.

Mary loved Jesus. She knew more than any one of the disciples, for she knew that he was to be crucified, and therefore she brought that box of precious ointment and anointed him beforehand to his burial, and this is inseparably connected with the crucifixion and shall be told with it. Then Mary knew more truly who Jesus is than any other one, and therefore she loved him most and loving him most as she saw in him

all she desired. He is that good part, the one thing needful, that shall never be taken from her. She willingly sits at his dear feet that she loved to wash, and hears his words. What a blessed place to be.

We read this and think how much better Mary's choice than Martha's. Hers was worldly care, labor and toil with no reward. But was it Martha's choice to be cumbered about much serving? She did choose it in a sense, though if she had loved it much she would not have been complaining at her lot. It was that spirit that so constantly binds us to serve and toil on earth with no reward. But when we sit down at the feet of Jesus and hear his words we have all we need, we see in him all we need, we want nothing else. But when we drift away in toiling and laboring for the things that perish we find no good in these things, but vexation of the spirit, and we envy others then. No one is right while murmuring or envying others.

P. D. G.

JOSHUA 24: 15:

(By request.)

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

This is a favorite text with many to prove that the sinner is given to choose either the Lord or the devil, and as he chooses so it is with him.

If one is left to the freedom of his own will, there is no one to whom he is or can be held responsible, whatever he does is right as is granted in the license he has to do as he pleases. What would be the use of our law-makers enacting a law punishing thieves

for acts of theft, and then pass another law granting them the privilege to steal or let it alone just as they might choose? The Lord says thou shalt have no other gods before me. Then does it follow that he could with propriety say, You may have other gods exclusively if you choose? He undoubtedly means that his people shall serve him and him only. There can not be an instance cited in all the scriptures where the Lord has given his people, or any one else a choice between him and other gods, or between right and wrong, life or death.

In this instance in Joshua the people of God whom he had brought up out of Egypt are the ones addressed. They had turned aside from serving the Lord, which is contrary to his law and had them false gods, such as were served on the other side of the flood. They were insincere in their worship. With their lips they professed to serve the Lord, but their hearts were really set on idols, and therefore were far from the Lord. Joshua exhorted them to put away the gods which their fathers served on the other side of the flood, to fear the Lord and serve him in sincerity and in truth. And if it seem evil in you to serve the Lord, choose between the gods of your fathers, or the gods of the Amorites, but as for me and my house we will serve the Lord. It is readily seen that he gave them no choice between those gods and the Lord, but the choice was between those gods, the service of one of which had brought on the flood, and the other had brought the curse of God upon the Amorites, and upon Israel, and would again. An idol is nothing that should be worshipped, therefore one is as good as another, and either is an abomination in the sight of God. If

one does not worship God, he may worship either the sun or the moon, and the curse of God rests upon him just the same in either case, hence while he may choose between them the choice amounts to nothing save to incur the displeasure and condemnation of the Lord. But they protested against the idea of forsaking the Lord who had done so much for them, and said, "We will serve the Lord for he is our God." But Joshua told them they could not serve the Lord: "For he is an holy God, he is a jealous God: he will not forgive your transgressions nor your sins." Why could they not serve him? Because they wanted to hold on to their gods and serve the Lord also. They did not agree to put these strange gods away, but Joshua pressed the matter, and made them witnesses against themselves, and exhorted them to put away the strange gods which were among them, and incline their hearts unto the Lord, and they promised to serve the Lord, and obey his voice. And Joshua made a covenant with them, and set up a great stone, which should be a witness unto them. They had then strange gods, and had set up Christ the faithful and true witness unto them.

I fear there are many of the people of God to-day who profess to be worshippers of God, and yet are holding to idols or strange gods. Things which are strange to their heart-felt experience and hope. If the Lord alone makes what we call christians, then they should worship in that light.

We are no where authorized to either choose or do that which is not right in the sight of God, and God's people know what is right and what is wrong. They are taught in their experience the right way and should walk in it.

P. G. I.

DEAR BROTHER GOLD.—I request your views through the LANDMARK on certain portions of scripture. In the first place I want you to read all of the fifth chapter of first Corinthians, for it all treats on the same subject concerning a man that had his father's wife. Paul admonished the brethren to deliver such a one to satan for the destruction of the flesh and &c., to purge out the old leaven and &c., Then he says therefore put away from among yourselves that wicked person. I think it all meant to exclude him from the church. You can give your views on it. Then I desire you turn to the second chapter of Second Corinthians commencing at the 5th verse, and notice the following to the 12th, and tell me what man that was Paul admonished the brethren to forgive and comfort and &c.

The LANDMARK comes to us very regularly. We are much comforted in reading it. Your Brother in hope of eternal life, as I trust.

J. W. ELLISON.

Remarks.

Brother Ellison, I am satisfied you have the right view of this matter. For Paul instructs the church to deliver this man, who had his father's wife, to Satan for the destruction of the flesh. That is one of the uses Satan is for. He eats up all such filth. A sound man in the faith and in walk has nothing in him Satan loves. A buzzard has no appetite for a sound, healthy body, but he loves carcass, or that which is corrupt. Satan feeds on the vile fleshly works of this people. Here is a man guilty of the most shameful and filthy conduct of having his father's wife. That man is not to be fellowshiped. The church should have mourned over his case and withdrawn from him, and not keep his company as a member, not even to eat with him. For the church of God is not to fellowship such ungodly conduct.

To withdraw fellowship from a dis-

obedient member who does not repent is the proper remedy. This delivers him to Satan, if he is a child of God. If he is not he already belongs to Satan. If he is a child of God when he is delivered to Satan it is that his fleshly principles and walk may be destroyed. For Satan is as a roaring lion seeking whom he may devour. He will sift a child of God as wheat, if he is permitted to do so, that the chaff may be burned up.

What a gracious and wonderful deliverance if we are watchful and able to keep our bodies in subjection, and walk in the spirit so that Satan shall get no advantage of us.

The best thing that can be done to a disobedient child of God that does not repent is, after the church has faithfully labored with him for correction, to turn him over to Satan for the destruction of the flesh. That is the best thing for him, and for the church, and the cause. Indeed a church has no right to do otherwise in such a case, and sins if she does not do so.

When that is done as Jesus commands it will do good to bring the erring one to his proper senses. If the church is faithful in laboring with one, first telling him of his fault, and seeking to reclaim him, but he will not hear, there is no other remedy. It will endamage the church then if it is not done.

When a christian becomes a transgressor he is in that view of the matter a wicked person, and when he is turned over into the hand of Satan he will be brought into distress; and if God grants him repentance, which is manifested by his grief and sorrow, when this appears then the church shall restore such an one to his place in the church. It would be wrong to themselves and to the repenting one not to restore him by restoring their love unto

him. It would be a wrong to the church and to the suffering one that a church should not be willing to rest under, therefore they should restore such a one lest he be overwhelmed with over-much sorrow.

P. D. G.

Obituary.

ELDER B. E. CAUDILL.

We regret to inform you of his death which occurred on the morning of the 11th of Feb. on his return from a tour of appointments in Tennessee. He was en route to the railroad, being driven in a buggy by a friend, when he was taken with a severe chill, I am informed, on the road, and called at a brother Cass' to rest. But he was never able to rally any more to pursue his journey, and I am informed he suffered intensely for ten days, after which he became easy and remained quiet until he fell asleep in Jesus.

Surely a good and great man has gone to his reward. Having obtained help of the Lord he continued and remained steadfast to the end with his feet shod with the preparation of the gospel of peace.

He died on the field of battle, facing and confronting the enemy to the last, seeking the union and communion of the association of saints. This for years seemed to be his greatest ambition on earth, namely to effect a line of union and communion among the Baptists from the East to the West with the North and South. His remains were brought to London, Ky and interred near his son-in-law, Henry Yadens, on Thursday the 14th.

He was followed to the grave by his dear wife, children and a goodly number of relations and brethren, besides a host of kind friends to his last resting place on earth.

Brother, in that solemn trust,
We commend thee dust to dust,
In that faith we wait 'till risen,
Thou shalt meet us all in heaven

It is unnecessary for me to say in honor to his dear name that he was an extraordinary man, for those who knew him are living witnesses of this truth in whose memory his dear name will ever live as a citizen, christian and minister of the gospel of our Lord and Saviour Jesus Christ.

And with that ability the good Lord had given him he was fearless and faithful, never shunning to declare the whole counsel of God. Maintaining the doctrine of unconditional and particular Election to salvation by grace, through faith in the Lord Jesus Christ, for which truth sake he was falsely accused, his name cast out, confronting the reproaches of a gain-saying and God-dishonouring world, but none of these things moved him, neither did he count his life dear unto himself, but chose rather to suffer affliction with the people of God than to enjoy the pleasures of this world. Poor, yes, in this world's goods, but rich in faith and an heir of God, well done thou faithful servant, enter into the joys of the Lord.

Farewell, dear yoke, fellow-laborer,

In the ministry of God's word.

I am left alone, thy absence to mourn.

But the Lord is my shepherd, I'll still pass on
To meet you in heaven and sorrow no more.

T. J. GILBERT.

MARTHA BROWN.

Please publish the death of Sister Martha Brown, wife of Brother Richard Brown, who was born in Sumpter Co., S. C., where he lived until her death. She was born in the year of 1828, March 15th, married to Jesse Brown May, 1859, and became his widow in 1863, and became the wife of Brother Richard Brown in 1869, and was baptised by Elder Daniel Wootten in the year 1857. She lived a consistent member of the Primitive Baptist Church until the day of her death. Sister Brown was an affectionate wife and a devoted christian, and proved her faith by her works. She as well as brother Brown were always glad to see Baptists come, and their house was a home for Baptists. She was stricken down with Paralysis on the 17th of Nov. 1888, and died in

about twelve hours, leaving Brother Brown alone to mourn his sad bereavement. But we hope that his loss is her eternal gain. May the Lord sustain him with his grace and enable him to be resigned to the will of God who does all things right, is my desire.

THOS. BELL.

HARRIET BROWN.

Sister Harriet Brown, wife of brother John Brown, departed this life Jan. 21st, 1889. Sister Brown joined the Primitive Baptist Church in 1856 and was a consistent member for thirty-two years of her life. She was born in Sumpter Co., July the 8th, 1815, died Jan. 21st, 1889, making 64 years, 6 months and 13 days. She was married in the year 1841, and lived with her husband nearly 47 years. Sister Brown was a devoted christian and an affectionate wife and mother. She was the mother of eight children, three sons and one daughter living to mourn, but not as those who have no hope. One son and three daughters are dead. Sister Brown as well as brother Brown were always ready to administer to the needy, and their house was always a home for Baptists at all times. Brother Brown is now left with one son who is afflicted, to keep house, all the others having married off.

THOS. BELL.

JOHN SWINSON.

Departed this life on the 20th of Nov. 1888, Brother John Swinson. He was seventy six years, eleven months, and thirteen days old. He had been a consistent member of the Primitive Baptist Church at Moratock, Washington Co., for quite a number of years. He was taken sick quite suddenly and died 16 hours after he was taken, of heart disease. Medical attention failed to relieve him, though he did not seem to suffer much pain. He died perfectly conscious, saying, just before his death, that he was very tired, and that he would soon be better off. He seemed to know that the Lord had called him when he was first taken, and accepted the summons, saying calmly, when ask-

ed about his business, "that nothing of that kind troubled him then." Philosophic in his temperament, wise in his conduct, governed in all his actions by reason and judgment, deeply imbued with Bible knowledge and wisdom, this virtuous and christian man lived the term of his life at the age the Psalmist David assigns for the limit of man's life, viz — "The days of our years are three score years and ten, and if by reason of strength they be four-score, yet is their strength labor and sorrow, for it is soon cut off and we fly away." He believed in family prayer and practiced it many years. And may the uprightness of his life and faith in the Lord Jesus prove to be of incalculable benefit to those he loved in this life.

His example was such as to be of lasting effect upon the morals of the community, and his godly conversation showed him to be well versed in Bible logic, or that he had studied to show himself approved unto God. His example of evening prayer by the fireside of his paternal abode has inculcated within its circle of inmates a serious disposition whenever the hour for its usual time arrives, and his aged widow cannot in the loneliness of the hour refrain from a feeling of loneliness and dejection as her thoughts revert to the by-gone scenes. She is well advanced in age, and surrounded by her children who are tenderly solicitous of her advanced age and comfort. May the Lord comfort her in her bereavement, and may an effulgent ray of her former happiness be tendered to her, from him who is the Father of the fatherless and husband of the widow.

T. E. McCASKEY.

MARTHA LANE.

It has been sometime since the death of my dear aunt, Martha Lane, and I feel it a duty of mine to say something in regard to her well spent life. I trust to God to guide me, that I may be able to tell as near as I can the truth of her life as I heard it from her own lips. She had entered, if I mistake not, her 70th year, died March, 1887. To begin; she took charge of her father's large family at twelve years of age, her mother having died, and the responsi-

bility of the family of 8 or 10 falling upon her at such a tender age. She lived with her father, my grandfather, Lemon Lane, and raised 7 of the children to be grown men and women, 5 girls, and two boys, one of the girls, mother, another my step-mother. They were raised near the Falls of Tar River.

Brother Gold, few sisters like this you find. Her whole life was spent in trying to make others comfortable and happy. Oh! how I have missed her. After raising her father's family, their names I feel impressed to mention. The boys William Lane, Frank Lane. The girls, Ann L. Lane, Sarah J. Lane, Emily Lane, Susan F. Lane, Kiddia Lane. And first of all, but last here, was Aunt Martha who never married and was often heard to say, if asked why she did not, "I didn't have time to get married. I was always too busy." My mother married my father Kenneth Thigpen and lived in the upper part of Edgecombe Co. Some children were born to them, all raised to be grown, except one, who died in infancy. My mother died when I was quite young, being only about 10 years of age. She asked Aunt Martha on her dying bed to stay with us and raise us, which she did, and was a mother indeed to us all. My father survived my mother only about two years and 6 or 7 months. My step-mother Susan F. Thigpen survived my father 13 years, through trials and tribulation. After my father's death Aunt Martha was greatly afflicted by a cancer which came in her left breast. She after doing all she could herself went to Dr. Pittman of Tarboro. After examination he told her to poultice two or three weeks, and see if it could not be brought to a head, but it kept getting larger when she went again and he pronounced it Encaphaloid or Brainlike cancer, and told her it would have to be taken off, as death stared her in the face. It was you know the power of God that enabled her to go through with this terrible ordeal. Nor do I know that she ever entertained any hope of eternal life until that time. She told me as she was going over the bridge at Tarboro still burdened with the trouble, and these words came to her, "Though I pass through the valley and shadow of death yet I fear no evil". She said she felt light and good, and felt like she could bear anything. It was taken off by Dr. Pittman and other Drs, in a few days, and she underwent that trial without taking anything, except a little toddy made of brandy. I guess

the Lord was with her. After that she lived 15 years. Or she would say it has been 15 years, and it has returned again. It reminded me of Hezekiah. On our return from Whitaker's association she found it returning and showed it to Fannie Thigpen, my sister and myself. We tried to hope it was not a return of the cancer, and did all we could for her, but all availed nothing. Her time had come, and she must go. I saw her sickness and death in a vision a year before she died, but didn't know the meaning until it came to pass, but before she died these words came to me, "To the end that ye might be established." Too much cannot be said of this good and noble aunt of ours. Of course she was not perfect, as there is no perfection in the flesh. She would work just as long as she could, and we would beg her to rest, telling her she had done enough, now we would wait on her, but she would say, I rather wear out than to rust out. Whenever I would do anything to hurt her dear old feelings, it would grieve me, Oh! so much. I believe she is now at rest with all the white robed throng, and may we, whom she raised from infancy, live to love and honor her who has set this example for us. She was helping us to raise our children when she died, and they all loved her. "Who can find a virtuous woman, for her price is far above rubies?" I neglected to say she joined the Primitive Baptist church, at Cross Roads, in Edgecombe Co. and was a member there till she died, very near 15 years, for she joined in a short while after her great trial. She was with me for three months after the cancer made its appearance the last time. And I wish I could tell you what I underwent during the time and after she left my house to go to my sister's, Mrs. V. B. Knights, where she died in March, after leaving us in Jan. I hoped and prayed, Oh! the anguish of my soul, none knows but me and my God. Oh! that she could only be spared to me, but God knew best. My sisters, Mrs. Knight, Fannie Thigpen, and sister Mary F. Hyman were all present when she died. Her sufferings were intense. "It is through great tribulation we are to enter the kingdom". Thus ended a meek and lowly life in a glorious death.

FLEMMING COLE.

Deacon Flemming Cole was born June 25 1828, and died of typhoid-pneumonia May the 14, 1888, aged 57 years, 11 months and 19 days.

He was married to Abigail Vest, Sept 2d. 1852.

He professed a hope in Christ and after several years joined the church at Laurel Creek, in Floyd County, Va. about the year 1866. The church soon saw in him gospel qualification for the office of deacon and in 1872 he was ordained to that work being truly a man full of the Holy Ghost, he filled the position to which he was assigned to a degree rarely attained by those set apart to that office.

He was not a man that made a superficial display before men to be seen of them, but his work was done in an unpretending way, and was to the point and effectual, and demonstrated a depth of thought and an honesty and firmness of conviction characteristic of the Spirit of God, by which he no doubt was led. He was one who undoubtedly used the office of deacon well, and in the spirit purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. While his conduct and conversation were well befitting the profession he had made and the position to which he had been assigned in the church, yet owing to the unassuming qualities prominent in his general character and deportment, they did show forth fully to the general public the spiritual-mindedness that produced and prompted the pure motives and desires of his heart. In fact I am of the opinion that the church scarcely realized the full depth of his inward character, as it has in the absence of his timely counsels and wholesome admonitions, which he often gave at the proper time, and in the proper place, with meekness, gentleness and Godly fear.

He was prompt in business, and patient in matters of distress in the church. On points of discipline he was generally clear and decisive, and rarely let an opportunity pass when he felt that it was necessary that he should speak or act. And therefore his services were of great value both to the church and pastor. His daily concern was the welfare of the church, and the good of the cause. He did not sleep as do others, but watched and kept sober. He was vigilant and careful for the peace of the church, and promptly searched out the cause of any difficulty, and if possible effected peace without the matter

being brought to the notice of the church.

But few who knew him best are prepared to fully estimate his worth either as a citizen or as a member of the church. The effect of his influence in either capacity was more easily discerned than was the source whence it came. Like the little flower, hid in some quiet nook, sending forth its pleasant fragrance which is only found by the industrious bee which seeks the sweetness hid away in its tiny folds; so was this good man sending forth from his quiet unassuming walk in life wholesome influence. While he himself was only found by those who seek after goodly pearls.

Brother Cole was naturally what the world calls a good man, therefore his own vile, carnal nature was his greatest enemy, against which he often brought strong accusations, and continually fought with the prevailing power of the Prince of Peace, by which he no doubt finally triumphed and is now at rest with Jesus. During the first part of his sickness he expressed a desire to live a few years longer, but was willing that the will of the Lord be done. His faith in Christ was strong, and his interest in the church unabated to the last. He left his dear companion Sister Cole, and one son, together with many friends and brethren to mourn his loss and absence, but they have an abiding assurance that it is well with him.

What cheering words are these
Their sweetness who can tell?
In time and to eternal days,
'Tis with the righteous well."

P. G. L.

MARY BROWN.

The subject of this notice was born in Sumpter Co., S. C., March, 24th, 1832, where she lived until death called her home.

She was baptized by Elder Daniel Wootten in 1856, was a consistent member until death, always filled her seat at church meetings, was strong in the faith of salvation by grace. Sister Brown was a widow indeed. She lost her husband during the Confederate war, had four children, three of which are left to

mourn her death, but have a good hope that she is at rest. May the Lord bless them. She died April, 1888. This church at Mount Pleasant has lost 3 worthy members in less than 12 months and received by baptism 4.

"The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

THOS. BELL.

CHANGE OF ADDRESS.

Elder P. P. Branscome's Post Office is changed from Dag Spur, Va., to Quaker, Carroll Co., Va.,

MISTAKE.

Instead of Brother Wm. Snider, it is Elder J. D. Draughn that fills appointments under Brother Snider's name. It is my error. P. D. G.

MARRIED.

In Wilson, N. C., Feb. 27th, 1889—W. H. Johnson and Miss Alethia Gardner—by P. D. Gold.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JOHN R. ROWE.

Third Sunday in March	Blount Creek
Monday	Smithwick Creek
Tuesday	Bear Grass
Wednesday	Briery Swamp
Thursday	Great Swamp
Friday	Flat Swamp
Saturday	Conets
4th Sunday	Lawrences'
Monday	Williams
Tuesday	Whitakers
Wednesday	Haywood
Thursday	Deep Creek
Union Meeting	Kehoker
Monday after 5th Sunday	Conohoc
Tuesday	Spring Green
Wednesday	Skewarkey
Thursday	Jamesville
Friday	Mattlesck

Elder Charles Meads will please meet me at Elizabeth City on Tuesday after the first Sunday in April, at the train, and arrange appointments through his country so as for me to reach North

Lake in Hyde county on Thursday after the 2nd Sunday.

Thursday at 10 o'clock.....North Lake
Elder L. S. Ross will arrange appointment at Swan Quarter on Thursday night, if practicable, at which place the brethren at Goose Creek Island will please meet me. Goose Creek Island Saturday and third Sunday at the regular quarterly meeting where I hope to be accompanied by Elder L. S. Ross. Your brother in hope,
JOHN R. ROWE.

Conveyance needed

Wm. LUNDY and A. J. TAYLOR

Oak Grove Tuesday after the 5th Sun. in March
Willow Spring.....Wednesday
Fellowship.....Thursday
Rehoboth.....Friday
Smithfield.....Sat. and Sun
Clement.....Monday
Hannah's Creek.....Tuesday
Sandy Grove.....Wednesday
New Hope.....Thursday
Middle Creek Fri. Sat. & Sun, 12, 13, 14, of Apr.
W. F. STATON and W. B. STRICKLAND.
Williams.....Monday, after 4th, Sun. in March
Falls.....Tuesday
Mill Branch.....Wednesday
Union.....Thursday
Moores.....Friday
Meadow.....Sat. and 4th Sun
Aurora Creek.....Monday
Old Sparta.....Tuesday
Conetta.....Wednesday

J. E. ADAMS

Sat. and 5th Sunday in March at place appointed in Moore C., N. C.

D. N. GORE and J. D. DRAUGHN.

Dover, Surry Co. N. C. March 31st.

Center April.....	14
Mulberry.....	2
Fat Top.....	3
Fishers Gap.....	4
Crab Creek, Alleghany Co.....	5
Zion.....	6
Union.....	7
Antioch.....	8
Elk Creek.....	9
Piney Creek.....	10
Fox Creek, Grayson Co. Va.....	11
Saddle Creek.....	12
Independence.....	13
Rock Creek.....	14
Cross Roads.....	15
Meadow Creek.....	16
Crooked Cr. ck.....	17
Good Hope.....	18
Chestnut Grove.....	19
H. C. Bookers at night.....	
Stuarts Creek N. C.....	20 & 21
Flower Gap.....	22
Zion Hill.....	23
Fishers River.....	24
Dover.....	25
The Fishers River Association.....	26, 27 & 28

Will need conveyance

RECEIPTS.

ALA.—By A. J. Hood 9
ARK.—J. H. Sanders 40 cts J C Chapman 2
FLA.—D Hires 2 10
GA.—By John T King 3 25 J W Green 2 Elder J R Respass 1 50
ILL.—M C Simms 2
IND.—Nancy Kemper 1 Mrs Sue Montgomery 3
KEN.—By Elder J J Gilbert 3
N. C.—A. S. Edwards 1 50 James McKinney 2 Elder J R Roberts 1 50 W F Workman 5 R J W Beaman 1 50 Eli Taylor 1 50 By Elder B Greenwood 4 50 Elder I Jones 9 Elder P Hutchinson 10 25 J J Eason 2 J W Shepherd 1 50 S W Outterbridge 4 I P Matthews 6
OHIO—Elder J H Biggs 4
TEX.—By Elder W S Harris 1 50
VA.—Ira Thomas 4 By Elder P. G. Lester 9 75 Elder F P Branscombe 1 50

CHURCH HISTORY DEBT.

GA.—C E Bennett 3 P H Whitaker 2 Wm Yaun 2
ILL.—Isaac Holman 1 Mrs I N Vanmeter and daughter 2 25
IND.—Nancy Kemper 2
KEN.—Elder B B Pullam 1
MISS.—T B Waldrip 2
N. C.—L J H Mewborn 1 J P Gray 1 Mrs D Slaughter 1 50 Mrs H Dawson 2 J W Doggett 2 Mrs Jane Savage 1 50 J A Davis 5 W B White 1 Mrs M C. Barnhill 3 Falls Church 8 89 H P Craven 50 cents.
TEX.—M S Hughes 1
VA.—Elder P. G. Lester 2 50
W. VA.—S E Broyles 2

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The twenty-second scholastic year will commence Wednesday, September 28th 1888.
For particulars apply to
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The twenty first session of this school will open, the Lord willing, on the third Monday January 21st, 1889.

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

TRAINS GOING SOUTH.

Dated Jan. 7, '89	No. 21, Daily.	No. 27, Fast Mail Daily.	No. 15, Daily, ex Sunday.
Leave Weldon	10:00 a. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:31 "	"	7:19 "
Arrive Tarboro	7:45 p. m.	"	"
Leave Tarboro	10:20 a. m.	"	"
Arrive Wilson	2:25 p. m.	7:00 p. m.	7:41 a. m.
Leave Wilson	8:21 1/2 p. m.	"	"
Arrive Selma	3:25 "	"	"
Arrive Fayetteville	6:00 "	"	"
Leave Goldsboro	3:25 p. m.	7:00 p. m.	8:35 a. m.
Leave Warsaw	"	"	9:31 "
Leave Magnolia	"	5:00 "	9:50 "
Arrive Wilmington	6:20 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 66, Daily, ex Sunday.
Leave Wilmington	11:50 p. m.	6:00 a. m.	4:00 p. m.
Leave Magnolia	1:25 a. m.	10:35 "	5:40 "
Arrive Warsaw	"	10:50 "	5:55 "
Arrive Goldsboro	"	11:50 "	6:55 "
Leave Fayetteville	"	8:50 a. m.	"
Arrive Selma	"	11:00 "	"
Arrive Wilson	"	12:10 "	"
Leave Wilson	2:37 a. m.	12:35 p. m.	7:52 p. m.
Arrive Rocky Mt.	"	1:27 "	5:20 "
Arrive Tarboro	"	8:53 p. m.	"
Leave Tarboro	"	10:20 a. m.	"
Arrive Weldon	4:30 a. m.	2:00 p. m.	9:30 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Round leaves Halifax Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 8:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Alderson & Raleigh R. R. Daily, except Sunday, 6:05 p. m., Sunday 3:17 p. m., arrive Williamson, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 6:30 a. m., arrive Tarboro, N. C., 9:55 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:35 a. m. Returning, leaves Smithfield, N. C., 10:10 a. m., arrive Goldsboro, N. C., 11:35 a. m.

Train on Nashville Branch leaves Rocky Mount at 1:30 p. m., arrives Nashville, 1:40 p. m. Spring Hope 4:15 p. m., Returning leaves Spring Hope 10:00 a. m., Nashville 10:15 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 9:00 a. m., and 1:10 p. m., Connecting at Warsaw with Nos. 15, 66, 21, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 90. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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Supt's Trans., Gen'l Supt.
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TUITION:

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English, Graded Lessons,	2 50
English Higher,	3 00
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Including lights,	5 75

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

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

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REQUEST.

Dear brethren, sisters and friends, please, one and all, send in your remittance to me at State Road, Surry Co., N. C. \$1.50 the price of my book and I will send you the book as soon as I possibly can. And if I do not I will refund your money to you with interest if desired.

W. R. WELBORN.

Elder Welborn's address is State Road, Surry Co., N. C.

VOL. 22

APRIL 1 1889

NO 10

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A PILGRIM.

BROTHER GOLD —I have been impressed in my mind to write to you for a long time, but have put it off from time to time, fearing that it was myself and not of God, and I would get it off my mind, for I feel so weak and imperfect I don't think I could say anything of any worth within myself to a child of God. One night when I went to bed I tried to ask the Lord in my feeble prayer that if it was his will, to give me some manifestation of it in my sleep that night. I went to sleep sooner than usual and dreamed that I was in a house by myself, and some person came in with an ax in his hand and gave it to me, saying you must go to work in the Lord's vineyard, and must use this ax. I thought it strange that I had to work with an ax, but said nothing, only told him that I would do the best I could if it was the Lord's will. I looked to see who it was, and it was Jesus. He then spoke to me and said, "you are one of my beloved ones and your heart has often been my dwelling place, and I have much work required of you." I said, blessed Jesus, could it be possible that you have ever dwelt in this poor heart of mine, and I awoke from my sleep trying to praise God for his goodness to me, though it is still a mystery to me that God should require labor of me, and to use the ax too, a poor unworthy being as I feel myself to be. "And now the ax is laid unto the root of the trees, therefore every tree that bringeth forth not good fruit is hewn down and cast into the fire." Matt. 3: 10. John was talking to the Pharisees and the Sadducees, such as

we have in our day. He wanted some evidence, or in other words, fruits of repentance: so I believe when he used the word ax he laid the doctrine of regeneration before them, and of the new birth, as Jesus did to Nicodemus when he came to Jesus by night, and called him Rabbi. Jesus said to him, "Except a man be born again he cannot see the kingdom of God. Nicodemus was ignorant of the second birth, and I suppose he felt much cut down, for he could not see how these things could be. The reason he could not was because he was not brought out of darkness into the marvelous light of God's kingdom. I often think of Nicodemus in my troubles and travails from nature to grace if I ever had any. It was 8 years from the time I believe the Lord showed me my wretched and sinful condition before I was brought into the light and knowledge of God as I hope I have been, though during the time of my troubles the Lord was very good to me, better than I thought I deserved. He dropped me many little crumbs of comfort, for which I felt mighty thankful to him and could rejoice and praise him for his goodness to me, but could not take it for religion. I think there must be something done for me more than a pleasant dream, or a sweet word of comfort from God, as I believe I often heard the word of Jesus in the 3rd, chapter of John, and 7th verse, "Marvel not that I said unto you, ye must be born again." These words would often come in my mind, and seemed that they were spoken directly to me, and that they meant exactly what they said. I told no one my feelings, and kept my troubles to myself and bore them the

best I could until I came to the end of my own strength. Then I thought God had forsaken me forever, and that I was bound to die right there and then, a poor, God-forsaken sinner and would receive my just reward in the flames of hell, for I had made many faithful promises to God and had broken the last one I ever made, so I felt to be a poor and helpless sinner before God, not able to raise my eyes to the God of heaven, for there was no strength in me. I felt the bed I was lying on cleaving asunder, and I could feel myself sinking into an awful hell. I tried to raise my hand toward heaven, but could not move it. I could only breathe my prayer to God for mercy. My prayer was, I know that thou art able to have mercy on me if thou wilt, and save me from this awful death. I believe he is a God of mercy, for to my great surprise he put forth his hands and burst the bands of satan that bound my soul so fast, and set the prisoner free. It was there I saw the glorious light of liberty and felt its effects in this poor heart of mine. It was there I could feel safe in saying, My God and my Savior, and praise him on high. I then felt the effects of the power that brought salvation down. Here is the fruit of repentance that I believe John was talking about, and this is the birth that Jesus was talking to Nicodemus about. The word born means to be delivered. This is when we see and feel the special need of a Saviour in our deliverance. I was talking with a member of the Baptist church once, I used the language of the Apostle to Timothy, 4th, chap. and 10 verse, for therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe, and he said he did not understand that Scripture, that he could not see where the speciality came in. I tried to tell him how precious God was to a redeemed child of grace, that he had done more for them than he had for those that are yet in their sins. He said it was a mystery to him. I don't claim to be a judge of God's people, neither do I want to cut off any of them, for I

love them too well; but if they fall at the words of God I can't help it. It seems to me if they had ever been born they would know something about it. I never heard of a child being born asleep, though we will leave them for God to judge. He is a wonderful counselor. He teaches us all that we know, and all our blessings come from him. I feel that I have received many crumbs of comfort from him.

I thought Satan and all his host was there shouting, "O we'll get you now," for we are men. O Brother Gold, this was a sad time with me in my dream as I had no one to go with me through this dark gloomy place, nothing to bear me along, but my little hope. I held fast to that, and it was enough, for with all that satan could do or say it bore me safely through, and when I crossed the great river I left satan and all his temptations behind me. Then I thought my great Redeemer met me with a smile and said you have fought a good fight and the reward is yours. He took my hand and said,

Come ye weary Pilgrims,
Come and rest your weary head,
You are free from your assailants,
By the blood that Jesus shed.

Oh what a beautiful place I thought it was. I then awoke from my sleep, and raised up in my sleep to see where I was, and found I was not where I dreamed I was. Brother Gold, words cannot express my feelings. I thought could it be possible that this would be my happy lot. I hope you will pray for me that when I leave this troublesome world I may be able to reach that beautiful land of rest. Yours in hope of eternal life,

MARTHA A. UNDERWOOD.

DEAR BROTHER GOLD:—I feel impressed to write a few lines on this scripture. Does the scripture teach that a soul which has been regenerated, been washed and made white in the blood of the lamb, been born-again, one who has been saved by the grace of God, can afterward be lost? I answer no. I will now proceed to

prove by God's word the truth of my answer. Man in a state of nature is condemned, lost, dead in trespasses and sins, and wholly unable to save himself. This being his condition, it pleased God to provide himself an offering in the person of his Son and to accomplish the salvation of those who should believe in his name through the merits of his blood, by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. Eph. 2: 8,9. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. "For God so loved the world that he gave his only begotten Son that whosoever believed in him should not perish, but have everlasting life." John 3:16. We see from these passages that salvation is wholly of God, then if he has begun to save a soul will he not accomplish it? I take the position that he will, being confident of this everything that he that hath begun a good work in you will perform it until the day of Jesus Christ, Phil. 1:6. He who is born again is an heir of God and a joint heir with Christ. He is already saved, already in possession of eternal life, consequently can never come into condemnation, because he has passed from death unto life. Let us prove this declaration by the word of God.

The first text I will notice is, Titus, 3:5. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." Here the act of saving is spoken of in the past tense. It took place when we were regenerated and renewed by the Holy Ghost, saved already. Also 2nd Timothy, Who *hath saved*. We conclude from these and many other such passages that the man born of God is already saved, and cannot come into condemnation, old things passed away, behold all things are become new. For the gifts and calling of God are without repentance. Rom. 11:29. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth him-

self. 1st John 5:18. Whosoever is born of God doth not commit sin. 1st John 3:9. Of his own will begat he us with the word of truth. James 1:18. For it is impossible for those who were once enlightened. Hebrews 6:4.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. But ye are not in the flesh, but in the Spirit. Now if any man have not the Spirit of Christ he is none of his: God hath not cast away his people which he foreknew, even so then at this present time also there, is remnant according to the election of grace. Rom. 11:2-5. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. 1st Cor. 1:18. For I know that in me, that is in my flesh, dwelleth no good thing. So then with the mind I myself serve the law of God, but with the flesh the law of sin. Rom. 7:18,25. For sin shall not have dominion over you, for ye are not under the law, but under grace. Rom. 6:14. There are some that say the prodigal son fell from grace. He was a son before he left and all the time I will close.

little brother.

A. A. JONES.

Thornton, Calhoun Co., Ark., Jan 25th, 1889.

DEBATE.

TO THE EDITOR OF ZION'S LANDMARK

—By request I report the proceedings of the debate between Elder William Lundy, of Carroll Co., Va., and M. F. Pressnell, of Watauga Co., N. C., on the 7th day of Oct. 1888. After Elder Lundy held services at Baptist Valley church he was challenged by M. F. Pressnell to debate Sunday-Schools. Elder Lundy accepted the challenge, provided their argument be strictly confined to the Bible, which was agreed to. They were to discuss it when Elder Lundy returned from his preaching tour in Ky., Mo., and other portions of the West. The following is a copy of the challenge.

Watauga Co., N. C.

"I, M. F. Pressnell, member of Shulls Mills Baptist Church, do trust in the faith of the Lord Jesus Christ, and do advocate Sunday-Schools and analytical education for the benefit of myself and beloved brethren, and at your request do challenge you and any man or men, that you may pick, to meet me at any place and time you may choose, for the purpose of discussing the aforesaid subject, and if it proves a curse for my sake and the brethren that participate with me I want to know it; if not, for your sake and your brethren, you and them ought to know it.

Yours &c, M. F. PRESSNELL.
Foscoe, N. C., Oct. 7th, 1888."

(On the back of the challenge were written the following words.) "If you don't take me up at this offer hereafter hold your peace."

Elder Lundy returned to Baptist Valley the 10th of Dec., and Pressnell was informed to meet him at the church on the 11th at 10 o'clock preparatory to discussing the subject. So the arrangements were made. They were to have five moderators, Elder Lundy choose two, and Pressnell two, and those four were to choose the fifth one. The moderators were seated, and the discussion began. Pressnell led out by acknowledging that Sunday-Schools were not in the Bible, but the word teach was found 61 times, and quoted a few verses of Scripture. Elder Lundy followed by saying that there could be no discussion, as Pressnell had acknowledged that Sunday-Schools were not in the Bible. He rehearsed the same scriptures that Pressnell had read, and made a few remarks from the same, showing plainly to every clear-minded saint or sinner that the teachings of Christ recorded by the apostles were not Sunday-Schools, nor akin to it: but showed plainly who were to do the teaching, and who were to be taught. Each one had a few minutes reply, so the discussion was closed, the moderators retired for a short time, and without any disagreeing returned a verdict in favor of Elder Lundy. Pressnell looked a little worsted, but Elder Lundy after thanking the moderators,

thanked Pressnell very kindly for his honesty in acknowledging that Sunday-Schools were not in accordance with the Bible.
G. W. CAUDILL.

ELDER P. D. GOLD DEAR BROTHER:—Please find inclosed by registered letter five dollars to pay on my subscription for ZION'S LANDMARK which has given me much trouble for I believe you needed it and I could not pay, I had thought for some time if I could git the money to pay up I would have you to stop sending it as I was not able to take it, but you may send it on until I see a little further if I am spared on this side of the grave, as it is a great satisfaction to me to read ZION'S LANDMARK. I saw an article written some time ago by Elder John C. Hall speaking of some letting their subscription run on in arrears and then order it stoped and never pay for it. I do hope that no true Baptist ever did that thing or never will, so no more. Pray for me and mine; your brother in hope of eternal life.

W. F. WORKMAN

MY DEAR FRIEND:—Your very kind letter of February 8th came safely to hand inclosing two dollars for our meeting house here. Allow me to return you my sincere thanks for the same, and appreciation of your remembrance of us. I sincerely believe that the Lord put it in your heart to send it to us: and may he bless you and yours. Although you are unknown to me in the flesh, I hope that we are alive in the spirit, as you say a great deal in a few words, that you are seeking salvation through the blood and righteousness of our Lord Jesus Christ. Those that seek it in this way alone are sure to find it soon or late, for his words are, "Seek, and ye shall find;" and when the Lord says, "Seek ye my face," the response of the heart of the child of God is, Thy face Lord will I seek. And they that seek me early shall find me. None will ever seek in this way until they are brought to see the end of their own strength, and that vain is the help of feeble man. May the Lord bless you

with a manifestation of his own precious self as your salvation and hope of immortal glory in the prayer of your unworthy friend.

M. T. LAWRENCE.

Hamilton, N. C.

EXPERIENCE.

DEAR BROTHER HARDY:—I think that I feel impressed to try to relate to you the way in which I hope that I was brought, if I have ever been, to know the truth.

When I was about twelve or thirteen years of age I joined the Methodist church and went on believing that I could do great works. In the year 18-87, I heard a Primitive Baptist preach and he spoke of those depending on their own good works, and I did not like that for I was one of those very ones. After that time that dreadful thought came to my mind to "curse God." This was something that troubled me for I thought that I was already good enough. That was the most troublesome time that I had ever seen. All that I could say was, bless God. After I was relieved from my troubles on March the 8th, 1888, I wanted to tell the Lord's people what I hoped the Lord had done for my poor soul, but I felt to be so sinful and so unworthy, and also because I was too young, being only in my eighteenth year, but I loved the people that I once thought so little of and wanted to be with them. In June I was alone, desiring to know whether or not it was my duty to join the church when these words came to my mind, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." I thought that I would never doubt again but doubts and fears soon came and I feared that I was deceived, and tried to beg the Lord if I was deceived to undeceive me. My good works have all failed, and if I am saved it is the mercy of the Lord and nothing that I have ever done or ever can do. I have thought to myself many times. How can I be any part of a christian while I feel myself to be such a sinner. When I was relieved of my

troubles I wanted to talk with you. It seemed to me if I could talk with you it would relieve my mind, but I thought that I was not worthy. In September the impression became so great that I thought I would never be spared to have the opportunity of joining the church I loved so well. It seemed to me if I had joined the church in September I would not have suffered so in mind. Dear brother, I have tried to write this to relieve my mind, though I have had many thoughts and dreams that I have not related. After being received and baptized I enjoyed a peace of mind for about one week. I don't think that I ever felt better satisfied in my life, but I cannot expect to always feel that way.

I have not said all that is on my mind lest I weary you to try to read it.

Dear brother pray for me. I am a little one if one at all, but I often fear that I am not.

FANNIE A. MEADOW.

ELDER P. D. GOLD, BELOVED IN THE LORD:—Please state in the LANDMARK that there was a church constituted at the new meeting-house, (Bethel,) in Harnett Co., N. C., on Saturday before the 2nd Sunday in this month, by members from Sandy Grove, New Hope and Fellowship, and the writer from Moratock church, churches of the Little River Association. Elders M Stephenson, J. T. Coats, and the writer composed the Presbytery. The name of the church is Bethel, located between Black Creek and Black River, distant half-way between Fellowship and New Hope churches, ten miles North West of Benson depot. Myself, the unworthy writer, was unanimously chosen as Pastor. Time of meeting 2nd Saturday and Sun-day. First Quarterly meeting in March. We desire ministers to visit us, if so impressed: would like for you, Brother Gold, to come and see how we do, and preach for us. You will be met at Benson any time. If you can come let me know. I am teaching at present near Benson. Love to you and all the brethren. Yours in hope,

J. E. ADAMS.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

4th. That of an effectual calling of the elect from darkness to light, and from power of sin and of satan unto God, to be a partaker of eternal salvation, is also an apostolic doctrine. First the foreknown and the predestinated conformity to his Son, are also predestinated to be called. Romans, 8; 30: And here are two verses that show who are called, and the design of calling. Romans, 9; 23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Verse 24: Even us whom he hath called, not of the Jews only, but also of the Gentiles. And also he calls the vessels of his mercy, afore prepared unto glory. And here you see the design of God is, to make known the riches of his glory on the vessels of mercy. 1 Cor. 7; 17: As the Lord hath called every one, so let him walk. It is a calling of God's grace. Gal. 1; 15: It pleased God, who called me by his grace. 1. Thess 2; 12: Who called you to his kingdom and glory. 4; 7: For God hath not called us to uncleanness. 2 Thess 2; 14: Whereunto God called you by his gospel. 2 Timothy, 1; 9: Who hath called us with any holy calling. 1 Peter, 5; 10: The God of all grace who hath called us. Now all these texts prove that the calling of a sinner is the act of God by his grace, and Romans, 11; 19: proves the gifts and callings of God are without repentance. Philippians, 3; 14: For the prize of the high calling of God in Christ Jesus. 2 Timothy; 9: An holy calling. Heb. The holy calling. I need not multiply texts further on this doctrine, for it would be almost to transcribe the scriptures, it is so full of proof that the elect shall be called of God. And indeed he is the per-

son to do it, as the elect are only known by him. Therefore he sends his spirit to call them, the predestinated, foreknown, the vessels of mercy, the Lord's portion. And Christians are exhorted to make their calling and election sure; that is sure as to their own consciences; for otherwise it is as sure as the oath of God, or his promise to his Son. And as certain as he is unchangeable, for he has promised Jesus to save his children. I will only add, that it is a particular call, because not many wise or noble are called; but left uncalled by God with this holy and heavenly call. And that if God calls it must be effectual. And hence Paul was persuaded that he that had begun a good work in some, would carry it on to the day of Jesus Christ. And let this text show you the whole drift at once; 1 Peter, 2; 9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvelous-light. Can any man want more to prove that the elect are called, and for what end; to show forth God's praise, and that the calling is effectual to this end. It is fully proven by the scriptures that God calls the elect, not according to their works of righteousness; that this call is special, particular, effectual, holy, heavenly, high, without repentance, by grace, to his kingdom and glory as the end; and that all mankind do not have this call; and that this was a fundamental principle in apostolic doctrine I think none can doubt that will take pains to compare the scriptures.

5th. Justification before God and in the eye of the divine law, is only by the imputed righteousness of Jesus Christ; and that all our works done before or after grace have no part in this justification, but only serve to justify us in our own consciences and before men. To prove which they taught our own righteousness was as filthy rags, and that by the deeds of the law no flesh living could be justified, and not by works of righteousness which we have done has he saved us. And he

who has had his eyes opened by divine grace is ready to say he commits sin enough in his best day to damn his soul, if it was not for Christ; for where is he and who is he that has no foolish thoughts, they are sin by the law, and the soul that sins shall die. Then in our best doings by the law all men stand condemned, and whether we sing, preach, or pray, sin is mixed with all we do. Then if God for one sin reserved the devils in chains of darkness, and for one sin drove Adam and Eve out of the garden, and they by one sin brought condemnation on all mankind—great God? what is to be our fate, that have sinned as the sand on the sea shore? Damn'd, forever damn'd, without a Christ, with all the works of righteousness we can do; and condemned to hell and eternal wrath by the law; for sin as a debt must be paid to God's justice, for disobedience to the law of his majesty; and to obey it we cannot, because we have lost by the fall of Adam that purity that would enable us to do so. Then to remedy this defect in us, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, and become the end of the curse of the law for righteousness to every one that believeth. And this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. And says Paul to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare his righteousness that he (God) might be just, and the justifier of him that believeth in Jesus. But here is a text that puts the matter quite out of all doubt; Acts, 13: 39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Galatians, justified by his blood. I need not dwell, but refer you to the epistles of St. Paul, and the Basket of Fragments, where this matter is as plain as it can be to him that has eyes to see. So that I shall set it down without fear of contradiction, that our acquaintance, atonement, forgiveness of sins, clearance from condemnation, this curse of the law and divine wrath, and

eternal justification before God, is by the blood and righteousness of Jesus Christ being accounted ours, without which we are damn'd. And that this was a fundamental apostolic doctrine is clear from the scripture.

6th. But those thus foreknown, beloved, elected, called, and justified, shall persevere by the sufficient grace of God given them, through all temptations, trials, and difficulties, and come forth and be glorified in heaven, is clear from all God's absolute promises made to them. Such as He that believeth on the Son hath everlasting life, and shall not come into condemnation, but hath passed from death to life—I give them eternal life and they shall never perish. With a thousand others of like import. The oath of God to these heirs of promise secures their perseverance to the kingdom prepared for them. I refer you to the scriptures, where you may find line upon line of apostolic doctrine, confirmed with the oath and positive promises of God for the final salvation of every Christian. Then all the promises in the epistles show that this was a fundamental apostolic doctrine, and yea and amen to the glory of God by us.

7th. The day of general judgment both of the righteous and wicked, by the resurrection of the dead, wherein an eternal separation will take place; the righteous to heaven and the wicked to hell, to punish or be happy forever.

These are the foundation stones of divine truth, making the basis of apostolic doctrine, Jesus Christ himself being the chief corner stone; believing in whom and walking in all God's commandments, and in love and peace with our brethren, performing good works, having ordained that we should walk in them. The man then that has been baptised by immersion on the profession of his faith, by a lawful administrator, and believeth this doctrine, and is steadfast in them, and in fellowship, in breaking bread in the Lord's Supper, and continues in prayer and good works is an apostolic Christian, a genuine Baptist of the old school, and is entitled to

the name of Christian, and will certainly out-ride the storm and come safe into the port of heaven at last; and everlasting joy shall be on his head, because he knows the truth and the truth shall make him free.

Thus having digressed from my subject to give you the history of the apostolic church for 31 years, for the purpose of drawing the ministry of the apostles before you, and to show that the first churches were Baptist in the second place, and thirdly to give you a brief outline of the apostolic doctrine, to be as helps in our future enquiries and comparings with men-made teachers, we now resume our subject.

Did the apostles set out for, or preach for honor like Balaam? No, for it is self-evident from the gospel that Christ taught them otherwise; so that they could not set out for it, nor have no expectation of receiving it. For the Saviour taught them that they should be hated of all nations for his name's sake; and that they should suffer reproach, shame and persecution for his name's sake; and that if they had called the master of the house Beelzebub much more should those of his household; and if these things had been done in the green tree, how much more the dry; and that they should expect tribulation, distress, and death. Yea, that the time would come when they that killed them would think they done God service of ridding the world of such a pest; that their names should be cast out as evil, and defamed every where; and he sent them forth as sheep among wolves, to be persecuted and devoured by false wolf-professors as lambs; and directs them to be as wise as serpents and as harmless as doves: and in their patience to possess their souls under all their sufferings; and that he that would save his life should lose it. And a hundred such lessons as these did their master give them; and to rivet it on their hearts they saw all these things accomplished in him; and therefore he says, the servant is not greater than his master, and that it was enough for the servant to be as his master, or to suffer as Christ suffered, a man of sorrows

and acquainted with grief, reviling, reproach and disgrace in life and death. Then with these lessons, and many such like and the example and sufferings of Christ before their eyes to confirm these lessons, how could they set out with the expectation of honor, or preach for the honor that is called so by men? They could not. But instead of this they faced dangers, suffered losses, took up the cross of dishonor, disgrace, shame, persecution, evil-fame, slander, reproach, imprisonment, loss of ease, character and life, for the sake of Christ and the souls of men; expecting no reward, hire, but in the world to come life everlasting. So then the apostles differ in this from all men-made, self-made and devil-made ministers who are all to a man like Judas for the bag, and like Balaam for honor and silver; but in the ministry of the apostles no such trait of character can be found.

Did the apostles expect, or set out, or preach for money, or to make gain by their preaching? Is there such a trait in their character as preachers? No; not in the history of 31 years of their lives can such a mark be found, but to the contrary, as I shall show. First, in all the lessons of Christ given in the gospels on this head of getting or making money by preaching, to his apostles. Let us hear, as from this source they were taught what to expect by preaching. Luke 9, 2 and 3: And he sent them to preach the kingdom of God, and to heal the sick—And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house you enter, there abide; and if not received shake off the dust of your feet. 10th chapter, directions to the seventy: Go your ways, behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and into whatsoever house ye enter, in the same house remain, eating and drinking such things as they give you, for the laborer is worthy of his hire. Go not from house to house—the same by cities—and if not received, shake off the

dust of your feet, &. Now I can't see for my life that there is any thing in these directions of Christ to the twelve, and seventy, to raise in them any expectation that they were to make or get money by their preaching. So far from it, that it seems to me to carry the idea that they were only to get something to eat and to wear, and thus live on the charity of the world for meat and clothes, or daily food. Nor do the directions seem fully to afford that; forasmuch as they seem to imply, that some houses and cities would not receive them and even give them that; for they are directed to shake off the dust of their feet against such. So then the apostles' expectations could not be to get money by preaching, as their directions implied no such thing by promise or otherwise.

Let us hear the terms of Christ of being one of his disciples and preachers as well as his directions in setting out to preach. Luke, 14; 33: So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Peter must leave his father and nets, and Matthew his receipt of custom, and Paul those things that were gain to him he counted loss for Christ, yea, even as dung that he might win Christ. But here is a text that shows both loss and gain. Matthew, 19; 27: Peter said, behold, we have forsaken all, and followed thee; what shall we have therefore? Verse 28: And Jesus answered, 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. Verse 29: And every one that had forsaken houses, brethren, mothers, &. should receive a hundred fold, and in the world to come inherit everlasting life. Here in these verses the doctrine taught preachers is, that they must forsake and expect to lose the things of this world. Is there any money promised by Christ? No. But heaven, glory, and everlasting life. Then God's ministers are not to expect their reward here, but hereafter; they are to lose this life, to keep it to life

eternal; they are to lose this world, to gain the world to come. But men-made preachers are not this doctrine; they are for having their pay ready down, in tobacco, eggs, chickens, fat turkeys, good things, roast beef, gold, silver, bank bills, and honor. If by free gift, well; if not, it must be distrained by law of rich and poor, to have their heaven here, for they can't wait for one to come. And I think it would be almost too much pay for their poor preaching to have two heavens, one on earth and one to come. So I take it that men-made preachers will be like the rich man, have their good things here, and their hell hereafter; and indeed they deserve it, for their oppression and tyranny which these men have ever exercised, whenever they have it in their power.

In a word, the doctrine taught preachers by Christ is, self-denial, loss of this world, yea, life itself if need be, for his and the gospels' sake; and no money, gain and honor here; but to look for their reward in the world to come, and be as their master here and hereafter. So that the apostles could not expect money on setting out to preach, from any promises of their master, but the reverse. Nor did they set out, nor preach for it as the history of their life showeth, as well as all the epistles they have written; a few incidents in which I shall show to clear this matter. Now if the apostles had set out to preach for money, or had been disposed to have made money by their preaching, they had a fair opportunity of doing so. Acts, 4; 34: For so many as were possessors of lands or houses, sold them and brought the prices of things that were sold and laid them down at the apostles' feet; and distribution was made unto every man as he had need. Here the apostles had a fine opportunity of pocketing (cash,) having by the consent of all the Christians that sold their estates, the entire confidence and control of the funds. If they had been moneyed preachers, like Judas, or some of our modern men-made missionaries, they might like Judas have pilfered the stock and got more than thirty pices

of silver, for betraying their trust. Now only compare the conduct of the apostles in the management of the funds of the first Christians, with the conduct of the Board of the North Carolina Baptist Society for foreign and domestic missions. How different the apostles' conduct; they distributed to every one as he had need; the poor and suffering are here considered, and sharers of the rich. Did they do so with the funds of the Christians, and gentlemen and ladies of North Carolina? No, sir. Out of the funds of a little the rise of \$2,000, five or six men are voted something like \$1,800 for missionary services. Did the apostles vote themselves from \$2 to \$500 a peice for their services? Oh, covetousness, hide thy face. No, sir; so far from the spirit of making money by their preaching, or voting other men's money in their own pockets, they prove to the contrary by their conduct, in that they would not manage the funds, but told their brethren to look out among themselves seven men of honest report, that they might appoint to oversee this business. So they did, and thus the funds were by their request put in the hands of the seven deacons of the church, who dealt them out to the poor and widows, and not to missionary dandies in blue and black to gallant the ladies and seek fortunes by pretending to be gospel preachers, and beg for more money to divide among preachers, and not the poor and needy, like the apostles. And further, the apostles did not beg their brethren to sell their estates, nor did they beg them and dun them out of contentance to give them money, nor raise a fund that they might be gainers thereby, as missionaries do. But it was a voluntary act of the first Christians, as Peter said to Ananias; before he sold his land it was his, and after he sold it, it was equally his or in his power. So then there was no law of Jesus Christ for Christians to sell their property and have a fund in common, nor did the apostles make any such rule for the gospel church; which they might easily have done and got money by handfuls, if they had set out or preached for

money as men-made preachers do. Ananias was smitten for his lying and hypocrisy, and not because he did not give his money into the fund. How strange that the priests now a days must have the management of all the funds of every sort in the Christian church; let it be for what it will, they must have overseeing it, Judas like; first bag it, then to get it, seems to be the game now playing by the priests. No apostles. The first funds, and indeed almost all that the New Testament mentions in the Christian church in her first age, was for the poor and needy. But now a days things are changed, the funds are for the priests; young, hearty, hale, priests, in boots, whip and chair; while the poor and needy of the church are cast on the charity of the world, live or die, suffer or not, who cares so the priest gets the money and fares sumptuously and marries a rich wife.

If we ask Peter how he made out of getting money by preaching, after his master's death; and that he had a fine chance to do so none can doubt, if we consider the many cures of the sick he effected; and if he had been disposed like our modern men-made preachers to have made money by his preaching and miraculous cures, he could have made thousands thereby, as his fame was greatly spread abroad throughout all the country, as a healer of the sick and raiser of the dead. For what vast sums would the people have given to have had their dead raised, even men their wives and fathers their children; or others have given to be cured of their various diseases? Let him answer. Acts, 3; 6: Then Peter said, silver and gold have I none, but such as I have give I thee. Here you see what he says. Could he have thus said, if he had been a missionary at \$500 a year? Could he have said thus, if he had hired himself out to have preached to a church or churches from \$500 to \$3,000 a year; or to receive a salary like the Bishop of York of \$95,000 a year? No, sir, the apostle was no hiring, no seller of his preaching nor cures; he had freely received these gifts

from Christ, and Christ told him to give them freely. Then if he had sold his preaching he would have betrayed trust and instructions. Then one mark of self-made preachers is to sell their preaching; but the mark of a God-made preacher is to give it, yea, to preach the gospel to the poor: and as Paul says, make the gospel of Christ without charge. But I suppose men-made preachers think they have been at some pains and cost to make themselves preachers, and therefore must sell their preaching to the highest bidder. I can't see any other reason they have for it, as any man with one eye can see it is contrary to scripture, and to the pattern given, and to the example of prophets, Christ, and apostles. But here is the main reason: these self-made preachers are like Simon Magus, he believed to make money; he was baptized to make money; and then he would give money to the Holy Ghost, to make money.

(To be Continued.)

BROTHER GOLD:—Will you please publish a few lines in the LANDMARK for one who loves the cause of Christ, if he loves anything. I feel that all who love the great and glorious church of Christ, in the visible church and out of it, should do and say all they can that the Bible and the spirit of christianity demands at their hands for the cause of truth, therefore, dear brethren, sisters and friends, and all lovers of the freedom of American liberties, let me call your mind to the Church History, as I believe it to be the best book I ever saw except the Bible. There are but few men in the world that can understand as much about the man of sin without this Church History, as they will to have it, and read with care. I saw C. B. Hassell about the time the History was begun. He did not live to finish the blessed book. His son, Sylvester Hassell, whom I never saw, has completed the book and from what we see published he has made a great sacrifice, and I feel that the Primitive Baptist cause is hurt unless brother Hassell is rewarded by the brethren for the la-

bor he has done. Fathers and mothers in Israel, what can you have in the way of reading matter that will protect you and your tender offspring more than the Church History, this side of the Bible? It will warn you and enable you to see and understand things concerning the mother of harlots and her daughters, that you may never see unless you read the History. I write this for the glory of God and the advancement of his cause which is the great theme of my soul.

A. J. TAYLOR.

ELDER B. GREENWOOD

Wilson, N. C.

MY DEAR BROTHER IN THE LORD:—Your last very precious letter came lully to hand, and should have been replied to before this, but I have felt to be so barren and unfruitful, that I could not wake up my mind even to attempt to write to you, who are so favored and blessed with the almost continual manifest presence of the Lord. I was much comforted and gratified by the perusal of your last epistle of love, in fact all your letters have been to me as an oasis in the desert, as the dew distilling upon the tender grass, as a cup of cold water to the thirsty, famished soul. How bleak and dreary would be the travel of the weary pilgrim over life's pathway through these low-grounds of sorrow and sin, except for the occasional sunshine from the sun of righteousness whose beams, with effulgent brightness and warmth, shine in upon our drooping souls, cheering and comforting each footstep of our journey. And how our hearts rejoice, when by the grace and mercy of our Lord we are enabled to hear the salutation coming from Jesus through the dear old prophet, "Ho every one that thirsteth, and realizing that we are indeed thirsty, and are permitted to drink of that living water, the streams whereof make glad the city of God. My mind is often led in sweet reflection to that beautiful expression of our Saviour as spoken by the mouth of the Psalmist. "As the heart panteth after the water-

brook so panteth my soul after thee O God." We know, dear brother, the hart never pants for the water-brooks in full life and bodily strength, that such condition only arises after a long chase by its natural enemies, when footsore, weary, bleeding and exhausted it falls by the wayside panting for that which will revive and restore its fast ebbing vitality. And have not you and I sometimes gladly reached that same condition, arriving at the end of all our natural strength, the last straw gone, no support, realizing the truth of the words of the poet,

Where shall the weary sinner go,
But to the sinner's friend.

And realizing also that our dear, heavenly Father will accept none but those of a broken heart and a contrite spirit, we come to him in rags and he clothes us in fine linen, pure and white, and he setteth a table before us, even in the presence of our enemies. From the rich storehouse of his precious love the riches of his grace are bestowed upon us. And we say, unworthy, unworthy, for we do not deserve the least of thy blessings, yet thou hast made us kings and priests unto thee, O Lord.—Thou hast delivered us out of many troubles. Thou hast lifted our feet out of the miry clay and set them upon the rock of our salvation, with the power of thy mighty hand. Thou hast raised us as thou didst Noah of old, above the waters, and with loving-kindness hast thou drawn us to the summit of thy holy mountain, and O, what a view is laid before us. The world behind and underneath us to the which we desire not to turn our eyes, (remembering Lot's wife) but with the eyes of faith we look for a better country, that is an heavenly, where One has gone on before to prepare a place for us, that where he is we may be also. While here we look upon the brightness of the noonday sun, and we know that in that other country no sun is needed, for our God is light as well as life. No contrast to him who hath eyes too pure to behold evil.

I look upon myself with loathing, seeing all vileness within and wondering at the mystery of godliness how

such a vile wretch as I could ever attain to a hope that Christ suffered and died upon the cross for such a rebel; but how glorious dear brother, when in peace of mind we can lay our aching heads upon the breast of our dear Savior and with perfect trust be assured that our sins and iniquities were buried with him, and when he arose it was for our justification. My mind often wanders to that little flock, of which you told me in your last letter, where a church had been organized, choosing you for its pastor. I would like to visit it and you if it were possible. May it be a branch of God's right-hand planting, well-watered with the wisdom and knowledge of the glory of God. We are all as well as usual in Philadelphia, and we feel to hope that Christ in our little meetings is in our midst. My wife and daughter send love to you desiring to be remembered to your wife, also to dear brother Gold, if you see him. I shall hope to hear from you when you have time to write. Yours in christian love,

B. F. COULTER.

1910 N. 22nd, St., Philadelphia, Pa.

BROTHER GOLD:—In searching the Scriptures my eyes fell on a portion that I do not exactly understand. There are several opinions on the same passage held by different denominations, or professions of people. The words are in Heb: 6—4. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted of the good word of God, and the powers of the world to come, If they shall fall away to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." I am anxious to know the truth. If those spoken of in the text were once enlightened and tasted of the good word of God, are such lost? Please give me your views in the LANDMARK as soon as convenient and you will much oblige your old friend.

JOSEPH H. BALL.

Lake Logan Co., W. Va.

ZION'S LANDMARK.

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

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

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Editorial.

ANSWER TO BROTHER BALL'S ARTICLE.

1st. One thing may be gathered from Scripture, among other things, out of this text, and that is, if one should fall away as described therein that one could never be renewed again unto repentance because it would put Jesus to open shame. It would not be putting the sinner merely or only to shame, but it would put the Son of God to open shame by crucifying him afresh. How would the falling away of such as are partakers of the Holy Ghost, or are sealed unto the day of redemption as heirs of God put Jesus to open shame? Because it would show the insufficiency of his death to do what he said it would do, what the Father said it would do, and what the Holy Ghost says it will do, and what the established child of God knows it will do. What could more effectually put Jesus to shame than for it to be made manifest that his work is not complete—that it does not take away all sin, that he has not power over all flesh to give eternal life to as many as the Father has given him. It would show that Jesus is not the Christ, is not sent of God, that the Scriptures

are not true, that he has not finished the work that God gave him to do.

For one to attempt to do a thing and fail to do so, especially after declaring that he has finished the work, but when it is tested it fails, this would expose such an one to shame. Now if one could fall away after the effects of the death of Jesus are applied to him, so that Jesus would have to be crucified afresh to save those that fall, it would put Jesus to open shame, as showing that his death is not sufficient.

It would be impossible to renew them unto repentance, for Christ can never die again. He dieth no more. Death hath no more dominion over him. He hath perfected forever them that are sanctified by the one offering of himself once. So that it is impossible for one to fall away and be forever lost for whom Christ died.

It is through the crucifixion of Jesus that we are renewed unto repentance, so that one must be renewed before he repents. The common notion of Arminian work-mongers is that people repent and believe, and after that renew themselves. But the doctrine of the Bible is that one must be renewed, (not renew himself) and that this must be done before he repents. How clearly does the Bible prove that Jesus is exalted a Prince and a Saviour to grant repentance and the forgiveness of sins unto Israel, and that the goodness of God leads us to repentance.

You observe that the word does not say that a child may fall away thus. But it says if one should fall away, it would be impossible to renew him again unto repentance, &c., There could be no better way of showing the impossibility of such a thing than by showing that if such a thing could be it would expose Christ to open, public

shame by showing the insufficiency of his atonement. For the object of this epistle is to show the exalted, glorious character of Jesus as the eternal High Priest of the eternal God, whose blood cleanseth from all sin, and who ever liveth to make intercession for us. If therefore there could be any failure in the salvation of the every man for whom he tasted death it would put him to an open shame.

If I should say that if the sun were to fall from his place, as the bright orb of day, that it would be impossible for man to restore him to his orbit, would it follow that there is danger of his falling, especially if it should be demonstrated that he is fixed in his course, and rejoices to run his race as a strong man, and that he must run his race—which would be impossible if he should fall, for if he should fall it would be impossible to lift him to his place in his orbit again.

So all Israel shall be saved—all that the Father gives to Jesus shall come to him, nothing shall separate us from the love of God which is in Christ Jesus; but if one of these thus loved should fall away it would be impossible to save him, it would follow then that none of them shall ever fall thus. For we are persuaded better things of God's people (you) and things that accompany salvation though we thus speak. Heb. 6 : 9.

P. D. G.

PREDESTINATION.

1st. Why should it be thought that God's predestination (and none else can do this) should be otherwise than righteous and good? Infinite wisdom to determine, infinite justice and goodness to temper, and infinite power to execute could not but do that which is

right. Instead of God's predestination being the cause of sin, it is that which causes the opposite of sin. Through God's predestination as a river flow all the good gifts and blessings that come to mankind. Whom (or all) that God foreknew he did predestinate to be conformed to the image of his son. All that ever have been saved, and all that ever will be saved are saved on the principle of predestination. That word is never in scripture applied to any but the chosen of God, and refers to their salvation. Then how can any sin be charged to that, or how can the damnation of any one be charged to that?

2nd. None but God can predestinate. Man cannot, because he has not the foreknowledge, wisdom, nor power. He does not know what a day or an hour will bring forth. Nor can angels, for they are ministers or servants sent forth by God to minister for them who shall be heirs of salvation. But the Lord God declares the end from the beginning, saying my counsel shall stand, and I will do all my pleasure. Nor is there any event not under his hand and power, so that it could in any wise defeat that which he purposes. One event as much as another in its place is used and needful to accomplish the will of God. While he does not work in the wicked to do wickedly, yet he uses events which the wicked mean for evil to bring to pass that which he has afore-purposed. For instance it was the purpose of God that Jesus should be called out of Egypt, and of course that he should go down into Egypt where his people had been, and out of which place he had called them.—Hence it is written, out of Egypt have I called my son. Then it was also foretold that in Ramah there should be weeping for children slain. So Herod

moved with envy orders all the children from two years old and under to be slain. Now things in themselves good, or in themselves evil, are used by the Lord. We should be careful to notice that the work of God is always good, not only as he works in his people both to will and to do of his good pleasure, but he uses wicked men and wicked actions of men to accomplish that which is good when considered in its results and effects. The invariable tendency of the deeds and events of mankind, even wicked men and of events in themselves evil, is for good to them that love God and are called according to his purpose. So that we may truly say we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow he did also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. What event can you think of—evil as it may be in itself—that was not of benefit in some way to some child of God, even to many of them?

3rd. Then some, especially those that hate the predestination of God and want an excuse to commit sin, or that misunderstand the doctrine of God, will say that we hold that we may do evil that good may come, or it does not matter what we do; for if our unrighteousness commend the righteousness of God is God unrighteous who taketh vengeance, (See Rom. 3:3-9. To the carnal, natural reason of man it does appear that predestination is unjust, hence the judgment of the natural mind of man at once attacks it as unjust and rejects it. But what right has the carnal mind of man to judge? Does it know what is right? By no means.

It cannot know. No amount of education or learning can ever so enlighten it that it may judge what is right or what is wrong before God. It thinks it knows. But it puts darkness for light, bitter for sweet. There is not a profane man, a thief, or a drunkard, an adulterer, or idolator, a covetous man, or an unclean man in the country but what would at once say the doctrine of predestination is dangerous and wrong. They all would fully agree with any Arminian in the land that they can choose salvation and amend their lives, and that it is left to the man to save himself. We admit that the self-righteous Arminian has all the world on his side. His side is the popular, fashionable one. All such men can do well they say at any time.

But there is not a humble sinner who has seen himself vile and unable to do any good work but what is ready to exclaim, if I am saved it is not of works, but by grace, not of man, but of the Lord that I am saved.

4th. How good and pleasant it is to a soul deeply sensible of his guilt to be assured that the Holy Ghost works faith in the people of God—grants them repentance and all needed blessings—works in us—works in us both to will and to do of his good pleasure, thereby enabling us to work out our own salvation with fear and trembling. How good to know that sin is not imputed to the people of God—that the elect hath obtained it—that grace was given us in Christ Jesus even before the world began, that by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast.

5th. The love of God is in no sense like the love of the world. God is love and in that love he chastises and cor-

rects his people, and causes all things to work together (not separately, but they must be taken together,) for good to them that love God, to them that are the called according to his purpose.

What a cause for meekness, thankfulness and humility, to feel that Jesus is the author and finisher of our faith, and that the Father of lights of his own will begat us, that of God we are in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. What a cause to worship, trust, love and adore the eternal One, of whom, through whom, and to whom are all things.

P. D. G.

MY DEAR SIR:—I would like to see your views in the LANDMARK on the writing of Paul, where he speaks of being taken up to the third heaven; what he meant by the third heaven, &c.

Your friend truly,

J. E. GILES.

Vance, Va.,

Remarks:

In 2nd, Cor. 12: 1—10, the Scripture is recorded.

By way of reproof Paul refers to that wonderful vision and revelation. For the brethren of Corinth were boasting of their gifts, &c., But Paul gloried in his infirmities and sufferings, his privations and trials, his labors and tribulations, his poverty and stripes.

Paul could speak of revelations and visions more than they all. But that is not expedient. I have heard men talk wonderfully of visions and revelations, yet they were not faithful in trial, nor humble. Knowledge puffeth up. Paul's visions and revelations were beyond anything ever shown to any other man. For he was caught up to paradise, or the third heaven, a heaven far above anything we know of. There he

saw things unlawful to be told, or not lawful for a man to utter. Wonder if some man will not make the attempt to tell what Paul heard? There are men now, pretended preachers and upstarts claiming to be teachers of the Bible, that say they know more than Solomon did. But he knew more while asleep, or made a better choice in a dream, than any natural man would ever make while awake; for God gave him choice of riches, wisdom, long life, &c., and he chose wisdom.

It would be exceeding folly in any man to attempt to tell what Paul heard.

One reason he refers to this is to reprove the Corinthians because they were glorying falsely. He knew that knowledge puffed up a man. How ugly one looks puffed up, swelled up and conceited. It is the nature of a frog to puff up when things do not suit him. When men get mad they swell up. When they get proud they become puffed up. Even Paul had the messenger of Satan, a thorn in his flesh, sent to buffet him lest he should be exalted above measure because of the abundance of his revelations. Now what Paul meant by a thorn in the flesh was not weak eyes. If it had been that he would have said weak eyes. It was that messenger of satan that was to buffet, abase and distress him, to prevent his being exalted because of the abundance of revelations. We note then that revelations may exalt one unless thorns pierce the flesh. Nor does it mean natural thorns piercing literal flesh and bones, for they could be pulled out and the flesh cured.

Paul is describing that throne when he says, I see another law in my members warring against the law of my mind, and the good I would I do not, and the evil I would not that I do. Oh

wretched man that I am, who shall deliver me from the body of this death. Then Paul could not extract that thorn. It is the nature of thorns to choke good crops and produce pain. The earth brings briars and thorns. They crowned Jesus with thorns.

Why does Paul refer to revelations? It is more to show the grace given him to bear sorrow, endure affliction, perform labor, receive grace to endure in faithfulness, and bear all that is laid upon him to bear.

The Lord did not remove that thorn out of his flesh, but he gave him sufficient grace to bear it which is better, because the power of Christ is revealed in the weakness of Paul, and therefore the weaker Paul is the more of the power of Christ is upon him. Suppose an infant so weak it could not lift one pound should be given such strength that it carries tons of weight, such as no man is able to carry, and in the bearing of this great weight it is manifested that the Lord strengthens that infant to lift this load, would not that more clearly show the power of God in that infant than if no burden was laid upon it, but it just passed along as ordinary infants do. We will say here are two infants one day old. One lies and sleeps as ordinary babes do; but the other speaks in audible voice the praises of God and shouts Hosannas to Jesus: which praises him more?

The Lord does not say that his people shall not be tempted, but he does say that with the temptation he will make a way of escape, because he will give them strength to bear the temptation.

So Paul gloried not so much in revelations as in infirmities, because in revelations a thorn was given him, the

messenger of satan to buffet him. But in afflictions and distress grace was given him, and thus the strength of Jesus was made perfect in his weakness: not that he wanted a thorn or pain, but he desired Jesus so much that he could welcome these and death itself to be with Jesus. He gloried in his infirmities &c., for Christ's sake. For the strength of Christ was made perfect in Paul's weakness. Therefore when Paul was weak he was strong, and hence he must die to live. What a mysterious life and character. How blessed and wonderful.

P. D. G.

VIEWS REQUESTED.

Sister Emma Hudson requests my view of Matt. 5: 47;

"And if ye salute your brethren only what do ye more than others? Do not even the publicans so?"

Jesus is addressing his disciples. When we see and feel that the holy words of Jesus require us to do the very things that nature does not want to do, yet the very things that our spiritual mind approves as good, and an inability to do those things that we would, and being oppressed with the nature that is always wanting to be flattered, and wanting to receive and not give, that desires to be noticed and honored, to dwell at ease, and to retaliate and return evil for evil, that salutes only those that salute us, that treats others as they treat us, or at least no better, that is full of suspicion that others are slighting us, or that surmises evil, or that imagines some evil is coming, or murmurs that our lot is a hard one, we must reproach ourselves as guilty and confess that we are vain, foolish and unprofitable.

What think you of the man that has

no conflicts or distress, that can always pray for his enemy, that has no evil nature, that is so unselfish he loves all mankind, and calls all men brethren saying, all people are the children of God, and that he can do as well as he wants to do?

Publicans salute their brethren. People love such as are congenial to them. That is natural. But the people of God can only love their enemies and pray for those that despitefully use them as they have the spirit or mind of Jesus in them. He is the one perfect man, and those that are led by him are enabled to do such things as to genuinely and truly love their enemies.

The Lord God makes no difference at all between the evil and the good here on earth. He makes his sun shine on one just as on the other. He sends his rain on the just and the unjust. No one could ever tell from God's dealings towards mankind that he makes any difference so that one could thereby tell who is good and who is evil.

Now to be like him in doing good to men is what in sincerity and reality cannot be done, except by a true disciple of Jesus.

No wonder therefore seeing our failure we are cast down and distressed, and feel who is sufficient for these things? No wonder we exclaim, Woe is me. I am undone. I am unclean and dwell among a people of unclean lips. We love the law of God. We love the words of Jesus, and desire that we might be able to do what he requires. We feel it is good, holy and just.

P. D. G.

¹The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

²My son hear the instruction of thy father, and forsake not the law of thy mother.

NEW CREATURE.

I am glad Brother D. M. Sawyer does not want a controversy, neither does he want instruction. I am not in favor of fleshly controversy, but I do believe we can profitably exchange views, though there be some difference. I always give my understanding of a text of Scripture and am tolerably firm in my convictions but am open to my brethren for correction and instruction in righteousness.

I do not accept brother Sawyer's definition of the word subject in the text, and therefore do not believe in falling from grace. Perhaps he would do well to read my article again, leaving out for the time his own views, that he may the more clearly see mine. I understand the word 'subject' here to mean that the christian, or new creature is so constituted that he is prone in his carnal nature to do wrong, and is liable to do so, and sometimes to his sorrow he does do wrong. We are liable in our fleshly minds to become puffed up and imagine ourselves to be of some importance when really we are nothing.

These are vain thoughts and show that we are subject to vanity. Those who believe in falling from grace do not believe that they do wrong in any sense and if they fall it is the devil's work, whereas the Lord makes the new creature subject to vanity.

I do not read of an old creature, or of anything that might be construed as such, to which Paul, or any other of the Apostles address their epistles. It is the new creature in Christ Jesus that groans and is burdened, and is waiting for a full manifestation or appearing of life, and when that takes place then will appear the new creature also, but not as a mere creature, but as a glorified son of God.

When Christ is revealed in a man

that man is in Christ, and these two—Christ, the hope of glory and the man, each of which is in the other, constitute the new creature, and when the one swallows up the other as mortality is swallowed up of life, then shall the sons of God appear. — P. G. I.

REQUEST.

We request that the subscribers of the LANDMARK who are behind in their payments remember me in my needs, and forward what is due as soon as they can, and thus help me to pay my debts, and bear my expenses in publishing this paper. We need money every issue in its publication.

We are disposed to wait and bear with our subscribers in these hard times when we can. There is much need of money by me now though, and I hope you will remember me.

P. D. G.

Obituary.

NANCY THOMPSON.

Dear Brethren and sisters, I have been requested by Union church, and especially by the two beloved sons, Jessie and John, members of the same church to write something in respect to their deceased mother, Sister Nancy Thompson. Sister Thompson was born January 11th. 1793, died Sept. 18th, 1888, aged 95 years 9 months 7 days. The sister came to her grave in full age like as a shock of corn cometh in his season. Unconcerned people will not believe that the deceased died an untimely death. She remembered her Creator in the days of her youth, and her days were long upon the earth. The sister and husband Elijah Thompson, together with their oldest son, were received in Union church and baptized 8th, July 1832, by Elder Wm. Wall. Jarriat Thompson lived a

Christian life often praying in his family, and talking of the mercies of God, believing that God would be good to them that walked uprightly. Brother Elijah Thompson was married to the said sister Nancy Braswell, daughter of Jacob Braswell, on or about 1812, by whom she had 4 children all boys, two survive her. Sister Thompson was the grand mother of 16 children, 2 dead, great grand mother of 45 children, 5 dead, great-great grand mother of 5 children. There are many that will bear me witness that she was a mother in hospitality unto many. I have heard it said by some that knew her manner of life that if she had bread for her own children she had bread for them also. We believe that she is now feasting on the bread of life of which she had received a foretaste while she was at home in the body. I must say for one that I loved that sister, and believe that I have received benefit through her prayers for me.

A year or so before her death, when she was unable to go to the meeting, she became restless, and requested the writer to go to her sons and preach in her hearing. I did so one time. After lining the hymn and singing.

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent word &c."

I tried to preach to the dear old sister from 1st Peter, 1st chap. and 8th, verse. Whom having not seen ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. The sister was once shut up unto the faith which afterward was revealed unto her when she received Christ the end of the law for righteousness. She has been like others of us, had her doubts and fears, while at other times she was more transformed to love, or more perfected in love that casteth out fear, and then we have less trouble, for fear hath torment. Yes, once she knew as we know, saw as we see, heard as we hear, worked as we work, loved as we love, loved Him whom she had not seen. But now she can see Jesus, and the heavenly host: but we can not see her, yet believing that she has entered

into that rest that remains to the people of God, we rejoice while we, according to our nature, will forever in time mourn over the loss of one who has lived so long among us, and so near the requirements of God's commands.

The children and we mourn not as those without hope. I will now say to the many little grand-children that grand-mothers' walk and order was a pattern for you to walk by, and that ere long God will descend from heaven and grand-ma and all that are asleep in Jesus will come with Him, and shall be so changed that we shall see Jesus and hope to be like Him. Shall it be our happy lot, when it will not be some old and some young, but all will be new. Let us ever pursue the course of the two brothers, John and Jessie Thompson, in the kind and tender care for their mother, bear each others burdens, and so fulfill the law of Christ. At God's appointed time He calmly called sister Nancy Thompson home to himself without a struggle. Like Job, she waited all the days of her appointed time till her change came: surely Jesus has the power of death. Jesus can make a dying bed soft as downy pillows are. We pray Him to keep us by His power that we may be ready to be revealed in the last time.

S. H. BRADY.

NOAH WORKMAN.

I take my pen in hand to try to write the obituary of my dear father, Noah Workman. Father was born in Davidson Co., N. C., May the 31st 1813, and died Feb. 19th, 1886, which death was a sad one indeed. He had been in feeble health for several years, though appeared well as usual on the morning of the 9th, and was out seeing to his affairs, and half past eleven o'clock he came to the house and said one of his ears was cold, and sat down and warmed it, and being told that he had left the barn door open, he said he would go and shut it, and walked out, and in a few minutes his only daughter looked out at the window and said to her mother, what is that before the barn? She looked, screamed out and said, it's

your father, he has fallen dead; and both ran and saw him raise his hands one time, and he was gone. The summons came and he had to go. His remains were buried in the family grave-yard, on the 21st, in the presence of a large concourse of friends and relatives to mourn but we mourn not as those who have no hope: for we believe that his spirit now rests in that spirit land; although he never united with the church, but gave evidence of a good hope through grace. He was a strong believer in the Primitive Baptist faith of salvation by grace, to the exclusion of works, altho he seldom got to hear preaching, but when he did he seemed to enjoy it greatly. He had formed an acquaintance with some of our traveling ministers, and had heard them preach at my house, to-wit Elders James A. Burch, Isaac Jones, James D. Draughn and Eli Cain, the last one he ever heard, and the last time he ever was at my house was the 29th, of last October. Father was married the 16th day of February 1837, to Eliza Cross, my mother. To them were born nine children, seven sons and one daughter; our mother still survive him to mourn his absence: but we believe our loss is his eternal gain. Father was a hard working man and provided a good living for his family and was a friend to the poor and needy, and was blest in basket and store, and when he died he owed not a dollar. We miss him so much, but may we all be resigned to the will of him who doeth all things well, and blessed be the Lord may he be a husband to the widow and a father to the fatherless granting them his sustaining grace according to their day.

W. F. WORKMAN.

MR. SINGLETON.

He was born in Beaufort county, N. C., June 20th, 1826, and departed this life Oct. 6th, 1888, making him 62 years 3 months and 16 days. His disease was Paralysis of the Brain. The last time the union was at Flat Swamp, Sept. 28, my husband as well as myself wanted to go; and the Saturday before was a bleak, cold day. He told some of his friends he felt very unwell that day, but

he said nothing to me about it. In going to meeting on Saturday morning he was taken with a hard chill. He stayed to hear one sermon and then started for home. By the kindness of an all-wise Providence we were spared to reach our home. He continued to grow worse until the following Saturday morning, Oct. the 6th, about five minutes after 3 o'clock, death, that enemy to all mankind, snapped the brittle thread of his earthly existence, and took him hence. Though I mourn his loss, but not without hope. He was conscious to the last and I know he died in full assurance of that blissful immortality that awaits the finally faithful beyond this vale of tears. He seemed to have a premonition of his approaching end sometime before his death. I did not see it then, but after he was taken from me, I then could comprehend many things. He joined the church at Smithwick's Creek, the 4th Sunday in Nov. 1878, and lived a consistent member until his death. It was his greatest pleasure to look after and care for the brethren and sisters, so far as he could. I sincerely hope he has been gathered into that fold where the good Shepherd feeds his flock, and I will try by the help of his divine grace to live in this world, so that when my earthly career is ended I may look back upon a life well spent in serving my Divine Master, and meet my dear husband in a better world above. His funeral was preached at his home by brother Henry Peel, Dec. 16, 1888.

WINIFRED B. SINGLETON.

DICKINSON RUFFIN.

It is with the feelings of sadness that I now forward for publication in ZION'S LANDMARK the death of our beloved brother Dickinson Ruffin, who died Jan. 30th, 1889, in the 67th year of his age. Brother Ruffin and his wife united with the Primitive Baptist church, at Lawrence's church, Edgecombe Co., N. C. I do not know the date he united with the church. Brother Ruffin was a good and orderly member and lived according to the profession he had made in Christ Jesus our Lord unto his death, and seemed to be reconciled unto our hea-

venly Father's will. I was with brother Ruffin in his sickness, and he seemed to bear his affliction with christian fortitude, and when he was troubled to breathe I would say to him, I hoped he would soon cough it off, and he would be better, and his answer would be, "If it is the Lord's will," and oh brethren, what a glorious sight it is to see one that the icy hand of death is laid upon, every action seems to say it is better for me to depart and be with Christ than to live here. Oh how can we grieve or mourn for one that has this belief in Christ. Brother Ruffin left a kind and affectionate wife and eight children who ministered unto him in his afflictions as kindly as wife and children could, and while they are left here to mourn may God be with the bereaved sister and her children, and lead, guide and direct in all truth is my prayer for Christ's sake. Your little Brother, in hope of eternal life. W. B. STRICKLAND.

JOSEPH THOMAS GARDNER.

Mr. Gardner was about 39 years of age, the son of Capt. W. Gardner and sister Margaret Gardner, and was a lover of the Primitive Baptist people. He was a moral, well-behaved man, and we think he had been taught that salvation is of the Lord. He loved to hear these people talk of God's grace.

He was sick quite a while, and patiently bore his troubles. About the middle of February he gently passed away in the town of Goldsboro, N. C. We mourn not as those who have no hope.

LITTLE ROSANELLE WILSON.

Died Friday night, Feb. 15 1889 little Rosanelle youngest child of W. H. and M. H. Wilson. She was born July 11 1887 making her stay on this earth one year, 7 months and four days. She was taken with diptheria Christmas eve and was sick 2 months. Oh! how she did suffer tongue can never express. She was able to walk about the room and play with her playthings, until the 2d Sunday in January, when the poor little suffer had to give up. She walked about as long as her darling little feet could move. We did all in our power to relieve, but God had claimed

her as his jewel so we had to give her up, but Oh; it is so hard. It seems as if all I had to live for is gone. I the writer left home Christmas eve the day she was taken and Oh, if I could just call back the time, but it is too late now, just to think I was away enjoying myself, and she at home suffering, little did I think she would be called so soon never to return again. She has always been the pet of our household. I have always thought that God would not suffer her to stay with us long. Mama always let her have her own way about every thing. Something she didn't allow the rest of us. I know God is just and right. But it is so hard for me to give her up. I love all my brothers and sisters, but I know I loved her the best of all. I ought to think I am blessed for none of the rest of my sister and brothers to die, it was very remarkable for so large a family and mama and papa had not to lose any more, there were eleven of us before sweet little Rosanelle died. All had diptheria except three, who have escaped it so far. Mama and papa were both resigned to the death of my dear little sister. But I can't be, I wish I could be more reconciled to it. I know it was for some good purpose although I can't know how. I shall know in the future. Every way I look I can see something to remind me of her. She was buried in sight of my window. O! I feel so sad when I look at it. Although I am bound to know she is better off than she would be here in this sinful world. I have often wished that I had died in my infancy. But God's will must be done. Rosanelle thought as much or more of me than she did of mama. And Oh! I did feel so much attached to her. She thought her "Sis" was the greatest thing. I can never forget how sweet she used to look when she saw me coming from school. She would run for me to carry her back and to see what I brought her. Oh! I feel such a remorse of conscience about leaving her at home so much visiting about. I will close by saying I hope to meet my little sister in a land of rest to be forever at rest.

Maggie Wilson.

J. B. HOUSE.

J. B. House, the son of William and Amanda House, of Halifax co. N. C. was born February 26, 1861, and died February 15, 1889, making his stay on earth 27 years 11 months 19 days. He was a truthful, kind, affectionate, gentle and cheerful son

He was married to Mollie Staton, by Elder M. J. Lawrence January 26 1887. But, alas how fleeting the joys of earth. Death laid his hand on him in the form of the heart and kidney disease with the rheumatism. And after an illness of about four weeks, he breathed his last breath in the midst of many a sad heart and weeping eyes.

Wednesday morning he spoke to his mother and said, "I believe I will choke to death", and she asked him if he thought he would not be better off, and he replied and said, "I don't know". His mother and brother, my father, stayed by his bed-side both day and night.

May we fondly cherish the memory of a gentle son and a kind husband. May the Lord sanctify the bereavement to the good of the living and prepare them as far as it can be his will for the bright mansions in the sky.

The deceased leaves a kind wife, an afflicted father, mother, six brothers, three sisters, relatives and many friends to mourn his loss which we hope is an eternal gain.

"How blessed are they whose transient years
Are like an evening's mellow flight,
Not dark with guilt, nor dim with tears,
Whose course is short, unclouded, light.

Weep not kind parents,
For one that is gone,
Weep not dear brothers and sisters,
For we hope he is an angel blest.

MARY B. TRAVIS.

Mrs. Mary B. Travis, who was born in Caswell Co., N. C. May the 9th, 1817, departed this life at the residence of her son-in-law, Thomas A. Henderson, January the 18, 1887. Her maiden name was White. She was married to Ellis E. Travis, April the 12, 1843. Sister professed a hope in Jesus several years before she united with the church in 1863, or 64. She was received into the fellowship of the Primitive Baptist Church at Moon's Creek, Caswell Co. N. C.; was Baptised by Elder Robert Shreeves. She was a true, humble Christian, firm in the doctrine of God, and loved to hear it preached. She delighted in reading her Bible and ZION'S LANDMARK. Her Bible was her greatest treasure. She also delighted in singing, but the voice which use to sing the praise of God is now forever hushed in death. Her Husband departed this life several years ago. After his death she lived among her children.

She was the mother of seven children, left five living (all married) two sons and three daughters, and brothers and sisters to mourn the irreparable loss of a kind, devoted mother and sister. Though we cannot grieve as though we had no hope, for we feel that she has left many bright evidences of her acceptance with God, and she has left this world of sin, sorrow and pain, and her weary soul is now sweetly resting in the Paradise of God, where sickness, sorrow, pain and death are felt and feared no more. She had been in feeble health several years, though more feeble and under the care of a skillful Physician the last three years. On Sunday night the 9th of January, she was taken worse, she suffered so intensely she couldn't sleep any until Monday morning. Then she dreamed of seeing her father and mother that had been dead several years. She dreamed she told them she was going to die. She talked freely about dying during her illness, and said her work was done, and that she couldn't see anything in this world to want to live for, and suffer like she had for the last three years. The last nine days of her life her sufferings were so intense, it seemed almost past endurance, but all was done that loving hands and a skillful Physician could do but could not stay the hand of death.

She is sadly missed. She left an example worthy of imitation. No more will you hear her mother's gentle voice speaking words of comfort, no more will you hear her groans or see her suffer pains. Thus a good christian woman is gone from evils to come, has bid farewell to toil and pain and gone home to dwell with Jesus. During her illness she often said, "O where shall rest be found, rest for the weary soul." She felt of her heart and pulse often, and the day she died she thought they would have beat their last long ago. She was conscious of the approach of death, and was ready to go when the messenger came to bear her spirit to a brighter and better land. In her last sickness she expressed a desire to depart and be at rest as soon as it was the Lord's will to take her, and she said that the little hope she had claimed so long and had often seemed so small was not at all blighted, and all she dreaded was the sting of death. Jesus was so revealed in her as to destroy the sting of death.

SUSAN T. WHITE.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Pilot Mountain.....	April 24
Then Union (Fishers River association) 26 27 & 28	
Zion Hill.....	29
Fishers Gap.....	30
Crab Creek.....	May 1
Zion.....	2
Little River.....	3
Antioch.....	4
Union.....	5
Cranberry.....	6
Senter.....	7
South Fork.....	8
Elk Creek.....	9
Piny Creek.....	10
Fox Creek.....	11
Saddle Creek.....	12
Peach Bottom.....	13
Rock Creek.....	14
Cross Roads.....	15
Meadow's Creek.....	16
Crooked Creek.....	17
Good Hope, funeral of E. S. Lunday's wife 18 & 19	

J. D. DRAUGHN.

New Zion, Mercer Co. W Va.....	May 4 & 5
Cliff S. H.....	6
Mud Lick.....	7
Mountain View.....	8
Concord.....	9
Camp Creek.....	10
Flat Top.....	11 & 12
Salem.....	13
Elder Wm. Simmons will arrange appointments for.....	14 15 & 16
Jumping Branch.....	17
Little B. Church.....	18 & 19
Pipe Stems.....	20 & 21
New River.....	22 & 23
Peterstown.....	24
Flatwoods Church.....	25 & 26
Oil Mill.....	27
Flatwood S. H.....	28
Dry Pond.....	29
Rines S. H.....	30
Broad run.....	31
Indian Creek.....	June 1 & 2

Brethren will please arrange to convey him to his appointments. I expect to be with him in most of his appointments.

R. M. ASHWORTH.

W. R. JIGGINS.

2nd Sunday in April Nashville at 4 o'clock P. M.	
Castalia.....	Monday
Hickory Rock.....	Tuesday
If the brethren choose to make one for Wednesday any where he will try to fill it.	
Thursday.....	Peach Tree
Friday.....	Sandy Grove
Saturday and third Sunday.....	Antioch
He will need conveyance from Nashville	

A. J. TAYLOR.

Pine.....	1st Saturday in May
Sunday near brother Wm. Workman's	

D. N. GOPE

Hogans Creek	April 29
Loes Creek	" 30
Angel School-house	May 1
Cedar Hill	" 2
Volunteer	" 3
Toms Creek	" 4
State Line	" 5
Snow Creek	" 6
Pleasant grove	" 7
Sandy Ridge	" 7
Mitchels Schoolhouse	" 9
Buffalow	" 10
Spoon Creek	" 11 & 12
Ridgeway	" 13
True Vine	" 14
Aston	" 15
Goodwill	" 16
Matrimony	" 17
Stoneville	at night
Mayho Association	18 19 & 20

A. L. MORE.

He will need conveyance.

J. E. ADAMS.

Bethany	April 15 12 A. M.
Beulah	" 16
Healthy Plains	" 17
Contentnea	" 18
Will on	at night
Morrattock	3rd Sat and Sunday
Secon ^d house near Lees Mill	" 26
Brother Ben Bateman's	26 at night
Concord	Sat. and 4th Sunday
Bethlehem (Tyrrell Co.)	" 29
Lebanon	30th and at night
North Lake	May 2nd
Inglehart	" 3
Juniper Bay	" 4
Rose Bay	" 1st Sunday
School-house below Swan quarter	Mon.
Beulah	Thursday
Goose Creek	Sat. and 2nd Sunday
Sandy Grove	Tuesday
Bethel	Wednesday
Cedar Island	Sat. and 3rd Sunday
Hunting quarter	Tuesday
Davis Shore	Wednesday night
North River	Thursday
Morehead	Friday
New Port	Sat. and 4th Sunday
Hadon's Creek	Monday
White Oak	Tuesday
Haskins Chapel	Wednesday
Beaver Dam	Thursday
Sandy Bottom	Friday
Smithfield Sat. and 1st Sundry in June.	

If the brethren in Hyde Co. desire any changes they are at liberty to make them.

He will need conveyance

RECEIPTS.

ALA.—S M Calhoun 2	By R J Proctor 3
FLA.—Wm Wiggins 2	
GA.—W C White 2	By B T Brand 52.5

ILL.—By Elder L Hon 2

KEN.—J L Yaden 3 By R G Pack 3
 N. C.—J L Blake 1 50 Robt Barnes
 2 Mrs J R Thigpen 5 James Howell
 2 W N Marine 3 Stephen Walston
 1 50 J D Biggs 2 G T House 2 W H
 Andrews 1 W D Jones 3 Mrs F
 Maston 2 Mrs Lydda Dixon 2 Mrs M
 M Daniel 2 By Elder F L Oakley 1 50
 Mrs M A Vincent 1 50 Elder J A
 Burch 9 J C Corbett 50 cts J H
 Landing 2 Eld L H Hardy 3 B Bullock
 3 Seth Woodall 3 Elder Thos Felton 3
 N. J.—A S Cook 2

S. C.—B H Harrolson 3 By R Cannon 6

TEXAS—Elder T Cooper 2

VA.—W P Ingram 2 50 By A J Almond 2 Miss Sue Wright 44 cts

CHURCH HISTORY DEBT OF \$2000.

(For February)

ALA.—John McCain 1 T W McLemore 1
Sarah Missingill (additional) 1
FLORIDA—John Young 1
GA.—R O Blanks 2 50 Mrs M L Collins 1
Mrs A Ivey 1 Mrs S A Pre 1 Z Fordham
50 cts Arnold Whitaker 2 Mrs W B Long 1
E Fain 1 Mrs L W Herndon 1 J B Butler 1
M Collins 1 J T Copeland 1 Mrs J T Newton 1
Mrs L W Godard 1 Mrs J M Gibbs 50 cts Mrs
E Gresham 50 cts J H M Clett 1 75 Mrs Maynard
50 cts J H Meeks 1 Eld R W Durden 1.
ILLINOIS—John L Scott 1 Sarah E Runkle 1.
INDIANA—Mr and Mrs R A Worley 2 Mrs
Kate Battley (additional) 2 Mrs Nancy Ferguson 1
KEN.—D T Ellis 1 Eld E Stephens 1 J L
Yaden 1
LOUISIANA.—Wm Sandlin 2 Mrs Mary Led-
better 1
MAINE—Lewis Butler (additional) 5.
MARYLAND—Eli Scott 2 Mrs Salina Gist 2
Mrs Kate Kessler 50 cts
MICHIGAN—John Sorrell 2
MISSISSIPPI—Reuben Dougherty 1 E Evans 1
N. Y.—A Brother 2 Thos P Knapp 3 Dr G
A Emory 1 Mrs Thos Butcher 2
N. C.—Elder W A Ross 1 J J Nobles 2 Mrs
Emily Fleming 2 Melton Bennett 2 Mrs A L
Mizell 50 cts Ashley D Mizell (additional) 1
Levi T Harris 1 Ollen Warren 3 Miss Maggie
Stanton 1 Mrs Frances E Skittletharp 5 Mrs
J I Ewell 1 Miss Sallie Barnes 1 50 M T
Pope 1 G B Brantley 1 Miss Levi I Harris 1
OHIO—Samuel Seitz 1 David Seitz 1.
PENN.—Mrs Lydia Cooper 5
TENN.—Jennie Mitchell 1
TEXAS.—Wm J Renfro 1 S J Preston (addi-
tional) 2 50 I W Steel 1 M F Motes 1 E Huckabee
2 F M Scallorn 2 T B Bond 2 Jasper Thomas (addi-
tional) 1.
VA.—Mrs Fannie Thomas 1 J W Chapman, 1
Mrs Lucy J Brumback 1 R A Mayes 1

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TRAINS GOING SOUTH.

Dated Jan. 7, '89.	No. 21, Daily.	No. 27, Fast Mail Daily.	No. 1, Daily, ex Sunday.
Leave Weldon	12:45 p. m.	5:45 p. m.	9:00 a. m.
Arrive Rocky	1:57 "	.....	7:10 "
Arrive Tarboro	7:45 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:25 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson	2:35 p. m.	.....	.....
Arrive Selma	3:35 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	1:45 p. m.	7:40 p. m.	8:35 a. m.
Leave Warsaw	.....	8:40 "	9:41 "
Leave Magnolia	6:20 "	9:55 "	10:49 "
Arrive Winton	.....	.....	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 66, Daily, ex Sunday.
Leave Winton	11:50 p. m.	6:00 a. m.	4:00 p. m.
Leave Magnolia	1:15 a. m.	10:35 "	5:40 "
Arrive Warsaw	.....	10:50 "	5:54 "
Arrive Goldsboro	.....	11:30 "	6:55 "
Leave Fayetteville	.....	5:40 a. m.	.....
Arrive Selma	.....	1:00 "	.....
Arrive Wilson	.....	2:10 "	.....
Leave Wilson	2:27 a. m.	6:25 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	1:27 "	8:50 "
Arrive Tarboro	.....	8:55 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:00 p. m. Returning, for Scotland Neck at 8:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., Daily, except Sunday, 6:25 p. m., Sunday 3:25 p. m., arrive Williamson, N. C., 8:00 p. m., 5:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:55 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C. 8:30 a. m. Returning, leaves Smithfield, N. C., 10:30 a. m., arrive Goldsboro, N. C., 11:35 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 3:30 p. m., Connecting at Warsaw with Nos. 15, 66, 21, and 28.

Northbound Train on Wilson & Fayetteville Branch is No. 27. Northbound is No. 28. *Daily except Sunday.

Train No. 27 South Will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

Peter, what do you think of such money making preachers, or such persons as are religious by profession for to make money, or such as give money to make themselves preachers to get money, or such as sell their preaching for money? Answer Acts, 8; 20; But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21st. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. 22. Repent therefore, of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee. 23d For I perceive that thou art in the gall of bitterness, and in the bonds of iniquity. This is the true picture of all men and self-made preachers; they are hypocrites by profession: their whole object is to make money, like the pharisees by their religion; all their singing, praying and preaching is to make money. This is their main object in setting out. This is their object in going from town to town; and where they get the best price there will they stay the longest, and attend while money holds out; but when money fails farewell, Simon. These self-made and men-made preachers can't come down to the stoop of poverty for Christ and soul's sake; no,

they must walk in the first circles of society, and be clad in all the show and parade of the fashions of this world. No matter what sect they may belong to, highness of mind, greed of money by preaching, or running after it and planning to get it, are marks of these Simons. While they are in the gall of bitterness and in the bonds of their own sins, yet promise others liberty, while they are the servants of corruption, wickedness and hypocrisy; and if the grace of God should not prevent, they will be damned to a man, after all their sale preaching. Then remember this, that to give preaching freely is a mark of a minister of God; and to sell it is the mark of a self-made, a men-made, and a devil-made preacher, as I shall show.

Let us next enquire of Paul, who was a great preacher, extensive traveller, and laborious servant in the preaching of the gospel of Christ, how he made out in selling preaching, or getting money thereby. 2 Cor. 6. 10: As poor, yet making many rich; as having nothing, yet possessing all things. This he says was the case of him-self and others his companions poor and having nothing; yet he had learned to be content in this state of poverty. I would that others would do so, or go to work for money; and not like men-made preachers cheat the people out of their money, in that they sell them moral lectures for gospel, and carnal reason for revelation, and falsehoods and hypocrisy for truth and ministerial sincerity. Acts, 20; 33: I have coveted no man's silver, or gold, or apparel. 34. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. Here, ye men-made

preachers, that preach for hire and divine for money, can you come up to this text? Can you say with Paul you have not coveted? Can you say your hands have supplied your fine clothes, gig and equipage; and not only done that, but then by your honest labor, (in making tents) or some other honest calling, assisted your brethren who have been in want? No, sir; the sun is too hot, labor too disgraceful, for men of such high calling, attention to the business of life, too mean for such high-bred silk men; planning almost every scheme that ingenuity can invent to get and beg a living out of the people, while ye yourselves labor not only to sell a few lies and errors to get your living by without work, for to dig you cannot. And I am sorry you should so disgrace the ministerial character, the most high calling and the most sacred of all others, and put on the sheepskin and appear as a sheep, when you are nothing but wolves and prove it by the desire and means you take to get money; which is wolf meat, as I shall show.

Read the 4th chapter 1st Corinthians. For we are made a spectacle unto the world, and to angels and men. We are fools, despised, hunger and thirst, are naked, buffeted, have no certain dwelling place, defamed, made the filth and off-scouring of all things to this day. This is the picture of the first preachers of the gospel, and if times were so now our ranks would be free from men-made preachers; for who would seek loaves and fishes by the ministry, when there was none to be got by it? As proof, Paul says that I know after my departure grievous wolves shall enter in, &c. I have showed you all things (says Paul to his brethren,) how that so laboring ye might support the weak. He gave his brethren an example of industry, and as he says again, let him labor with his hands for the things which are good, and have to give to him that needeth. Here in this text you can see the apostle inculcates industry on Christians, and shows his own example. But you will say, he said to Timothy, give himself wholly to the ministry. True, and did not Paul give himself wholly to it?

Whoever did so, more than he? Yet he worked with his hands to supply his wants and them that were with him. Go, thou men-made preacher, and do likewise; and not expect to live without work for preaching a few lies, which all men-made preachers do; for indeed they can't preach any thing else. And it is strange to me that mankind had rather buy lies from a men-made preacher at hundreds a year, than have the truth from God's ministers freely. But so it is, he is of the world, therefore the world heareth him; the world will love its own.

2 Cor. 4: 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. Then here is a clear proof that the apostles did not set out to preach for money, nor was money any part; and if I may answer, no, not the least part why they preached. They had no eye to it, nor did they preach for it, for Paul tells us plainly for what the first preachers of the gospel preached—for Jesus' sake, not for the sake of money, nor for the sake of getting it by the trade of preaching. For Christ had loved them, given himself for them, called and chosen them, and given them the gifts of preaching, sent them out and told them to give the gospel freely and to preach it to every creature; not to the rich only, who could pay for it; but the poor, to every creature. Money or no money, was not to be taken in as any part of consideration why they should preach it to Tom or Dick, this church or that, that would give anything or the best price; as in the conduct of all men-made preachers of all sects; for this must be in the consideration for whom they preach, a good price or the best price they can get. Suppose a certain church says to a preacher, we will give you \$500 to come and preach for us next year, and he goes and preaches; is it for money's sake, or Jesus' sake? Why if he would not have gone without the promise of money, then it was for money's sake and not for Jesus' sake. And I am forced to say, where such a bargain is made between a church and people and preacher, that it smells very strong

of hire, very strong that money was the sake. For what is the difference between that and my saying to a man I will give you \$500 to come and work for me, or be overseer for me next year? Would you not say, hiring? Would you not say, that man went for money's sake? Surely. Would you not say money is the main cause? So I say in all such cases, hiring preacher, money's sake. And hence these men make use of the name of Jesus, like the seven sons of Sceva did, saying, Jesus whom Paul preaches, and this they did no doubt to make money, thinking to cast out devils as well as Paul, by the name of Jesus. But understand this, that Paul was no money maker by the name of Jesus; nor money maker by preaching neither, save only what was given him to supply his wants by the churches, as a free donation. Now I defy any man to find such an hiring out one's self to preach among the apostles. The New Testament shows us no such conduct in one instance, of an apostle being hired to preach, or having a salary for preaching. Men-made preachers began this practice, and not God's preachers; and it is the practice of men-made preachers to this day. And I am sorry that it is so prevalent, as it supports so many blind guides and wolves in sheep's clothing; for it is for this hire that they are induced to sing psalms, make long prayers, and preach morality. Stop the hire and then see if your overseer don't leave you pretty quickly. So stop paying the preacher, and then see how soon the sacred desk will be empty, if you want to know whether he preaches for money or not; and I warrant you, he soon tells you he has a call elsewhere.

Suppose a man is preaching for a certain church at \$400 per year, and it is understood between him and the church as the price he is to have for preaching for them; is it hire or not, say you? I say it is, for there is a bargain; secondly, a stipulated and an expectation of reward, and a reward for labor done. This is the nature of all the hiring done in the world, and is as plain hiring as hir-

ing can be hiring, and this man will flee if you don't pay him his wages, for he is a hiring, and he will flee because he is an hiring; for he careth not for the flock, but for his hire. And if he can find out a place where he can get more he will flee like Micah's priest with the Danites, for greater wages. This man is a self or men-made preacher; by such fruit they are known, for no such fruit is found on one bough of the apostles.

But since men-made preachers have introduced the practice of hiring themselves out to preach to the church of God hirelings are almost as plenty as grasshoppers; and they are as destructive to the plants of grace, as grasshoppers are to the plants of the field. For now we find preachers hired to go abroad to preach, hired to beg, to form societies, to sell and give away books, to teach theology, to print periodicals, and every step and opening leaf cries aloud money, the love of which is the root of all evil. Is it then any wonder that religion should be so sunk to mere form, show, pride, fashion and parade, and so different in its power on the morals of mankind to what it was in the apostolic age, when all their acts of religion had a marked disinterestedness, with love to Christ and the souls of men? For where in the New Testament will you find an apostle hiring himself out to go abroad to preach? They went without hire, they were not hired to beg, nor is there one instance in the New Testament of their being guilty of such conduct, and covetousness of money. They had the love of Christ as the root of all their religion, therefore they brought such good fruit. But in this day money seems to be the root of all the religion of the world. Is it then any wonder that the fruit of professors (for I can't call such Christians, they are so much unlike Christ,) should be so corrupt both in the ministry and private members, since their religion is founded and they make the basis of their religion, money? The love of it an evil root, evil must be the result. No wonder then that the fruit of professors is so generally bad even among all sects.

I forbear further quotations from scripture to show that to set out to preach for money was not the object of the first preachers of the gospel; and that the apostles did not preach for money in whole nor part, is one of the marks of a minister of God; and to preach for money, I hope to show by scripture, is a noted mark given by the Holy Ghost, of men-made, self-made, and devil-made preachers. And thus I have digressed somewhat again for the purpose of giving the reader both sides of the proof: first, the history of the lives of the apostles, and their abundant preaching unaided by money and salaries; secondly, in quoting their writings to prove that they did not preach for money; and then to prove in future that men-made preachers do preach for money. Thus you can have the matter beyond doubt. And having also given you the history of the gospel church for 31 years, and proved that they were Baptists and also given you a summary of apostolic doctrine, all of which I hope will make amends for my digression by the information they afford you. Therefore to finish my remarks I will just say, you shall pick up the Bible and examine the life of every prophet of God throughout, and you can't find his mark, money for prophesying, on one single one of them. Nor can you find one of them making gain by their prophecy, from Moses to Malachi. Elisha had a fair opportunity from Naaman, and he had a fair one when Gehazi brought back the gold and silver and raiment, after he had lied to Naaman. But see how the good old man disdains the deed: he smote Gehazi with the leprosy, as a proof of his disdain of the deed of a prophet's making money by his gifts given him of God. Take up the New Testament examine John the Baptist, Jesus Christ, and all the apostles, Judas excepted, for the mark of making gain, or preaching for money, and find it if you can. I know you cannot. Yet they lived by their own labor and the voluntary charity of the church and world, without tithing, or hiring themselves out, or begging societies. And

the difference is very great, so much so that the one makes a mark of a false teacher, and the other a true one. For other particulars on this head, I refer you to the North Carolina Whig's apology for the Kehukee Association, where you will find the maintenance of the minister more full.

I have promised to resume the history of the gospel church in a short way, from 31 years up to 323, for the purpose of finding out when the church got to heaping up teachers having itching ears, or to making preachers after her own heart, that could not endure sound doctrine because of her lust. That there were many men-made teachers among the pharisees and sadducees, during this thirty-one years of the lives of apostles, is unquestionable; but that there were more of this stamp in the gospel or Christian church, is clear from the history of the Acts of the apostles. For Paul foretells a time to come when the church should get to making teachers, and so does Peter, saying, as there were false prophets so should there be false teachers among you; you, the gospel church is meant. Now to find out this time when the gospel church got at this great business is my chief design; this cannot be done by scripture, because that history ceases within 31 years after the ascension of our Lord. Then to find out when the church became so corrupt that she could not endure sound doctrine through her great lust; for this is given as the cause why she fell on the plan of making teachers of the cast mentioned, teachers having itching ears—curious beings indeed. Now you must know this, that God's preachers every one to a man preach sound doctrine, nor can they be hired to preach any other sort, nor forced to it neither. This is the reason that so many of them have gone to the stake and been burned, and devoured as lambs by wolves in sheep's clothing. Then if the gospel church ever became so corrupt that she could not endure sound doctrine, she must make preachers to preach it for her, or go entirely without preaching; because God's preachers cannot nor would not preach

any other sort but sound doctrine. So then she must make them, for you cannot believe God ever made a preacher to preach unsound doctrine, for this would be destroying his own work and design in preaching. Then as we cannot find out this time from the scriptures, we are under the necessity of pursuing church history, and secondly, Roman history in connection with the church history; as the Roman empire at that time, or from the reign of Nero in 31 up to Constantine in 323, comprehended almost all the civilized kingdoms of the world; and so within this wide spread empire is the Christian church to be found; and from them through the hands of the British nation, which at that time was a Roman province, we are chiefly indebted for our knowledge of the Christian church in times of antiquity; for Constantine went from Britain to Rome before he became emperor.

But I am so far swelling this piece beyond any thing I intended, I must only glance at the history of the church after leaving her history in Acts. Polycarp, who was Bishop of Smyrnia and so appointed by the apostles, had been taught by the apostles and lived in the age of the apostles, and had conversed with many that had seen Christ, was perhaps the first writer after the apostles of the affairs of the Christian church. Some part of his writings have been preserved by different historians. Papias was a hearer of the apostle John, and also a companion of Polycarp. In about 20 years or a little more arose Justin Martyr, another Christian writer of much note.⁴ Then came Hegesippus, who gives a short account of the Christian church, about 31 years after Justin Martyr. Then comes Irenaeus the Frenchman, Bishop of Lyons, who was a disciple of Polycarp, who was a disciple of John—who lived a little more than one hundred years after the publication of the scriptures.

[To be continued.]

⁴My son hear the instruction of thy father, and forsake not the law of thy mother."

ADMONITION.

"Take heed unto thyself and to the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." Tim.

The first thing that is required of the true minister is to take heed unto himself. If a preacher does not have an orderly walk and godly conversation his preaching will have but little influence.

I have heard it said, "The tongue may lie, but the feet will not." Hence the great necessity of one preaching by his daily deportment.

The minister is spoken of as an ensample to the flock or at least should be such. If the minister, whom the church looks upon as an ensample, is accustomed to visiting bar-rooms and drinking with the drunken, it may have a tendency to have a bad effect upon some weak one and prove very injurious to the cause. By laying this bad example before the weak brother it may result in his exclusion and thus our example causes the weak brother to offend.

I am of the opinion that the minister of Christ should keep out of bar-rooms, for when he is there he has some associates who are not pleasant by any means. If Arminians say Primitive Baptists drink too much let it be false. While the minister should stay away from such places he should in meekness point out the evil effects in such things.

It is very important that a minister should take heed unto himself in all his contracts to be able to pay his just debts and not promise more than he can comply with. He also should take heed how he talks, and be careful to tell nothing but what is truth and then not try to exaggerate: he had better say nothing than to say it wrong. People are watching a preacher's conversation. He should be faithful to meet his appointments; if he agrees to go to a place he should work to that end. I have known congregations broken down by the preacher failing to come and fill his appointments. He should be punctual every time. I have known ministers to appoint their meetings to be at a certain hour and would get there perhaps one-half an hour later than the time set,

they stand around and talk to the brethren for sometime before they would commence meeting and the congregation become careless and indifferent about going. Perhaps a minister, sometimes, looks for perfection in his brethren, and because he does not find it will talk about the faults to dear brethren, and thus prejudice their minds against those brethren who are overtaken in faults and many times cause serious troubles. Paul says, "If any of you be overtaken in a fault, ye that are spiritual restore such in the spirit of meekness."

Suppose Christ had waited till he found perfection in us before he came to redeem us, we would never have been redeemed if he had. He came to seek and to save that which was lost. If the minister of Christ has the Cause at heart, is it not his duty to labor to save those who are lost to their enjoyments as God's children? The minister should labor hard to keep peace among brethren. I have found it a good plan if I can say no good, to say nothing.

The minister should not try to force his views on certain points on brethren. If brethren cannot understand everything about God's purposes and the extent of them, he should not try to destroy them. My opinion if more scriptural language was used by the ministry and more labor to preach what the Bible teaches and not try to bend it to suit our notions we would get along better. The minister should take heed how he governs his family, or house. He should have his children under subjection. It looks very unbecoming to see a preacher's children engage with a parcel of worldlings in making sport of their father's preaching. There is indeed a great responsibility resting upon a minister, hence the necessity of his taking heed unto himself daily.

The loudest preaching is done in our every-day department, and in that we should have a good report of them that are without. If you do not 'take heed' unto yourself your preaching the doctrine of Christ will be but a lifeless sound. After one has the department that becomes a servant of God, then he

should be sound in doctrine and speak that which cannot be gainsaid. Notice, "the doctrine," which is a definite doctrine, and which is the doctrine of Christ, which includes election, predestination, specific atonement, grace, resurrection, final preservation of the saints, &c. Also practical godliness or exhortation, and experience. One who takes heed to himself and to the doctrine and continues—he saves himself (not with eternal salvation for he is already saved) and them that hear him. Every person cannot hear. That salvation then is the "common salvation," that we must not neglect and we must work out in fear and trembling. I believe there are but few pastors. I think a pastor is a father or nurse, and should labor more faithfully to save the brethren from errors and false teachings than the natural father would his child from disease. Pastors should labor for peace and if they see a wolf coming they should not fail to inform the lambs of him.

It seems to me that when one denies that sinners were chosen in Christ, redeemed by Christ, born again, quickened into life, changed from a state of darkness to light, that such is a wolfish doctrine and will devour the sheep that are captivated by it. I regret that I have ever heard such advocated in the South, yet some few advocate it. I believe all that Jesus did was to benefit poor sinners of Adam's race. That is my hope. To-day was our communion and feet-washing, and I felt the Lord was with us. Remember me in my afflictions at a throne of grace. Yours affectionately,

LEE HANCKS.

Ozark, Ala.

"If I will that he tarry till I come, what is that to thee? follow thou me." John 21:22.

These are the words of Jesus. Therefore we must not think them unimportant. They were spoken to Peter.—Peter was a believer, a disciple and an apostle. He was our brother. We have the same use of them as did he, therefore we do well to consider their meaning.

The circumstances under which they

were spoken were these. Peter had just before thrice denied his Lord with cursing and swearing. The Lord was now risen from the dead and had appeared unto his disciples again and again. Peter had said just before "I go a fishing (his former employment) and the rest of the disciples had said "we also go with thee." They had toiled all night and caught nothing. In the morning Jesus stood on the shore and told them to cast their net on the right side of the ship and it at once enclosed a great number of fishes. At first none of the disciples knew him, but now John whose love made him wise to know his Master, said "it is the Lord." Peter when he heard this threw himself into the sea and came to land. The rest came in that vessel dragging the net full of fishes with them. There was a fire and fish laid on the coals. And Jesus gives them bread and fish likewise. We are told that this is the third time in which Jesus showed himself to his disciples. Then occurs that wonderful conversation, so full of meaning between Jesus and Peter when Jesus by questions probed his very heart, and called out a true confession from his lips, and in which he announced to Peter his work for all his life saying, "feed my sheep." Peter had denied his Lord grievously, but yet he could say in the presence of him who knows all things "thou knowest that I love thee." Yes Peter, the same Peter who just before had denied him could appeal to him to bear testimony after all that he did love the very Lord he had denied. I want to lay emphasis upon the pronoun "I." He did not say "my old man" denied thee but my "new man loves thee," but he said "I" love thee. And so Paul could say afterwards not only that "the Spirit has been sent into our hearts crying Abba, Father, but also that by the spirit we cry Abba, Father. Yes! even we poor sinners, often denying Peters cry Father! Father!" And so we, even we ourselves, must be children of God, and if children then born of God.

Then having by a three-fold questioning searched the very heart of the err-

ing yet loving Peter, the Lord tells him that he shall yet have opportunity to prove the greatness of his love and faith by suffering a martyr's death. Once he had girded himself and went where he would but afterwards when he should be old another should gird him and carry him where he would not. And John says the Lord said this signifying by what death he should glorify God. Then Peter turning about sees John, and said to Jesus "and what shall this man do?"

Let us pause here a moment. What a clear view of our common fallen nature does this question present. We do not know just what motive actuated Peter in asking this question. But it clearly shows one thing viz. that he had not yet fully learned to trust all with his Master. His question seemed to say, "thou hast announced to me the work I shall do and the lot I shall stand in, this man also should have his measure of labor and suffering." Perhaps Peter had some little spirit of jealousy dwelling in his heart. He may have remembered just what John alludes to right in the context that he was that disciple whom Jesus loved and who leaned on his breast at supper. It may be that the thought crossed his mind "my lot is to be one of suffering, while John is perhaps to be spared all this." And so, from this perhaps, and other fleshly thoughts and motives he impulsively asks this question "and what shall this man do?" Is he not to bear my burden of toil or suffering also? Am I alone to die a violent death? How pitiful the Lord is to our weakness and sinful infirmities! The servant is presumptuous who questions his master thus. It is enough that he has been told the will of his master concerning himself. Yet we are ever asking what shall others do instead of pressing onward in the endeavor to perform our own tasks, or to bear our own sufferings. Oh to be in such a spiritual frame as to see nothing, hear nothing, desire nothing but to do or suffer the will of God towards us! Then should we question, not what shall others do, but how may I best glorify God in my life

or death.

And now we have the Lord's answer as given in text at the head of this article "if I will that he tarry till I come, what is that to thee; follow thou me." Concerning this language the statement of John is that the saying went forth from it that he should not see death; and John's reply to this is that Jesus did not say so, but "if I will that he tarry till I come." That is, the Saviour said in substance "I have appointed a martyr's death for thee, Peter. Thus will I be glorified in thee. Is not that enough for you to know? Suppose that on the other hand I have willed that this disciple of mine shall glorify God by not dying at all, what is it to thee. Your place is just to follow me. I do not say he shall not die; but if it be so it is nothing to thee." This, it seems to me is a just paraphrase of the Saviour's language and was understood by both John and Peter.

Now then let us look at the words themselves as they may apply to us. We too like Peter are given to looking at what others are doing. Sometimes the apparent idleness and neglect of our brethren stir us up until we are ready to say like care-burdened and troubled Martha "Speak to my sister that she help me." Yea, we go further than did Martha, instead of going to the Lord with our complaining we undertake to speak to our brethren ourselves that they help us. Others may appear to us idle and neglectful and as though they have but little to bear, when in reality they are just waiting 'till the Lord shall call them and assign them their work to do. Others may be in reality idle and neglectful and living at ease in Zion, but what is it all compared with the question, am I myself following the Lord? And cannot the Lord manage his refractory children without our interference? Let us not stand idly gazing at others who may seem to us idle, but be following the Lord for ourselves. We may be sure that our burden comes to us as God wills, and our place in the vineyard is God's appointment and is the best possible for us. And we can leave not only ourselves, but all our fel-

low disciples in his hand. He will glorify himself by their life and death as well as by ours. Is not that enough for us to know? Oh that each one could give over thinking so much about others and about how God is going to deal with them, and in what way he is going to lead them, and ask only for ourselves, "Lord, what wilt thou have me to do?"

This it seems to me is the general statement of the truth in this text as it applies to us. But I want to call attention to some special things where this language may apply. When Jesus says, "follow thou me," it implies plainly that we are to keep our eye upon him and go where he leads us. We are running a race. Others may run ahead of us, but we are not to look to them, but to the mark at the end. We are soldiers marching into battle. Our leader is Jesus. We are not to follow our fellow soldiers but our great captain. He will lead us in the right way. We are not to follow a theory, a doctrine, a set of forms, a church, but simply Jesus, and each one must follow him wheresoever he goes.

Again these three little words imply that each disciple is to hear the voice of Jesus speaking directly to his own heart. The speaker is a person and the call is personal. It is not to a nation, a tribe, a family, or even this body of believers as a body, but to persons each for himself or herself. My brother must hear it for himself as well as I. I cannot interpret the vision of the Almighty for him and neither can he for me. I have no right to say to him this or that is your work. I can only say "whatsoever he bids you, that do." Each must hear the call of Jesus for himself.

Again, these three words imply that sorrow, shame, reproach, pain and persecution await disciples of Jesus. This was his road, and if we follow him this is where we also must go. To follow him means to drink of the cup that he drank of and to be baptised with the baptism which he endured. And his was a baptism of fire, of distress and grief, and sore temptation. Peter

had said, "I WILL GO WITH THEE to prison and to death." He had failed once, but now the Lord said, "Follow thou me." And Peter knew now that that meant the prison and death. How highly he was honored of his master. He was given the very task he had so miserably failed in, to go to prison and death for the Lord. But now he goes forth, not boastfully confident in himself, but humbly as becomes sinners and confident in the Lord. To follow the Lord means so much of suffering, of self-denial, of obedience, of walking with God, that I cannot begin to tell it. To be baptised is but to begin the following. It is but the mark of enlistment in the army. The marching and the fighting come afterward, but having put on the uniform let us march on keeping in view of our leader, and keeping step with his disciples. And if we love him, having not yet put on the name of Christ in baptism, let us hasten to do so as he commanded and showed us how.

But perhaps some of us are reasoning like Peter, "what shall this man do." Somebody or something has become a stumbling block in our way. Here is one who is and has been bearing the burden and heat of the day. He has been liberal up to and beyond his means in supporting the financial needs of the church. He has contributed to pastor, to the poor and to general expenses liberally. But others have not done so. Now the temptation is, "why should I be burdened when the rest will not put forth a finger to help bear it. I might as well give up the struggle." But listen, "your Master says, what is that to thee, follow thou me." What if they are all departing from the Lord, see that thou do not.

Again, here is a minister who has labored in the vineyard early and late. He has given all his time and strength in serving his brethren for Jesus' sake. But how have they served him? Perhaps many of them have never even asked if he needed anything. They are sure that the Lord will provide for him for they are content to let the Lord do it. It has never seemed to

enter their heads or their hearts that they were stewards of the manifold grace of God. Now that faithful pastor hears the temptation cries to quit the work which is so little appreciated. But let that discouraged pastor be encouraged. The Lord to him says also, "what is that to thee, follow thou me." I have known of churches sending to associations to send them supplies of ministers, and never intimating that they would see to it that those ministers should suffer no loss. And when ministers have agreed to go in such cases I think are grandly fulfilling the text, "what is that to thee, follow thou me." Why do not those churches write to ministers themselves instead of turning over to the association, which has no authority to send anybody? But perhaps I am digressing.

Again here is one who sees a brother doing wrong or thinks he does. And he says I have no fellowship for that brother. I have no confidence in him. If the church will not put him out I will not stay in it, I will not sit with him in communion. Oh my brother, what is it you are saying? How much holier are you than he? Are you a better judge than the whole church? Will you cease to follow the Lord because that brother does not follow as he ought? Rather say my brother, "let the erring one do as he may I will serve the Lord," Jesus says to you, "what is that to thee, follow thou me." If your brother leaves his task undone, you should strive to do double duty, that the Lord may receive full measure of glory spite of his transgression.

No one who loves God has a right under any circumstances to leave the church, so long as it remains a church of Jesus Christ. In so doing he is forsaking the Lord who dwells in that church.

Again, here is another who has a trembling hope in Christ. He also loves God's people and desires to be with them. But there is coldness in the church perhaps alienation and strife. Her loveliness is marred. Much of the pleasant land is laid waste. Such a state of things is sad. His tender heart is grieved. He sees here and

there a member in whom he has no confidence. And he feels as though he cannot come into the fold in the face of all this. But let me ask him, is he any better than the worst one there? Is not his master a dweller in that church? Is he more holy, more pure, more just than God? Can he not gladly dwell where Jesus condescends to abide? Suppose all is as bad as he sees it to be, does not Jesus say "what is that to thee, follow thou me." Oh, if you wait 'till you find a perfect church you will never come in. There never has been a perfect church and never will be 'till we all reach heaven. And if there were anywhere on earth a perfect church it would not be a veritable home for you and me.

I want to say ere I close that I am glad to see that our papers are keeping Brother Hassels' financial sacrifices in preparing the history before the brethren. Perhaps some brother has it in his heart to give towards this debt ten, twenty, fifty or a hundred dollars, if only others would do the same. Let me say to that one suppose others do not contribute, WHAT IS THAT TO THEE, Jesus says, "FOLLOW THOU ME." And JESUS GAVE HIMSELF for his needy brethren.

May God bless these thoughts which have seemed very sweet to me to others also.

F. A. CHURCH.

MISS LAURA Y. HINES, BELOVED SISTER IN CHRIST:—It is with a feeling sense of my weakness and inability that I now attempt to fulfill my promise. Oh, may the dear Lord direct my words to his praise. I have had impressions to tell you what I hope the Lord has done for me for sometime. But I felt too ignorant and unworthy. Dear Sister, you never can know how much trouble it has given me. What I have to tell seems so little compared with yours and others: but where there is little given there is little required. We are commanded always to be ready to give the reason of the hope that is within us with fear and trembling.

The first time I ever recollect feeling myself a sinner was in Sept. 1869. I heard the world was coming to an end that day, and thought if that was so what would become of me, for I felt like I would be lost if that was so for I felt to be a sinner. When I awoke next morning it was bright and fair. I was so glad I thought I would try to be a better girl, but I soon forgot all this and went on in pleasure of sin, and would often say a form of prayer. In June, 1871, I was at a prayer meeting, one of the ladies saw I was crying and asked me if I didn't want them to pray for me, and told her I did. She said the Lord was willing and ready to save me if I would believe. After awhile they asked me if I did not feel better, and I told them I thought I did. I professed and even asked my father to let me join the Missionary Baptist church. he thought I was too young to know what I was doing, and I am so glad he thought so. It was not long before my trouble came back with double force. I would try to pray and do better, but all my efforts failed. I grew worse instead of better. In April 1874 my trouble was great. I went to Sunday School but couldn't enjoy myself. I felt so miserable, like one alone, that I could not help begging the Lord for mercy, though I did not deserve it. I knew I could not do anything to merit salvation. I was afraid to go to sleep for fear I would not live 'till morning. I felt if I were to die in that condition I would be lost. I could not help saying, Lord be merciful to me a sinner, for nothing but his mercy could save me. Finally I went to sleep and when I awoke next morning my trouble was all gone. I felt light and happy like the Psalmist said, He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and he put a new song in my mouth even praise unto our God. It was a cloudy day, but there was sunshine in my heart; I can't tell you how I did feel. One of the officers of the Institute asked me what made me look so pleasant, I never told him anything, for I was afraid I

would deceive him again. I soon found that I was not through with trouble, began to have doubts, was afraid I was deceived. I had a desire to be baptized, so I asked father again to let me join the Missionaries, but he did not. In 1877 I left School, talked some to father and I had talked with others but none could satisfy me. I knew nothing of the Primitive Baptists, though my parents thought they were right. I had heard some say they were a hard set of people therefore I was anxious to hear them and find out what they believed. So in Sept. 1878 brother Bland preached here, his text was, "Show me your faith without your works, and I will show you my faith by my works." Oh, how I enjoyed it, he did tell my feelings so plain. I had been told by others that they believed in the stool of do nothing. But oh how different, for the Lord's people are commanded to work out their own salvation with fear and trembling, for it is God that worketh in them both to will and to do of his own good pleasure. The next March I heard Brother Woodard at Smithfield. his text was in the 14th chapter of Luke. Oh how he described my feelings, seeming as if his whole sermon was directed to me. I wished I could get in some corner where no one could see me. The next day his text was, "Come unto me all ye that labor and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light." How I loved those dear people, it seemed like I could not help telling Aunt Martha about it. She told brother Woodard, he talked to me some and I felt relieved. But after that I felt sorry, for I was afraid I had deceived them, so I would not tell any one else, but I told father and sister before I got home. My Testament seemed like a new book to me. Sometimes I would get so full of joy I hardly could keep from crying aloud. When I would read the LANDMARK the brethren and sisters would tell my feelings so much better than I could. Oh, how I loved them

and wanted to be with them, but I felt too unworthy. I went to Middle Creek in May, it was so hard to stay away. Brother Wilson's text was in Matt. 11: 28. I promised the Lord then that if I got another opportunity I would offer to the church. I cannot describe my feelings for the next three months, my health was bad the most of the time.

I did not expect to go to Middle Creek August meeting until the Thursday before. One of my sisters asked me if I was not going to carry my clothes to be baptized. I said you know I cannot. I did not sleep more than an hour Friday night. The next morning it was raining, and I promised the Lord if it stopped raining I would go and carry my clothes. I went to meeting but could not talk much to them. I told them I loved them and wanted to be with them and to my surprise they received me. Before I left the meeting house I was afraid I would be compelled to tell them I had deceived them. But while Brother J. E. Adams was praying at the water, I began to feel better. I thought that was the prettiest water I ever saw. Brother J. A. T. Jones baptized me, and is a very dear brother to me. Brother Ransom Gulley was ordained Deacon that morning. Brothers Wooten and I. Jones preached, then communion and washing feet were observed. My headache was all gone, and the joy I felt was inexpressible. On our way home that evening Papa said he thought I had done my duty, and wanted me to set an example for him and the rest. That made me feel sad, for I knew he was much better than I. I don't think I ever slept so well as I did for the next two nights.

I am so prone to sin I often fear I am deceived in the whole matter, at other times I feel like his grace would be sufficient if I were called to die. I am a mystery to myself. I don't see how the brethren and sisters can fellowship one so vile. Remember me at a throne of grace. Your unworthy sister, if one at all,

REBECCA J YOUNG.

Cary, N. C.

ZION'S LANDMARK.

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

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

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Editorial.

LIFE AND DEATH.

"See, I have set before you this day life and good, and death and evil. I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live, Deut. 30: 15, 19."

The dealings of the Lord with his people are characterized by two covenants, one as set forth in the law and the prophets, which is typical and answers to their common, or time salvation, which is conditional, and the other as set forth in Jesus and the apostles which answers to their eternal salvation, and is unconditional. In drawing from these two covenants those things which accompany salvation we should be careful to rightly divide the word of truth, that is those things which are legal should be treated as such, and applied in a legal sense to legal subjects, and those things which are gospel should be treated in a gospel sense and applied to gospel subjects. The works of the law were legal by virtue of the law of Moses under which those people addressed in the text were held as subjects thereof. Good works in this the gospel day and dispensation are by virtue of the law of life and grace under which all the subjects of grace are held as subjects thereof. Ye are no longer

under the law—that is the law of Moses—the law of sin and death, but under grace.

There must be and is, an intelligent distinction between the dispensation under the law which neither gave nor promised eternal life, and the gospel dispensation which both promised and gives eternal life and salvation.

Moses was commanded to make all things according to the pattern which the Lord had shown him in the Mount, and Jesus did the will of his Father. Now in order to be profitably instructed, encouraged and edified by these things, we must follow the order in which they are given. Under the ceremonial law everything stood in its place, and only answered the purpose for which it was designed. So it was with Jesus, nothing which he might have done would have answered and accomplished the salvation and raising up of all those whom his Father had given him, but the strict and perfect execution of the will of his Father.

The law was given to the Jews, and the conditional covenant under it was made with them, and not the Gentiles of which class we are, therefore it would be but folly for us to try to keep a law that was not given to us, and which those to whom it was given could not keep, and had they kept it, they had no promise of eternal life for so doing, but the fruit of the land with long life therein. Neither the law nor the covenant of works under the law was designed to give life, nor could they give it. "Had there been a law given that could have given life verily righteousness should have been by the law."

To apply the text to sinners in this day would be to require something of them which God has never required, and which could not give them life

should they do in form what was required of the Jews. The obedience of the Jews did not make the land of Canaan theirs, it was theirs by gift to their fathers before they were born. Only their entrance into the land and long life in it depended upon their obedience to the law of God.

While life and death were set before them yet they were not given freedom of will to choose between the two, but were commanded to choose life. This choosing of life did not imply the idea that they were without life with which to live and act; but refers to the way of life, as is the case with the saints in this day. Paul says 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. This land whither they went up to possess it did not nor does not represent heaven, but the church, so that this would properly represent, in the type, the people of God in this day who have the right to join the church and enjoy its blessings. The church is the place for all who believe in Jesus, and they are commanded to follow Jesus in keeping his commandments, but no-where have they or any of them the right to neglect their duty in these things.

The way of the Spirit, and the way of the flesh are before them, and those who live and walk in the Spirit enjoy the blessings of the spirit, and those who live or walk after the flesh die to those enjoyments.

P. G. L.

NEITHER.

To be so rich in worldly goods that one is under no necessity of laboring is a great curse, for it breeds discontent and leads to dissipation by enticing one into bad habits. Such people will be doing something. Man's nature is such

that he must seek something to be at. If he is too proud to labor, or so rich he feels no need of it, he will be in some play, amusement, or dissipation to kill time which is most ruinous in its results. To be so poor one has nothing he can do, but resorts to begging to get poor bread and old clothes is a wretched condition to be in, as it causes one to lose all his energy and heart to do any thing. It would be better to put a beggar to work of some kind, and let him earn a shilling a day, than for him to get twenty-five cents a day by begging.

What a blessing it is to have work to do that is worth doing, and still another blessing is to have a mind to perform the labor. It is not good for one to be rich and feel to be above work. When one ceases to labor, that is able, he gets above work. He may not admit it, but he does.

There is much more said in the bible against the rich than there is against the poor, and yet people want to be rich.

Wisdom would say, give me neither riches nor poverty. Feed me with food convenient. A man in the right state of mind does not want to be a trouble to others, nor does he want all he can grab of this world. How vicious this age in its grasp after riches, its love of money.

How utterly regardless one is of the rights of others to be content to depend on others for his support. Am I right if I want to burden others to feed and clothe me? No man in his right mind desires to be dependent on others.

The humble laboring man who earns his bread by the sweat of his face is the happiest man, but what man could induce him to believe that?

To be reconciled to God and able to

say as Paul, having learned in whatever state I am therewith to be content, is a happy medium.

P. D. G.

DEAR BROTHER GOLD;—Please find enclosed two dollars for ZION'S LANDMARK. Though I feel I have been careless in sending it I hope you will forgive me this wrong, for I feel it is a wrong for me to owe a debt and not pay it when it is due. I believe Primitive Baptists should be prompt to come up to their contracts, and if they can't pay up let them show reason for such failure. Let them keep truth and honesty on their side, for when we say we will do a thing and do it not we lie and do not the truth, we say and do not. We should be doers of the word and not hearers only. So may the Lord enable each one who is in arrears to come up promptly and pay what is due; and thereby prove his faith by his works, and also enable you to continue your paper which I believe has proved a blessing to Primitive Baptists. Brother Gold, I hope the Lord will give you a mind to come to see us in South Florida again. I remain your brother in christian love and affection, if not deceived in myself.

J. W. FUTCH.

Remarks.

Brother Futch, I desire to visit you again in South Florida, and hope to do so, but my calls and labors here at home are so many that it is very difficult for me to leave long enough to make you a visit. We hope all in arrears will do as brother Futch advises. It will help me much for I am now needing the money.

P. D. G.

Elder P. D. Gold, Dear friend, please give your views through the LANDMARK, on Acts the 8th chapter, and 32d verse, also first John 2nd chapter and 19th verse. Your friend,

LOU EMMA SNIDER.

Remarks.

The place of scripture which he read was this,

"He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth: Acts 8:32."

Phillip had been preaching at Samaria with great effect, but there was need for his going down into a desert to preach, for there was a vessel of mercy in distress and enquiring the way of truth, and God purposed that he should hear words of salvation from the lips of Phillip. If it is in the desert that becomes as a fruitful field when the Lord sends his servants there, and the desert shall be glad and blossom as the rose, a cultivated, choice plant.

There was an Eunuch, a man of great authority under Candace, queen of the Ethiopians, that had been to Jerusalem to worship, and was returning. He was a convicted soul enquiring the way of truth. A preacher could not have asked for a riper subject than was he. Enquiring as he was and seeking knowledge of God, he was reading in the most wonderful chapter of that most wonderful book of Isaiah, and these words quoted above had seized his attention. The opportune moment controlled and arranged by the God of heaven had come that these men should meet. How soon they become acquainted. But how strange the salutation as Phillip says to him, "Understandest thou what thou readest?" The answer is equally as frank as the question is important. "How can I, except some man guide me?"

It is then that Phillip opens his mouth and preaches. Notice that he does not open a book and read, nor does he pull a written sermon out of his pocket, nor repeat a memorized

one. All he has to do is to open his mouth and begin at this same scripture and preach Jesus, as one opening a cuse and the oil flows. How sweet too were the words and how blessed the effect on the eunuch.

As a sheep led to the slaughter appointed for that purpose, coming into the world for that purpose, and a sacrifice holy and without blemish, as a lamb without spot, dumb before the shearer, so Jesus without resistance goes to death. Have you ever noticed how a sheep without opening the mouth, or uttering a word of complaint, goes to the slaughter? What holy and perfect submission does Jesus show in all his life and beyond unto death. Here is the sacrifice that redeems us from all iniquity, cancels all sin, while all we like sheep are gone astray. It is too as the good shepherd he lays down his life for the sheep. He bore our sins in his own body that we, being dead to sin, might live unto God. Being dead to sin we are free from sin, and alive unto God. By whose stripes we are healed.

The blessed atonement of Jesus is the doctrine of truth that all the true servants of God preach.

The more devoted one is as a servant of God the more he preaches Jesus crucified, dying the just one for the unjust, that we being dead to sin might live unto God.

The word is gladly received here, as it always is when the Spirit of God leads the preacher and the hearer. The word drops into good ground and it instantly brings fruit. For as they travel they come to a certain water and the eunuch says here is water, what doth hinder me to be baptized? There was certain water, not uncertain. By certain water is not meant water

that soon will dry up or fail, but a constant supply of water. If the disciples had sprinkled people the eunuch probably had enough water in his bags of skins for that, as it was the custom of travelers to carry a supply of using water with them in crossing deserts.

People that do not hold the truth have a hard time in explaining away or perverting the scriptures. For instance, men that practice sprinkling for baptism say that John baptized in the wilderness where there was no water &c., When the word of God, not the word of poor, lying, foolish man, says that John baptized in the river Jordan, and also in Enon near to Salim, because there was much water there. Jesus came to John to the river Jordan, and he was baptized in the river Jordan. Besides the word baptize means to dip, wash, bury, plunge &c., and it sets forth the burial and resurrection of Jesus.

Why did the eunuch say, here is water, what doth hinder me to be baptized? Is not the plain duty of believers to be baptized, and to be baptized at once, not conferring with flesh and blood? Why did not Phillip say to him, wait a month or a year, or put it off as long as you can? That would be like some are inclined to in these days, but there is no bible authority for it. The invariable teachings and all the examples show that as soon as one is a believer he should no longer tarry, but at once arise and be baptized. On the day of Pentecost that was the way Ananias was sent to Paul and it was so done. When Peter was sent Cornelius that was the way. Nor did the jailor at Phillippi wait even until the next day to be baptized, but the same night he believed he was baptized.

We need to return to the ancient

Landmarks in this matter as well as other things. Follow the pattern shown in the mount. Whatsoever he saith unto thee do it. The kings' business requires haste, and with all diligence and fervency we should obey the king of glory.

Where the whole counsel of God is declared in love and faithfulness to a child of God there follows a ready response out of the heart and in the life of the believer. For where the word of a king is there is power, and that word therefore does not return to him void, but it prospers in the thing whereto it is sent. Hence the seed sown springs up and yields a copious crop unto God. So that readily the heart of the eunuch is exercised unto godliness, and baptism is in his heart. Had Phillip said anything about baptism to him? If you preach Jesus baptism is preached, for it is all in Jesus. No preaching is complete that does not set forth Jesus crucified and risen, and in him his people crucified, and baptism sets this forth; for by baptism we are planted or buried together with Christ in his death.

So as they journey they come to a certain water and the eunuch says, here is water, what doth hinder me to be baptized? It is in his mind to be baptized. The very sight of water stirs him to speak. Phillip's answer is a very suggestive one. He wanted to know what the eunuch believed: but he did not ask him a direct, leading question which would suggest the answer; but he said, "if thou believest with all thine heart thou mayest." So the eunuch must confess his faith, or declare what was in his heart, or what he believed with all his heart. For it is with the heart man believeth unto righteousness. Surely when one be-

lieves in Jesus it is with *all* the heart, for Jesus is so glorious that when he is revealed or preached to us the new heart that is given in him is that with which we believe unto righteousness. Then with the mouth the eunuch makes his confession unto salvation, for he says I believe that Jesus Christ is the son of God.

That is all that is required or expected for one born of God to believe. If one with the heart believes this he is ready then to be baptized. He believes this before he is prepared to be baptized. One cannot truly be baptized in the name of the Father, and the Son, and Holy Ghost until he does believe this. He that believeth and is baptized shall be saved. He must believe before he is baptized. He that believeth not shall be damned.

The chariot is commanded to stand still, and they both go down into the water. What for? For Phillip to sprinkle or pour some water on the eunuch? I would be ashamed to say that men guided by divine truth would go down into the water to do that. Even in this day men not guided by divine truth do not that way. When men sprinkle or pour water on men or children now they do not go down into the water to do this. It is the silliest nonsense to charge inspired men with doing that which men now not inspired never do.

When Jesus went down in Jordan with John who was sent from God to baptize it was to set forth his burial and resurrection. What a solemn act is baptism. No people can be the church of Christ that have departed so far from the faith as to reject the baptism of John.

When they come up out of the water the eunuch goes on his way rejoicing.

He now has the answer of a good conscience towards God. This is a present salvation of joy and peace of heart. It is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection from the dead and as a figure of the resurrection it doth *now* give us the answer of a conscience before exercised unto godliness, and hence it doth thus NOW SAVE us.

ALSO.

"They went from us, but were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be manifest that they were not all of us." 1st. John 2: 19.

John in this connection of scripture is speaking of antichrist, and showing there are many anti-christs gone out into the world. He tells us (3rd chap. 8th verse) that every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist.

But does anti-christ first appear in a falling away from the true church? John says, they went out from us, but they were not of us. The worst enemies of Israel are the foes of her own house, counterfeit religion, perils among false brethren, an enemy within the camp is most to be dreaded. An evil heart of unbelief is our great trouble. A profane person among us causing a root of bitterness to spring up defiles many. All that do not confess, in the utmost fulness that Jesus Christ is come in the flesh is anti-christ.

Look at the many that make a partial confession of Christ, but they do not feel and say he is come in them causing them to be dead, and to mortify their members on earth; or there is

no confession of guilt, shame and sin, and no heart-felt confession that Christ is in them the hope of glory.

Such go out from us, but they were not of us. What a relief to the child of God and to the church of God that they who are not of us do go out from us, but they were not of us. For discord produced by those opposed always disturbs peace. There is no relief like that riddance. "My soul abhorred them, and their souls abhorred me." The more faithfully Christ is preached the more such antichrists will go out from us, because they are not of us.

What a number of false denominations have risen up having been originated by men once of us. Paul says that man of sin, the son of perdition, could not be manifested or revealed until there come a falling away from the true church of Christ. At first departures are slight, but they gather strength until a rent is made, and then a going out of those who had a name among us, but were not of us; so in history of false denominations that originate designing men rising up among the people of God, and counterfeits seeking to circulate on the value and strength of the genuine.

In modern days such men as Andrew Fuller and Carey were once with us, but they went off or out by taking up new things and drawing off followers after them.

There is a blessed riddance to the church of such when they depart. A few of the true sort are in far greater peace than many with strife and hatred.

One thing may truly be said, if they had been of us they would no doubt have continued with us. For there is no place to which a true child of God can go except to Jesus, and he has no home except with the true child. Such

no doubt will continue with us: while those that are antichrists will go out to show what they are.

Hence time and opportunity or circumstances and occasions will show what men are. The tree is known by the fruit it bears.

P. D. G.

GLORIOUS SIGHT.

Brother T. Conaway requests my view of Heb. 2 : 9 :—

"But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor: that he by the grace of God should taste death for every man."

1st. One reading with understanding the divine directions and commands relating to the priest-hood of Aaron and his sons must be impressed with the sacredness of that holy office. The holy garments put upon him, the precious stones bearing the engraved names of the tribes on the shining breast-plate of judgment borne on his heart, the holy anointing oil poured on him for consecration, the shedding of blood that brought him into the divine presence, the rich tabernacle in which he worshipped, all must impress such a reader with the profoundest reverence towards God who alone put this honor on the priest-hood, especially when perceiving that all this glory had no glory in comparison with the glory of Jesus, made a high-priest forever after the order of Melchisedec, who is the appointed heir of all things, who is the brightness of God's glory and the express image of his person; by whom he made the worlds, and by whom God hath in these last days spoken unto us, who when he had by himself purged our sins sat down on the right hand of the majesty on high, being so much better than the angels.

2d. When God gave dominion to

man in creation over beast and fowl it was typical. For we see not yet all things put under man's feet. His dominion is very limited. He has absolute power over nothing, not over beasts always, a horse may kill him, not over his own thoughts nor his own tongue, nor circumstances, nor times, nor disease, nor sins, nor death. We see not yet all things put under man's feet. Where then shall we look for the fulfillment of that scripture. We must look to him in whom all divine fulness dwells and to whom all the promises point, even to Jesus. Hence we see Jesus of whom Adam is the figure. For angels, authorities, principalities, powers, and dominions are all subject to Him who is Lord of lords, and King of kings. For the world to come, of which the prophets and the apostles spoke, was not put in subjection under angels, but all things are delivered into the hand of Jesus—all power both in heaven and on earth, and he must reign until he hath put all enemies under his feet. Jesus is hence exalted a prince and a Saviour to give repentance unto Israel and the forgiveness of sins. He shall not fail nor be discouraged. The pleasure of the Lord shall prosper in his hand. All that the Father giveth to him shall come to him, and none that cometh will he ever refuse. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved. For the promise is to as many as the Lord our God shall call. But does Jesus have power over the wicked? The prince of the power of the air, the devil, rules in his subjects. But Jesus has power over devils, and binds the strong man. He has power over all flesh that he should give eternal life to as many as the Father hath given him. The prey shall be taken from the mighty, and the

lawful captive shall be delivered.

Satan has power of death, he is the destroyer, and the vessels of mercy were involved in death. Hence Jesus must come into their condition, or be found in fashion as a man, and be humbled to death that we through this poverty might be rich; or for-as-much as the children are partakers of flesh and blood Jesus likewise took part of the same, that by means of death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

3. Hence Jesus was made a little lower than the angels for the suffering of death. He took not on him the nature of angels but he took on him the seed of Abraham. Why does not the scripture say he took on him the seed of Adam? Do you observe that there is not one promise of eternal life, or one gospel promise, *in* Adam. *In* Isaac shall thy seed be called. *In* Abraham shall all nations be blessed. Abraham is the father of the faithful, so that Jesus takes on him the seed of Abraham to make reconciliation for their sins. So he is made a little lower than the angels. His humiliation is the most wonderful condescension in all creation or revelation. The astonishment of angels who desired to look into these things, the wonder of prophets who desired to know what manner of spirit it was in them which testified beforehand the sufferings of Jesus, and glory that should follow well sets forth the glory of Jesus. He manifested in sufferings and in death his power over death. For he had power to lay down his life, and power to take it again. Not only has he power over death, and the power to raise others from the dead, but he had power to raise himself from the

dead.

4th. He is crowned with glory and honor. Because he was humbled to the death of the cross therefore God hath given him a name that is above every name, that of the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father. When he bringeth in the first begotten from the dead he commands all the angels of God to worship him. In the resurrection of Jesus he made a show or display openly of his divine power over all, and declares that all power both in heaven and in earth is delivered into his hands. Therefore God commands all men every where to repent, and hath given proof that he will judge the world in righteousness by Jesus Christ in raising him from the dead.

It is said that God cannot save man unless man will allow him to do so—that man is a free-agent, and the Lord cannot save him until man gives his consent. But has not Jesus all power both in heaven and in earth? Is it not strange that the Lord should make a man that he could not control? Would you think an inventor much of an expert to make a machine he could do nothing with after he had made it? Does not the Lord make his people willing in the day of his power? We grant that no man left to follow his own natural mind would ever seek the Lord; but the Lord knows how to control the heart, the mind, the will, the soul of man, for he made us, and not we ourselves—that is we did not make ourselves.

5th. That he by the grace of God should taste death for every man. Who is the every man? The context or connecting scriptures explain that question better than any thing else. They stand as pointers, and sentinels furnishing their

testimony to the true meaning of scripture. Verse 16 says, he took on him the seed of Abraham. Again, Verses 10 11 12 and 13 fully explain what is meant. It became God for whom are all things, in bringing many souls unto glory, to make Jesus the captain of their salvation perfect through suffering. Hence he must taste death for every one of them. Because both he (Jesus) that sanctifieth and they who are sanctified, (the every man) are all of one (parentage,) for which cause he is not ashamed to call them brethren, saying, behold I and the children whom thou hast given me. Then Jesus and all these for whom he tasted death are all of God, or have the same parentage, and therefore he is not ashamed to call them brethren. They are children whom God has given to Jesus, and therefore he is not ashamed to call them brethren. Here are children, but they are partakers of flesh and blood; therefore Jesus takes part of the same.

By the grace of God Jesus tasted death for every man, not by works—but by the grace of God, and by grace are ye saved through faith and that not of yourselves. Nothing that is of or by grace is of man. Grace is of God, and the grace of God bringeth salvation. Nor is the grace of God ever in vain. For grace reigns through righteousness unto eternal life by Jesus Christ our Lord. There is no instance in the bible where grace ever fails to save. It is of faith that it might be by grace to the end that the promise might be sure to all the seed. Then if Jesus by grace tasted death for every man will not that every man be saved? Will any one of that every man fail to be saved?

6th. The salvation of those for whom he died is so connected and linked with his death and resurrection that any fail-

ure to save any one of them militates so against the merit of the death and resurrection of Jesus that it is not to be tolerated in the true church of Jesus Christ. The glory and honor of Jesus cannot be unfolded as well in any other way, nor its power displayed as well in any other manner as in applying it according to the word of God in the salvation of Israel, the redeemed of Jesus.

In the salvation of the church we see Jesus exalted as having all power, and all things put in subjection under his feet.

He is the eternal High Priest made after the power of an endless life, who gave himself for the sheep, and whose blood cleanseth from all sin. By the one offering of Jesus once he hath perfected forever them that are sanctified. By so much is Jesus made the mediator of a better testament founded on better promises. He is full of grace and truth, full of power and glory, and is the Apostle and High Priest of our profession, who is Lord and king.

Do we see him as such? The child of God so sees Jesus as having all power. They that do not see Jesus, and that do not so worship him do not give satisfactory evidence and good proof that they are of that number for whom he tasted death. But all true believers do see Jesus thus exalted, and do bow the knee to him. P. D. G.

NEW THINGS.

Some Baptists want to make foot-washing a test of fellowship. That is a new test. Why remove the ancient Landmark which the apostles have set. Job says some remove the ancient Landmarks. Do you want to be of that "some" that disturb the peace of

Israel? When you were received into the fellowship of Israel they were not making that matter a test of fellowship: why do you want now to change things and stir up strife by bringing something new.

It is brotherly to bear with each other, and when you feel like washing each others feet go and do so in peace and meekness, and do not fuss with other brethren as good as you are by cramping their feeling. Tell them you desire to wash their feet and they will wash yours too perhaps if they see that you are humble.

P. D. G.

Obituary.

SOLOMON T. WEATHERSSEE.

Son of Mc. H. and M. E. Weathersbee was born June 17th 1876, and died Nov. 22nd, 1888. He was taken with bleeding at the nose. About eight months before he died the doctor told his mother if she did not mind the bleeding might terminate in Hemorrhagic fever in the fall. He was conscious until the last. His sister went to the bed to him and told him to be still and make haste and get well, he said he did not want to get well. All who knew him loved him and said there never was a better boy. He always kept good company and never was known to take the name of God in vain, nor use bad language. He was intelligent, industrious, generous and kindhearted. Thus God in his providence has seem fit to bereave the kind parents of their dear son and we hope take him to himself; may they be enabled by the grace of God to bow in humble submission to his divine will and kiss the rod that has smitten them, for the Lord giveth and the Lord has taken away.

A precious one from us has gone,

A voice we loved is stilled;

A place is vacant in his home

Which never can be filled.

M. T. Lawrence.

GEORGE W. SAFLEY.

George W. Safley was a son of Wi-

ley Safley and Lucy Safley, and also the husband of my dear mother, Nancy A. M. Safley. They were united in matrimony September 7th, 1865. They live together 23 years, 5 months and 10 days, and were very much attached to each other. He was not only a dear husband, and kind father, but he was a devoted member of the Primitive Baptist church at Mountain Creek nearly 5 years.

He was born December the 25, 1838 and departed this life February the 17th 1889, making his stay on earth 50 years one month and 23 days. His remains were interred in the church yard at Mountain Creek. He had been afflicted with Catarrh of the head for the past four or five years, and finally fell a victim to those dreadful diseases Torpid liver and Dyspepia, or Indigestion. Our Lord and Saviour Jesus Christ is the good Physician. He has promised to help in time of need, and He will certainly do it. He helped us in time of need, although it was a heart-striking thing to give up one who was so near and dear. But since it was the will of the All-Wise Creator, the King that sits upon the Throne, to take him away from us we must be still and know that he is God. David says, thy way O God is in the sanctuary, who is so great a God as our God. It is a great loss to lose our father but we hope that our loss is his eternal gain. We should not mourn for him as for those that have no hope, but nature seems to bind. The Lord giveth and the Lord taketh away, and blessed be his holy name. We are left alone and how we will get along God only knows.

LULA SAFLEY.

Bilesville, N. C.

TROY WOODALL.

In the dispensation of an all-wise providence, we are again made to bow beneath the smiting rod of the reaper death, who like a thief, in the night, on Friday the 15th, March 1889 entered the quiet and peaceful home of our much esteemed friend Mr. Troy Woodall, and bore his departed spirit to the land of unsullied bliss. While we bow in humble resignation to the will of him, who doeth all things well the

ZION'S LANDMARK

stroke is heavy. But the Lord giveth and the Lord taketh away. Blessed be his holy name. We through an eye of faith can look beyond this world of sorrow and affliction, and behold our departed loved one basking in the presence of our glorious Redeemer. O! the goodness and mercy of God in giving us these blessed assurances to heal our bruised and wounded hearts in the hour of affliction.

Mr. Woodall was not a member of any church, but he was as fully established in the doctrine of Predestination and Election as any one I ever knew. And I feel fully assured he is now a member of the church triumphant. God has only transplanted him to his everlasting home. He has reached the end of toil, pain and sin. All his heavenly longings are realized and he now beholds the King in all his glory.

He was a man of high and noble qualities, was much beloved and respected by all who knew him; but those who knew him best loved him most. His upright walk and christian zeal was an example for every one.

His death was sudden, living not more than twelve hours after being taken. He left three children to mourn the loss of a devoted father. May he who has promised to be a father to the fatherless, comfort them in this sad bereavement, and enable them to cry from the depth of a smitten heart, Thy will O God be done. May he enable them to so live in this world that when death comes they will meet with their loved ones in the arms of a merciful Savior.

A Friend.

NICOLAS ROBERSION

It is with trembling, and a consciousness of incompetency that I attempt to write in remembrance and respect of our husband and father, Nicolas Roberson, whose spirit passed from its mortal clay about eight o'clock on February 16th, 1889. Father lacked from the 16th to the 24th, of being 64 years old. His disease was erysipelas in the arm with weak lungs and a disordered system.

As all who knew him well know he was a hard laboring honest, poor man, very accommodating to all who called on him, even to his own inconvenience. Father was on his bed 71 days, during which time his suffering was very great, it being impossible even for him to ever have told

had he recovered. We all, including relatives and friends, waited on him faithfully, never tiring to watch for the least evidence of hope for a change for the better; but alas, each prospect would vanish, and hopes prove false, until at last in spite of all the efforts of ourselves and physicians, death took him away. It seems hard, although we acknowledge it to be the road to heaven. He leaves a widow and five children. The children are aged from 25 to 41, all grown and seeming competent of conducting for themselves, but we feel the less prepared to give him up, for we were blessed with his company, precepts and example. Father professed a hope in Jesus and joined the church at Smithwick's Creek in May 1870, where he remained a consistent member until his death. His seat seldom was vacant, his most devoted pleasure seeming to be with the brethren praising the Lord, for the word that he seemed the most tireless to say was, "Bless the Lord." So far as I am a judge father died in the full triumph of faith, for he often told me he had nothing in this world to complain of, adding that "the Lord knows best. &c." Much more might be written, but words would feebly express his suffering and our great loss. Indeed his death is a great blow to his family and community. He was buried Monday, Feb. 18th, in the old family grave-yard, a numerous host of friends attesting their respect by attendance at the funeral and burial.

L. L. ROBERSION.

Remarks.

Such a pleasant christian as was brother Nicolas Roberson we do not often see. How many pleasant moments I have passed with him, and how cheering was his presence at meetings of Baptists.

No doubt he is much missed in his family, neighborhood, and in the church.

May there always be witnesses of the truth as he was, and may his family remember his noble example.

P. D. G.

MRS. MARGARET ELIZABETH PURVIS.

Again I am called upon to chronicle the death of one whose exemplary life, and many christian virtues are yet as fresh in our memory as though no great chasm separates the dead from the living. As the last lingering beams of the setting sun were gathering around the once happy home of Mr. John W. Purvis, on the

12th of July 1888, the gentle spirit of his faithful wife, Margaret Elizabeth, was lulled to rest in that blessed sleep which frees us from all earthly trials and sorrows, surrounded by dear aged parents, devoted husband, loving children, kind sisters and brothers with many true friends. Her ties to this life were many and strong yet she willingly bade them all adieu, to depart and "be with Christ", who she so often said was her hope. Freely and calmly did she converse with her husband upon the subject of death, expressed herself as perfectly resigned to God's will, but felt that, "for her to die would be her gain". To her little children she would frequently say, "Mama must soon leave you for others to care for, be good children," commending them all unto God who cares for the orphans and supplies the needy. Mrs. Purvis was the oldest daughter of brother James and sister Nancy Hodges, and was to them an obedient and dutiful daughter. Oct. 12th, 1876, she was married to Mr. John W. Purvis, and a more suitable and faithful companion he could not have found, for in prosperity or adversity, joy or sorrow, trial or what ever might come to him, she bore her part well, and was always to him true and faithful, so self-sacrificing that almost her entire time was spent at home with her husband and little ones, doing with a cheerful heart whatever her hands found to do, which was much, for an industrious and persevering a woman as she was, finds no time for idleness. Thus being so much like Martha, she often found her way so obstructed that she could not attend our meetings as much as she wished, and often regretted not hearing the glorious Gospel of God our Savior in its purity, yet she could think upon the name of Jesus, feast upon His many rich promises, and rejoice in salvation by free unmerited grace. This was the doctrine she loved and believed and her dear ones feel confident that she has entered into the joys of her Lord forever. Mrs. Purvis was in the 32d year of her age, and the mother of six children, one an infant only four days old, who survived its mother ten days when God saw fit to take it to himself. It is hard to realise our dear ones as forever gone from us, yet death is no terror to the christian, it is the

angel that unlocks to him the regions of unsullied bliss, the beauties of heaven and e'ernal glory. Then

Why do we mourn departed friends,
Or quake at deaths alarms,
'Tis but the voice that Jesus sends,
To call them to his arms.

Mrs. Purvis has been, and will be sadly missed, not only by her husband, children, parents and other relatives, but her many friends, and especially the poor to whom she so cheerfully gave, and helped in every way she possibly could. But "she hath done what she could," and her works are proof that her life was not in vain. May God enable the bereaved to live as well as she did, die as calmly and triumphantly and be forever with him and the redeemed where partings are unknown.

RUTH TAYLOR.

Hamilton, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Pilot Mountain.....	April 25
Then Union (Fishers River association) 26 27 & 28	
Zion Hill.....	29
Fishers Gap.....	30
Crab Creek.....	May 1
Zion.....	2
Little River.....	3
Antioch.....	4
Union.....	5
Cranberry.....	6
Senter.....	7
South Fork.....	8
Elk Creek.....	9
Piny Creek.....	10
Fox Creek.....	11
Saddle Creek.....	12
Peach Bottom.....	13
Rock Creek.....	14
Cross Roads.....	15
Meadow's Creek.....	16
Crooked Creek.....	17
Good Hope, funeral of E. S. Lundays wife 18& 19	
Harmony.....	20
Funeral of Green Maberys wife East of Hillsville.....	21
New Hope.....	22
Fellowship.....	23
Elk Spur.....	24
Chestnut Grove.....	25
Flower Gap.....	26
Tom's Creek.....	27
State Line.....	28
Snow Creek.....	29
Buffalo.....	30

ZION'S LANDMARK.

Sardi..... 31
 Pleasantville..... June 1
 Wolf Island..... 2
 He will need conveyance.

J. D. DRAUGHN.

New Zion, Mercer Co. W Va..... May 4 & 5
 Cliff S. H..... 6
 Mad Lick..... 7
 Mountain View..... 8
 Concord..... 9
 Camp Creek..... 10
 Flat Top..... 11 & 12
 Salem..... 13
 Elder W. M. Simmons will arrange appointments for..... 14 15 & 16
 Jumping Branch..... 17
 Little B. Church..... 18 & 19
 Pipe Stems..... 20 & 21
 New River..... 22 & 23
 Peterstown..... 24
 Flatwoods Church..... 25 & 26
 Oil Mill..... 27
 Flatwood S. H..... 28
 Dry Pond..... 29
 Rines S. H..... 30
 Broad run..... 31
 Indian Creek..... June 1 & 2

Bre'hren will please arrange to convey him to his appointments. I expect to be with him in most of his appointments.
 R. M. ASHWORTH.

J. E. ADAMS.

North Lake..... May 2nd
 Inglehart..... 3
 Juniper Bay..... 4
 Rose Bay..... 1st Sunday
 School-house below Swan quarter..... Mon.
 Beulah..... Thursday
 Goose Creek..... Sat. and 2nd Sunday
 Sandy Grove..... Tuesday
 Bethel..... Wednesday
 Cedar Island..... Sat. and 3rd Sunday
 Hunting quarter..... Tuesday
 Davis Shore..... Wednesday night
 North River..... Thursday
 Morehead..... Friday
 New Port..... Sat. and 4th Sunday
 Hadnots Creek..... Monday
 White Oak..... Tuesday
 Haskins Chapel..... Wednesday
 Beaver Dam..... Thursday
 Sandy Bottom..... Friday
 Smithfield Sat. and 1st Sunday in June.

If the bre'hren in Hy'le Co. desire any changes they are at liberty to make them.
 He will need conveyance

T. A. AUSTIN.

Lawyers Spring..... April 16 & 17
 High Ridge..... 18
 Mountain Spring..... 19
 Liberty..... 20
 High Hill..... 21
 Walton..... 22
 Crooked Creek..... 23
 Meadow Creek..... 24
 Bear Creek..... 25
 Mountain Creek..... 26

Freedom..... 27
 Liberty Hill..... 28
 Jones Hill..... 29
 Conveyance needed.

D. N. GORE.

Hogans Creek..... April 29
 Loes Creek..... 30
 Angel School-house..... May 1
 Cedar Hill..... 2
 Volunteer..... 3
 Toms Creek..... 4
 State Line..... 5
 Snow Creek..... 6
 Pleasant grove..... 7
 Sandy Ridge..... 8
 Mitchels Schoolhouse..... 9
 Buffalo..... 10
 Spoon Creek..... 11 & 12
 Ridgeway..... 13
 True Vine..... 14
 Axton..... 15
 Goodwill..... 16
 Matrimony..... 17
 Stoneville..... at night
 Mayho Association..... 18 19 & 20

A. L. MOORE.

RECEIPTS.

ALA.—D M Sawyer 2
 FLA.—Elder J W Futch 2
 GA.—Mrs Rebecca Daniel 4 Elder J R Respass 1 50
 Miss.—By Elder B F Wilkerson 4
 N. C.—J W Gilliam 1 50 J E Thomas 2 W L Brooks 1 50 S Underwood 1 50 Elizabeth Atkinson 2 W J Pope 1 50 Calvin Rountree 2 J G Britt 5 Mrs B Daniel 1 50 H Kirby 3 E Winston 2 J H Barnes 1 50 W T Taylor 2 J R Congleton 1 50 Mrs Anna Barrett 5 25 F R Stone 2 L Walston 1 50 Wm Barnes 1 50 Elder N B Orrell 1 50 C Rountree 2 H Kirby 3 J B Gardner 1 50 E N Mercer 1 65 S H Thorne 2 L W Brown 1 15
 By R W Snider 4 50 Harriett Wilkinson 4 G W Carter 13 50 J L Goodwin 4 50 Eler P Hutchinson 36 cents Elder J S Woodard 8 G C Farthing 7 50 Mss T Carrington 5 50 R G Temple 10 Elder W C Jones 3 J L Little 1 50 J A Adams 3 40 H Hatcher 2 50 Elder B Greenwood 1 50 Elder I Jones 50. J G Aycock 1 50 Elder Thos Felton 3.
 PENN.—Miss Mary Yerkes 2
 S. C.—By Elder Thos Bell 1 50
 TEX.—T M Noland 4
 VA.—John Tudor 2 Nancy Hawks 2 J H Lewis 1 50 J H Burgess 5 By J C Keeling 4 50

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

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

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

TRAINS GOING SOUTH.

Dated Mar. 21, '89	No. 24, Daily.	No. 47, Pa'd Mail Daily.	No. 47, Daily, ex Sunday.
Leave Weldon	12:00 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:52 "	.....	7:00 "
Arrive Tarboro	3:55 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:25 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	2:35 p. m.	.....	.....
Arrive Selma	3:35 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	1:35 p. m.	7:40 p. m.	8:15 a. m.
Leave Warsaw	3:10 "	.....	9:33 "
Leave Magnolia	4:25 "	8:49 "	9:40 "
Arrive Wilm'gton	6:20 "	9:35 "	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 47, Daily, ex Sunday.
Leave Wilm'gton	11:50 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:35 a. m.	10:35 "	5:40 "
Arrive Warsaw	.....	10:30 "	5:55 "
Arrive Goldsboro	2:15 a. m.	11:30 "	6:55 "
Leave Fayetteville	.....	2:40 a. m.	.....
Arrive Selma	.....	3:40 "	.....
Arrive Wilson	.....	4:30 "	.....
Leave Wilson	4:57 a. m.	12:35 p. m.	7:51 p. m.
Arrive Rocky Mt.	.....	1:17 "	8:30 "
Arrive Tarboro	.....	3:55 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Return ing, lea Scotland Neck at 8:00 a. m., daily, except Sunday.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:37 p. m., arrive Wilm'gton, N. C., 7:10 p. m., 4:45 p. m. Returning, leaves Wilm'gton, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 10:35 a. m., arrive Goldsboro, N. C., 12:00 p. m.
Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 3:30 p. m., Connecting at Warsaw with Nos. 41, 44, 73, and 75.
Southbound Train on Wilson & Fayetteville Branch is No. 57. Northbound is No. 56. *Daily except Sunday.
Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
Trains make close connection for all points North via Richmond and Washington.
All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.
No. 60, Vestibule Train, Southbound, Monday, Wednesday and Friday.
Leaves Weldon 9:50 P. M. arrives Wilmington 4 A. M.
No. 60 Vestibule Train, Northbound, Tuesday, Thursday and Saturday.
Leaves Wilmington 1:20 A. M., arrive Weldon 5:11 A. M.
J. R. KENLY. JNO. F. DIVINE
Supt. Gen'l Supt.
T. M. EMERSON General Passenger Agent

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GILLIAM'S ACADEMY For BOTH SEXES

The 12th Session will open Oct. 30th, and continue twenty weeks.

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate thirty-eight or forty boarders.—Others will take boarders.

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

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

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

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

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

J. W. GILLIAM, Principal.
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Price post-paid, cloth, \$1.25; morocco, \$2.50; per dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey morocco, price \$2.00. To any one sending us an order for a dozen, common binding, with the money (\$12.00) we will send an extra copy.

Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

These books, except the Morocco, are kept for sale by me on the same terms. P. D. Gold.

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TERMS.—Per session of twenty weeks, include Board, Washing, Tuition, Fuel and Lights. Send for Catalogue and Circular to

D. G. GILLESPIE, Prinsipal,
Tarboro, N. C.

A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

JRC
Completion
1889

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Poetry.

COMPOSED ON THE CONVICTION OF
A YOUNG LADY,

[By J. C. K.]

My dear young friends I pray attend!
A story I will tell,
I thought my life near was its end
And I was doomed to hell.
Ere I was fourteen years of age
The Spirit said to me,
You have a soul which must be saved
Or dwell in misery.

I straight way to the law then fled,
Its precepts to fulfill,
Ignorant of the blood that's shed
Upon Mount Calvary's Hill.
I thought to preaching I would go
And try in time to mend,
Much good I thought I then would do,
Ere this frail life should end.

But oh! I no relief could find,
Still pressed as with a cloud;
I felt my nature still inclined,
To go the downward road,
At length afflictions laid me low,
And sin-sick on my bed,
I felt my guilt still overflow
O'er my poor guilty head

I thought I saw hell open wide;
And I o'er it did stand,
Expecting every moment when
I into it must land.
In anguish then I could not tell
Where I should fly for peace,
My soul condemned and doomed to hell
And felt my guilt increase.

I said, my dear and weeping friends,
Pray, pray for wretched me,
For this mortal life shall end,
I'm doomed to misery.
While I lay pleading to my Lord,
My sins to be forgiven,
By faith I heard the blessed word,
And saw the Lord from heaven.

He said dear child, go sin no more,
I have thy pardon bought,
Come dwell with me forever more,
For I condemn you not.

Such great, so unexpected love,
It filled my soul with praise,
I praised my Lord who dwells above,
And highest notes did raise.

Then some few hours of sweetest rest,
By faith I did enjoy,
For nothing did my mind molest,
Nothing did me annoy.
By faith I saw heaven open wide,
And I invited in,
To meet the Bridegroom with his Bride,
Where all are freed from sin.

Unto the church thence I did go,
This story for to tell,
I love my dear Redeemer so,
The great Immanuel.
Then down into the watery grave
I did descend in love,
To serve the Lord who did me save,
To dwell with him above.

By faith in Christ I'll now press on,
Toward the promised land,
And hope when mortal life is gone
On Canaan for to stand.
O come dear friends, and with me go,
And view the heavenly place,
E're death shall come and lay thee low,
Or Christ shall hide his face.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

He says in his writings, that he and his cotemporaries could enumerate and tell in most of the churches or the principal ones the succession of bishops from the first, that is from the apostles. The next Christian writer and a man of note, was Clement of Alexandria, who wrote 16 years after Ireneus.

Tertullian was next, and joins on to Clement. He was a Carthaginian, or he lived at Carthage, in Greece. He was a pagan, but became a Christian; was a great writer and an able defender of its truths—he wrote about 211, A. C. Then comes Origen—he was born at Alexandria in the year 185, died 254, wrote in Greek, was a man of talents, the luminary of the Christian world—his writings are many. He suffered Martyrdom in the 69th year of his age. Then comes Cyprian, Bishop of Carthage who wrote about 20 years after the celebrated Origen. He was beheaded at Carthage, Sept. 14, 258. After Cyprian there are too many writers to mention them all, who wrote of the affairs of the church; but let it suffice to say these all wrote within 45 years after Cyprian. Next I notice Pettau, a German writer; because Cyprian and Origen were Africans. He lived about 290. Then comes Arnobius and Lactantius, as writers, about the year 300. Here we shall come to near our time, 323; for then comes the great eminent writer Eusebius, Bishop of Cesarea, who wrote voluminously of the affairs of the Christian church about the year 315. Then St. Chrysostom, who wrote between the years 354 and 398. Then St. Augustan comes next and wrote about the year 420. Here then I have given you only the history of the church in miniature, by a quotation of Christian writers from the apostles up to the year 420; not that these are half that have written of the affairs of the Christian church during this time, but I have selected these out of the mass from different countries, because they join in almost immediately after each other in quick succession, like links of a chain, and keep up a succession of the affairs of the church. In all the fragments of their writings that I have been able to come at, as preserved by other historians, I have not found a sentence that seems to indicate to me that the church ever got to heaping up teachers during this 323 years of her progress. And now we will go back and take up Roman history, and enquire there; and then I shall

show my reasons why I think the church never got to making preachers for 323 years.

With regard to Roman history I can but also give it to you in miniature. From Nero, who has been mentioned as the reigning emperor at Rome in Paul's day, to Constantius the father of Constantine the great, there reigned thirty-four emperors; and Rome only every where presents to view a field of bloody crimes, of persecution, ecclesiastical and political assassinations; and luxury, debauchery, and depravity of manners. Indeed most of the emperors appear to be nothing better than cut throats, during this 300 years; for it is in the limits of this time that the ten great persecutions took place under ten of these emperors out of the thirty-four; whose names I will give you as they succeeded each other, and the date when, not but many of the rest persecuted the Christians in a less degree. Indeed, the church had not much rest from persecution for this 300 years, but these ten are marked as great, because they were more general and more abundant with all the horrors of cruelty that human wisdom could devise, and false zeal prompt men in power, full of malignity to inflict on submissive Christians.

It will suffice for our object here to notice, that the Christian church had been persecuted from John the Baptist up to Paul's being carried before Nero the second time by the Jews, Herod, chief priest and pharisees. But these were light, compared with the first persecution under Nero, which took place 31 years after the Saviour's ascension. Nero having set the city (Rome) on fire himself then afterwards to get clear of the odium, he charged the Christians with it; this gave the pretext for their persecution. Accordingly they were every where hunted and killed like wild beasts, torn and devoured by dogs, vexed and tortured and burnt and destroyed in different ways of the greatest cruelty.

Second persecution was under the reign of Domitian. This took place in the year 95. Many historians agree to compute the number of Christians

that suffered death at that time at 40,000.

Third persecution existed in the reign of Trajan. It began in the year 100, and was carried on several years with great cruelty.

Fourth, the emperor Antoninus permitted a persecution which took place in the year 177; in which the Christians suffered abundantly.

Fifth, was under Severus, in the year 197. Astonishing cruelties and punishments were inflicted at this time on the followers of Jesus.

Sixth, was ordered by Maximinus—began 235. This was also very severe.

Seventh was under the reign of Decius, in 250. The rest had been bad, but this persecution surpassed all that had been before it. The Christians were driven from their homes; their estates were taken away and they tormented and destroyed by racks and a hundred other ways of cruelty.

Eighth, was under Valerian, in 257. In this persecution both men and women were put to death by scourging, fire and sword.

Ninth, was in the reign of Aurelian, in 274; but was not quite so bad as the rest.

Tenth, was in the reign of the monster, Diocletian, in the year 295. It is said in history, that 17,000 were put to death in one month's time. This was bloody work indeed, and the enemies of Christians began now to think they had nearly destroyed the Christian superstition, as they called it; but so far from it, God always works like himself, he lets things get as bad as they will can before he affords his help. Thus with the children of Israel at the Red Sea, when there was not a hair's breath between them and death; thus when they wanted water and flesh; thus with them when the decree of Ahasuerus went out to kill the Jews in all the provinces, but he saves them by little Esther; thus with Daniel, Joseph, David, and three Hebrew children, &c. And thus in the case when the heathen and heathen priests, and Emperor of Rome, thought Christianity as good as rooted out of the Roman empire, God puts to

his hand by the Emperor Constantine; and Christianity in 25 years tramples down in the very dust all the rest of the religions of the empire. How astonishing this must have been to the Christians that remained in that day; when the church had waded through blood, fire, sword and prisons, for 300 years, until their enemies were ready to triumph with joy that we have put an end to you at last; that all of a sudden such a change should take place, that Christianity should have her day of triumph over all other religions so soon. When we think of the sufferings of Christians, and the hundreds of thousands put to death, is it not a wonder of wonders they had not destroyed it? Does it not prove it to be of God? For notwithstanding the thousands destroyed, yet their number multiplied with all this waste of the church. These days of persecution were the increase of the church; then the religion was life and power in the hearts of its professors, then were lives pure and heavenly, then the pure apostolic doctrine was their only source of consolation, then they sympathised with each other in their mutual sufferings and loved as Christians ought to do; then there were no fortune hunters in the church, then the church was free from pride, foppery, fashions and parade of this world; then there were no money-preachers, there were no men-made preachers with itching ears, in those days that tried men's souls and faith. Then Christians were united in fellowship, prayers and tears; then their prayers and preaching was sharper than a two-edge sword; then the church and ministry shone as the light of the world, as a city set on a hill. Then the church was in her virgin beauty; then she was holiness to the Lord, and peace and love was in her borders. Then men hazarded their lives for the gospel and our Lord Jesus Christ; they laid down their lives in attestation of what they preached and believed. How different the church then when dressed in her own blood, from our gay and fashionable professors in this day! Yea, how different in her real love, peace, humility, preach-

ing, kindness, tenderness, unity, meekness, submission, loss, heavenly-mindedness, boldness, hope and attention to the things of God and their own soul's concerns, to this age of the church and present ministry!

[To be continued.]

BROTHER GOLD:—The LANDMARK is to me a messenger of good news from a far country, and specially so during the past winter. It has been my preacher coming regularly twice a month, and whilst I have been kept in at home by age, infirmity, and unfavorable weather, I get some good and soul cheering preaching while sitting around by my fireside by reading the LANDMARK, and more than that I do enjoy those experiences so often coming forth. There is food to my soul in all of them. They set my soul in a flame of love to these writers, although I never have seen the writers. I do see and love them in the spirit, and I hope that others may continue to write of their travail from nature to grace. I enjoy those productions of Elder Lawrence, but I do regret that the class (which is many thousands) that should see and read them will never be benefited by them, for they will not read your paper; nor come to the light that their deeds might be reprov'd any more now than such would in the days of Jude when he was describing them, and giving out thir awful end, for while the strong man's armor keeps the palace his goods are in peace although his palace may be on fire beneath. I intended to tell you when I commenced writing that I have been kept from preaching all through the winter. I do not think I have heard a sermon preached since November '88 until the 4th and 5th of March, when I had the pleasure of hearing Elder J. D. Draughn at Cedar Grove and Dutchville, and I felt that I was well paid in good things. I have not heard as good preaching as it was for some months, and if the two sermons that I have heard are fair sample of his preaching-talent we cannot find many better gifts anywhere. He had but a small

congregation each day to hear him, but I feel thankful that I was one of that few, and I am going in the strength of the good things that he fed me with to-day, and I hope to feast on it for forty days. I did wish that every body could have heard him. Of course there are several abler preachers than brother Draughn, but he has a variety of good things in his store, and to my poor soul and ear he can give them out in a most healthy and soul-cheering manner. I judge him to be one that studies and prays to show himself approved unto God as a faithful workman. Yours in brotherly love,
E. WINSTON.

ELD P. D. GOLD, DEAR BROTHER:—I have read with a degree of profit I hope your editorials and the other writings in the "LANDMARK."

The correspondence between David and John was exceedingly interesting and I hope profitable to the household of faith who have had the privilege of reading them.

We are all aware that this is a day of corruption and we are made to lament it in this so-called christain age of enlightenment, when the old-fashioned doctrine of the Old School or Primitive Baptists is set at naught by the Babel-builders, to those who have eagerly watched the church of Christ for years battling and warring amidst the strife of tongues, and we feel like that it is owing to the wonder working power of our God that she is still sustained by his grace and that the voice of her Elders still sounds and the word is still going forth from Jerusalem. They were commanded to shine as lights in the midst of a crooked and perverse generation, and still the church is like a city set upon a hill, and for purity of doctrine to-day and for the truth 'he world has to turn that way. They are still the true light which the Lord has appointed and we rejoice because we hope the Lord is still her light, that he is in the midst of her and she shall not be moved. This is indeed the secret of her standing. Christ is her foundation and she has standing ground, and as these anti-christian powers of this progressive age have

said there was no stand still in religion, so there is none with them for they are either declining or progressing, they have to do that for they have no ground to stand on. They have also said the old Baptists are right where Christ left them over 1800 years ago, but we tell them that he has not left them, but they were complete in him then and they are no more so now, nor will they ever be more so. So if they stand fast in the Lord Paul said he would rejoice, and the steadfastness of the church is a matter of comfort to the saints. We are glad to know from facts presented that the missionism of the 19th century is a failure from the fact that it was without warrant from the word of God and we believe the spirit of it to be anti-christ itself. That has been one of the floods that the dragon sent out of his mouth to destroy the woman who brought forth the man child. Truly we can say by the mercies of our God we are not destroyed, for if it had not been for the Lord who was on our side we would have been consumed from within and without. We watch now with great concern the history of the church of God and what is in store for us, what will befall us we are to wait and see. The church has been purged by the fires of persecution and though the fire still burns the bush is not consumed. The ark rode safely on the billows which doubtless seemed to threaten its destruction, so with the ark of God to-day on the stormy billows in this tempestuous sea of life. But when we recognize Jesus at the helm and he the captain we may have reason to fear not, and his voice sounds now in the ear of the disciples, saying, fear not, it is I. Yes, how glorious the promise I will be with thee in six troubles and in seven I will not leave thee. He hath also said I will never leave thee nor forsake thee.

¹¹ When the storm in its fury
On Gallilee fell,
And lifted its waters on high
And the faithless disciples were bound in the
spell,
Jesus whispered, fear not, it is I."

Jesus being the same yesterday and

to-day and forever consoles the believer and he can be assured that the Lord is his defence, and the Holy one of Israel is his king.

These thoughts occurred to me brother Gold, I send them, do as you see fit, and may the Lord bless you and the correspondents and readers of the LANDMARK.

Yours in hope,
W. LIVELY.

EXPERIENCE.

DEAR BROTHER HARDY:—By request of a dear mother and sister I write my experience in as short a way as possible, not that I think any of the brethren are dissatisfied with me; but there may be some who are not satisfied, as my first marriage was unpleasant. I married at the age of fifteen and lived with my husband about nine months, the most of which time he seemed to have no respect for me, and soon left me in much trouble. I went to my parents with whom I lived seven years and saw all the trouble I thought I could bear. At the end of seven years I was married again and lived a happy life for a short time. But a short time before I was married the second time I hope the Lord showed me my sins, when that awful sentence of death and hell was passed upon me. I was made to seek a place to pray for I had never felt the need of prayer before. The very breath I drew was a prayer to God for mercy, and many hours I spent in the woods seeking for a place to pray. I wanted no one to see me and tried to keep it hid from my dear father and mother but I could not. Mother asked me if I was going crazy, I told her I hoped not, but that I was suffering what I had never suffered before, and that I must soon die if I did not soon get some relief. I went to myself to meditate upon my troubles, and there was but little pleasure for myself or husband for he saw my troubles were great. I thought if I went to torment I would go there begging for mercy. I went on in this way until the next meeting, when I hope the Lord pardoned my sins, for I became satisfied that I could see beauty in the

church of God, and I went to preaching whenever I could, and it seemed to be food for my hungry soul, notwithstanding I felt myself to be a sinner still. I went on in this way until the death of my husband and then my last earthly pleasure was taken away and I was sinful enough to wish him back again in this troublesome world (for I knew not what to do) when a guilt of conscience condemned my heart that he was taken from me on account of my disobedience to God. I then made up my mind to offer myself to the church the next opportunity I had, for my pleasure on earth was over and I could but look to the good Lord. Just before this I had a dream which caused me much trouble. I dreamed that I joined the church and that my sins were shown me plainer than ever, and I went to mother Buck, my husband's mother, and told her to go and have my name taken off, for I was a vile sinner. She placed her arms around my neck and told me that was good for me, for she felt the same way, and when she was baptized she felt a peace of mind. But doubts and fears soon came and she thought that would be my case. I awoke and thought over my dream and felt I had much love for the church and all the members, but I could see myself such a vile sinner, and thought I ought to feel good like they looked to be. I went back to my fathers' feeling very sad, sinful and lonely and I thought if I could get my troubles back again I would know better when they left me, but could not get them back. I seemed to be in darkness, and begged the Lord if I was deceived to undeceive me, and if I had ever been changed from nature to grace to give me better evidences, and strengthen my hope. I went on in that condition until I loved all the church members better than any one else. One day while all alone I sought the Lord with all my heart to give me a bright hope that I might be convinced, when these words came to my mind, "And you are of little faith, were you not chosen from the foundation of the world?" Dear brother that was enough, it was the brightest day I ever saw on earth and lasted

me a week. I thought if I could see you and talk with you, and tell you what I hoped the Lord had done for my poor soul that I would be satisfied, but before I had that pleasure doubts and fears came again, and have troubled me until this day, but I have discharged the duty that I hope the Lord required of me.

I feel that I have been down in afflictions and sorrows, and troubles all of my days. Dear brother, pray that I may never bring any trouble in the church nor reproach on the cause of Christ, for I feel to be a great sinner in much weakness, and if I am saved it will be the mercy of God and not myself, for I can do nothing. The Lord has a set time for all things, for I think that I staid away from the church as long as I could, and truly hope the Lord sent me when I went. Dear brother, you have comforted me so many times, and so much in my troubles, and told my experience or feelings better than I could myself.

May the Lord bless you forever in the prayer of your poor unworthy sister in hope.

MARY J. PRESCOTT.

A VISIT.

(James 1: 27.)

"Poor and afflicted Lord are thine,
Among the great unfit to shine:
But though the world may think it strange,
They would not with the world exchange."

BELOVED BRETHREN IN CHRIST JESUS:—Since it has been the request of so many of you to let you know thro' the LANDMARK how I appreciated my visit to you in your afflictions, I must say as far as I am concerned that I feel unworthy of the great blessings our gracious Lord has been pleased to bestow upon me, in arranging for me through Brother Gold the 51 appointments, and in causing me to fill every one of them but one, (South Mattamuskeet) in place of which I went to Rose Bay, also in the punctuality with which the brethren met me and conveyed me from place to place, and also in the many little attentions wherever I stayed among you. And dear brethren, if it please God al-

so to have given you a sweet blessing through my visit among you, I shall feel doubly rewarded knowing that the Lord was there. I started from home Feb. 1, 1889, with feelings of hope, prayer and supplication. "If thou wilt not go with me send me not thither."

Arrived at Brother Robbins' from Mill Branch Church, met Elders Pitt and Jackson at the Meeting house. It being their quarterly meeting we had the freedom to address a goodly number of people. From here went to Toisnot. No one from Toisnot church had come after me. Brethren John Roberts and George Hales volunteered to bring or convey me thither. This little church was well represented with sisters, but two male members from Toisnot church also came to hear me. Brother D. L. Batts from Union Church conveyed me to his house. At Union church there were only three male members present, the sisters meanwhile were better represented. From Union I went on the train to Tarboro where I met a considerable congregation, and after meeting Brother Bradley conveyed me to his house, where I had a refreshing time in their midst. A little company of believers came over, and until 12 o'clock at night we were conversing about the things of God, and even then the little company that came were, or seemed to be, reluctant of going to their homes. Next morning Brother Bradley conveyed me to William's church where a small congregation awaited our coming. After meeting brother Lawrence Johnson took me to his home for dinner, and his companion being sick, I desired to go to sister Pippen's, widow of the late deacon Joseph Pippen, who in life was one of the faithful in Christ Jesus, who now together with her beloved daughter Mary made me welcome after a godly sort, as they always had done since I first got acquainted with them, some 8 or 9 years ago. This morning, 8th of February, I was conveyed to the Hopeland church in the town of Whitakers. A few came out to hear, and after meeting taking dinner at Elder A. J. Moore's I took the train to Rocky Mount,

where brother Williford took me to his hospitable home. The next morning went to the church at the Falls of Tar River. Brother Green opened meeting, I followed. Had not been preaching long when brother Gold also arrived and closed the meeting for Saturday in his usual agreeable way. On Sunday the large meeting-house was nearly full of people as is usually the case at the Falls. On Monday morning brother Wm. Green, licentiate, conveyed me to Pleasant Hill church. Brother Green again opened meeting and preached, when I followed, after which I inquired after the number of members at Pleasant Hill church. One brother said 'two.' Then the whole church is here I replied, for there were but two male members at the meeting. Finally, however, I found that the church reports 84 members in her minutes. However, the sisters and colored members were more noble in coming to hear our little preaching. Now after meeting Mr. Wm. Shirley had come after me and conveyed me to Brother W. Tolston. To his house came old brother Tolson and others as well, and several sisters, and for about five hours we had one of the pleasantest meetings I had experienced for sometime. Old brother Killibrew and brother Evans who live in that neighborhood were sick and not able to be with us. After twelve o'clock in the night the company retired and the next morning brother Tolson sent me off to Old Town Creek church. Here I met Elder B. C. Pitt again, and with some degree of freedom I delivered my message to a small congregation. Now, brother Kob. Atkinson had sent his little son and cousin to meet and convey me to his pretty mansion, and again I enjoyed a comfortable evening with him and his. The next morning Brother Atkinson sent me to Autrey's Creek church where we had a good meeting. Brother J. R. Warren then took me in charge and to his house, where I met his family and enjoyed myself with them all in perfect freedom. Next morning we started for Tyson's meeting-house. Here brother Pollard met me, and after preaching took me to his

home. The next morning brother Pollard took me to Great Swamp church, where I met Elder W. Ross, and some of brother Elder David House's family, and after preaching went to Elder House's home, where I met him myself and enjoyed his hospitality in an excellent dinner. Neither did they send me away empty-handed, thanks my beloved friends for your liberality. The next day I was promised to Briery Swamp church and conveyed by Mr. W. R. Whichard who took me to his home, near the meeting-house of the church at Briery Swamp. Here brother Robinson's son had come for me to convey me to Flat Swamp. We had meeting or preaching at their house at night. Sunday at Flat Swamp I met Elder Robertson and a large congregation though it was a rainy morning. Bro. Bailey's son met me at the church-house and after taking dinner at Brother A. B. House's we arrived at brother Baileys in good time to preach there also at night. The next morning brother Baily accompanied me to Bear Grass church, where I met a goodly number of people assembled. Brother Rogerson, licentiate, took me to his house where I tried to preach at night. Next morning his little son brought me to Smithwick's Creek, and after preaching the fore-noon requested me to preach at night at the house of Deacon David Hardison, whose son-in-law, brother A. D. Mizell the next morning brought me to Skewarkey where Elder Geo. D. Roberson met me and took me to his home on our way to Spring-Green, where the next morning we went and met Brother Everett of Hamilton who took me to brother and sister B. L. C. Bryan's, who received me with a hearty welcome. Elder Lawrence, also sister Outterbridge came over in the afternoon. After a pleasant conversation we went to the meeting-house where preaching was given out. The house was partially filled, and during meeting-time it began to snow and rain, which made the roads very disagreeable. Brother M. T. Lawrence came the next morning to brother Bryan's and conveyed me to Conohoe where a

few people assembled notwithstanding the inclemency of the weather. Brother Wm Hodges of Lawrence church met me here and after meeting took me in his top-buggy; and brother Lawrence the pastor of Lawrence church leading the way, we arrived at the house of brother Hodges in a few hours. The next morning we went to meeting, and the large meeting-house was almost empty, a few members only being present. The colored members as usual were represented. Time was now happily spent in the presence of Elder M. T. Lawrence and brother Wm. Hodges. Sunday morning was one of the coldest mornings the folks had experienced for a number of years. In consequence few people came out to hear us. Now I had hoped some one from Kehukee church to come after me, but no one came. Monday morning brother H. started me off for Kehukee, where I met about one out of ten of the members of the Kehukee church. Where were the nine? After preaching brother Whitehead conveyed me to his house and we stopped for dinner at brother Allsbrook's where we partook of a good dinner. Next morning brother Whitehead conveyed me to Deep Creek church where a small congregation assembled. Brother Vick after preaching conveyed me to Haywood's. That night we enjoyed ourselves in a solemn assembly, and the next day had preaching in the town of Haywood. Early in February the 28th I hurried home for one day and found my companion in usual good health.

On the first of March I started off again to be at Tarboro for Saturday and Sunday. Brother Gold had concluded to go also, and on Saturday afternoon I concluded to start off for Jamesville. Came to Williamston Saturday night. On Sunday morning it rained and continued to rain all day, and I stayed at brother Slade's all day, to enjoy their hospitality, and we had a prayer meeting at night, in the presence of Elder Gold who had come over to Williamston to visit the widow of the late Elder C. B. Hassell. Early on Monday morning through the kindness of broth

er Stade I took the boat to Jamesville. On my arrival I met friend Stallings, a son-in-law of the late Elder Clayton Moore who took me to his house to partake of their hospitality. After meeting at the church house I went home with sister Mary Barnhill who is a widowed daughter of the late Elder O. Moore, who conveyed me the next day to Moratock. Sister Barnhill and her beloved daughter Miss, Annie Glasgow will be held in life-long remembrance by me. At Moratock I think was where I met Elder Joshua Rowe and his amiable wife, and heard him make some truly lovely remarks during preaching. After meeting a son of Elder Harrison took charge of me and brought me to his father's house in order to convey me the next day to White Plains. Here I met a good congregation; took dinner at Elder Harris'. Elder Topping who had come 13 miles took charge of me now. I stayed at his house from whence he conveyed me the next day to Pungo. Here brother Paul received me into his house and the next morning conveyed me to Rose Bay, because we could not reach Mattemusket. Arriving at Rose Bay I was cordially received by Elder Cartwright, brother Carawan, Elder Ross of Hyde county, and the entire church at Rose Bay warmly welcomed me in their midst and there I preached to a houseful of attentive listeners in the day and at brother Carawan's house at night. The next morning I went to Beulah brother Carawan conveying me thither. Preached to a school-house of attentive listeners in the day and at night at brother Carawan's house. Next morning went to Beulah, brother Carawan conveying me thither. Here at the house of brother Lupton I had the pleasure of listening to the conversations of brethren Cartwright, Carawan and others concerning eternal things. On Saturday the house was partially filled and all the people seemed to rejoice. Until late in the night we enjoyed godly conversation and on Sunday morning a large congregation assembled to hear the Word or the Dutchman either. That same night I preached at Mecklyville

also, a crowded house again greeted us and the people reminded me of the days of the fishermen in Galilee.

Next morning brethren John W. and James P Lupton brought me over the waters in their boat to Goose Creek Island and we arrived in time for preaching at 11 o'clock. After meeting I went home with brother Albin Williamson where an appointment was made at Jones Bay School House. Tuesday (March the 12th) the brethren Williamson and J. J. Swindell conveyed me across the Pamlico sound in their sailboat and sure it was a pleasant voyage, by fine winds and weather all day. Bro. J. L. Goodwin met us as our boat landed and took us to his house, then to the meeting-house and after preaching took dinner on the island called Cedar Creek. Then brother Mason an experienced skipper took me over to Hunting Quarter in his large and commodious sailing vessel, a ride of three or four hours which I enjoyed. Some brethren remarked that I was not afraid on water. I said no, ever since Jesus himself went taking such voyages, his loved ones need not fear. This morning the 14th, it rained incessantly and a North East wind stirred the waters considerably. We took ship to go to meeting at Hunting Quarter where we met a small congregation. Brother Mason then took me in his comfortable boat to Straits, a voyage of some 25 miles. We sailed it in two hours, arriving, wet though, at the house of brother G. A. Harris at Smyrna, N. C. The next morning the wind was still high but not so much rain. There was little prospect for any meeting at all. A house full of people I found gathered together all the same, and after preaching I was requested to again preach at night. Though it had been raining all day the crowd that turned out at night was almost as large as the one that attended in the day. I was overwhelmed with the goodness of God. On the the morning of the 16th, it was still March weather. I now traveled again behind a horse to reach my appointment for North River. Brother Lewis from Smyrna conveyed me. On arrival met

a few people to whom I delivered my message, and then departed in a skiff over the waters called North River, the water sometimes rolling so high that some of us got a good wetting. The stream was some three miles wide, and after a somewhat stormy voyage we arrived at a Baptist tavern kept by Elias Piver, Sister Piver being a member of the Primitive Baptist church. Here brother D. W. Morton was already in waiting for me to take me to his house for the night. In his company I enjoyed myself and at his comfortable home as well. The next day brother Morton volunteered to convey me to Newport. Here I met Elder L. H. Hardy. I tried to preach to a large congregation and after that we took dinner at New Port at brother Mann's then brother Hardy sent me off to sister Bell's, a widow lady whose son took me over, the next morning, to Hadnott's Creek church. Here we met only one male member, the only active male member of that church, brother Pringle. One other member, brother Chaney is too old and feeble to attend. But the little church is well represented with believing sisters. In the afternoon a friend named Thomas conveyed me to White Oak church, where I also met Elder Gore whose appointment at White Oak was on the same day as mine. Brother Trott now took me to his house in order to convey me the next morning to North East church. After preaching went home with sister Gillett, and the next morning to Ward's Will where a very large and orderly audience greeted me, and after preaching was invited to brother Redd's house, he being sick in bed desired to hear me preach. Friday morning we went in a ship again to Yopp's. A ten mile voyage on the water brought us to the meeting-house, a large congregation being already on the spot. Went after preaching with brother C. C. Brown to brother Wilkins' house where they had requested a meeting at night. The next morning brother Brown in company with brother Wilkins and family all went to Bay meeting house where a large crowd had gathered. After meet-

ing Gus Ketchum took me to his house in the neighborhood of South-west church. Here brother Rainor volunteered to take me to my next appointment at Cyprus Creek. I stopped at brother R. Jones, the father of Elder Isaac Jones, about a quarter of a mile from the church house. Here I met a poor but liberal-hearted few, and also Elder Isaac Jones who welcomed me to this, his own church. After preaching brother S. Lanier took me to his place from whence we started to Muddy Creek. Here I met Elder Cavanaugh at whose house we had a meeting or preaching at night. The next morning brother Cavanaugh sent me to the railroad and arrived at Dudley in time for preaching. Was met by brother Garriss from Friendship church who took me to his home. Here I met Elder Roberts and the next morning went to Friendship where a very small congregation was assembled. The next morning brother Roberts conveyed me to Goldsboro, and no one having met me from Chapel, I went home to find my folks in good health. Good-bye for the present, my beloved brethren and friends. Yours in hope,

B. GREENWOOD.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—I feel to address you as a brother beloved and a servant of the Lord. It is alone through the worthiness of Jesus, our Elder Brother, our glorious High Priest. He is a precious Saviour, and by virtue of our union to him, his dear people have love and fellowship for each other. A love that is stronger than death. This holy love will eventually be complete in glory where all the ransomed of Jesus shall be gathered to the marriage supper of the Lamb. The riches of glory that await the ransomed sinner no thought can reach, no words describe, for it is withheld from mortal vision, and eternity alone will unfold the wonders of redeeming grace and undying love.

The few faint glimpses that the dear Redeemer is pleased at times to give to his beloved, believing ones lifts them

above the world; the view is so wondrous and so glorious that this world with all its teeming glory and honour, all, all sink into utter oblivion even if he possessed them all. There is no riches like Jesus, he who possesses all things; riches in glory, life eternal. When the ransomed of Jesus come in possession of his glory then will be perfect freedom from sin, freedom from woe. Think! it is sinners, poor lost sinners, that are to be made heirs to a crown of immortal glory, be one with Jesus in all his glorious inheritance. Can it be possible? Wondrous love, boundless grace. All glory will be given to Jesus. Blessed truth, Jesus is King of saints. He rules for them and works in them and saves them by His own almighty power, and saves them from all their enemies.

My dear brother, your letter of Dec. 12 was very precious to me, and it affected my heart to think that a servant of God in the midst of all his labors should remember me, a poor, lone widow. You enquire how I am. "Do you feel very lonely and sad?" Yes, my dear brother, I do feel afflicted and bereaved, and at times it seems that my heart will break. Such sadness and loneliness. I do feel like one alone at times in this wilderness land and was it not for that little hope I have in Jesus I should sink it seems to me. It is this that holds me up. All my daily trials and conflicts lead me to cry, "Nearer my God, nearer my God to thee." The believer in the strong arm of God's power is very precious to me, there is no chance-work with him. His ways are perfect. My dear and loved ones that are left to me know not the sorrows and the loneliness of my heart and life. God has taken my precious brother, many of my dear ones and their memory is so precious to me that my heart-strings are touched with such tenderness it seems like breaking them. Yet the Lord is so good my heart is pained to think I cannot praise and thank him as I ought. I desire to be submissive and resigned to his most holy will.

Yes, the dear Lord has left me some

dear ones yet, and many, many precious brethren and sisters in Christ. May the Lord bless them by the abounding of his grace. So many of them have remembered me in hours of deep distress and trial, and still remember me. And every new trial, my dear brother, draws me nearer to my dear kindred in Christ. I should have responded to your christian epistle ere this, and took my pen in hand for the purpose. But as you know another wave of affliction has passed over us. God's afflicting hand has again visited our family, which has brought about changes which we have no control over. The affliction is very deep and heavy upon our dear pastor, my step-son. God sustains him wonderfully, he is enabled to bear this heavy affliction and bereavement like a man of God. He has 'lost a lovely and devoted companion, a help-mate indeed. But the ways of God are not our ways, they are past our finding out. All is wrapt in mystery, to us finite creatures. He maketh the clouds his chariot, he rides upon the wings of the wind. Our God is a great God and greatly to be praised. I hope you will excuse this long, hastily written letter. I feel so anxious to see you. I am glad and rejoiced that you are cheered in seeing poor wandering sinners coming to the fold. Oh that we could see a revival of God's work by the power of his Spirit.

Dear brother Gold can you not come down to see us next Sunday night, if you go to Tarboro? The train comes in early Sunday night and the nights are long enough to have service. We would all be so glad to see you, and hear you preach, and you may be enabled to comfort your brother in tribulation. If you can come please write and let us know in time to give out an appointment. Much love to sister Gold and all your family. Your humble sister in affliction, M. M. HASSELL.
Williamston, N. C.

"Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish."
"A good man obtaineth favour of the Lord; but a man of wicked devices will he condemn."

MR. GOLD, EDITOR ZION'S LANDMARK:—Having had an impression for sometime to write to you I will now make the attempt. Being afraid they were fleshly impressions, I have postponed it until now, but I trust they are from the right source, and that the Lord will guide and direct my pen. I am a subscriber to your valuable paper, and can sometimes read the experiences and editorials with great pleasure, and feel that we've traveled the same way, and are partakers of the same great blessing. While at other times I feel if I was a christian why do I have so many trials and am tossed about on every side, and why cannot I live a better and more useful life. I think every day I live if I am spared I will try to do better, but alas when night comes I feel that I've spent another day in wickedness, and am made to cover my face with shame and confusion. If I know my own heart it is my desire to live free from sin, but I have so much of the Old Adamic nature that I cannot do the things I would. I have thought when reading the experiences of christians if I could tell such an experience as theirs I would not have doubts and fears, and would unite with the church, but I do not want to be a reproach to the cause of Christ: so I go day after day with my head bowed as a bulrush. I've tried to pray to the Lord that if I was a christian that he would give me brighter evidences of it, and enable me to go forward in the discharge of my duty. I have been trying for a number of years to pray, but sometimes feel like I've never prayed a single prayer. I feel if I just could pour out my whole soul in prayer to God he would hear me and answer my prayer.

I was reared under christain influence. My father and mother both being Primitive Baptists, and true christians I believe. I've often thought if I was as good as my father I would not be afraid to die. I remember what he said to me on one occasion was a great deal of comfort to me. It was soon after the death of my oldest sister, He was speaking of the good hope he cherished

for her and remarked, how sad I looked. I said if I could believe I possessed such a heart as she did I would be satisfied. He said he believed I would if I did not then possess it. He has long since passed from time to eternity, but his influence still lives. I remember on another occasion when I was sitting by the bedside of my little sick boy, and feeling sore distressed, these words struck me right forcibly,

"Afflictions though they seem severe,
In mercy oft are sent."

and another time I was standing by the safe and my eyes dimmed with tears, it came to me as though some one had spoken it, many are the afflictions of the righteous; at another time this passage of scripture was presented with a good deal force, if ye are without chastisement then are ye bastards and not sons.

Mr. Gold, these things sometimes cause me to hope I have a house not made with hands eternal in the Heavens. Mr. Gold, I love the Primitive Baptists, think they are the purest people on earth, but do not feel worthy to be among them. I must bring this to a close.

SALLIE A. WILES.

Remarks.

The Baptists in this section could not help, if they are like me, fellowshipping such an experience as the above. How often with shame I reproach myself for my vile nature. Unprofitable, vain and foolish is my life, and it appears to me that I am so far from what I should be that I must count myself unprofitable.

Again, It has often appeared to me that if I could indeed pour out my soul in prayer to God he would hear me. But that spirit would trust more to the prayer than to God. If we thought we were praying well then we would think we should be heard for our speech or good performance. How deceitful self is. What a snare and how contrary to all godliness.

By grace are we saved, through faith, and that faith is not of us, or is not our work, but it is the gift of God. Of course grace is all of God and none but the rankest Arminian would ever claim that "gift" here refers to grace. No man knowing the truth could so hold.

We must deny self to follow Jesus. But we want self to feel all right, and we wait for that and look back. Alas, how slow of heart we are to believe.

What sacrifice, what self-denial would we make, if we could have matters according to our liking. There would be no self-denial, no cross, no affliction, no tribulation then.

The warfare is with self, vile self. Oh wretched man that I am, who shall deliver me from the body of this death.

Our friend would do well, it appears, to go and tell the church her feelings and submit her case to them, and if they receive her let her live with them and enjoy the comforts and endure afflictions with the people of God.

P. D. G.

DEAR BROTHER GARDNER:—If you will forgive my boldness I will try to write you some of my many thoughts and feelings. From some cause I have had a desire to write to you ever since I first met with you. I left off writing thinking that I would see you at our association, but the desire to write has been greater since then than before. I dreamed a few nights ago of writing to you and I will make the attempt poor as it may be, I hope that it will relieve my mind. I feel to be one alone. I feel to be so little that sometimes I think surely I have claimed that which is not for me. If I am one surely the very least of all. If I have ever been burdened for my sins it has been from my youth. I have had serious thoughts about death and eternity from my earliest recollection, but was not troubled as I feel that some are. It would come and go. I had several dreams that

would cause me to wonder what was the meaning of them. I desired above all things to be under conviction of sin. I desired to be so distressed that I could neither eat or sleep. I felt that if I could be in the condition of others that I had read of or heard talk I would have reason to believe that it was conviction. I do not feel like I have ever suffered enough. I had a desire to join the church about the time that I was eighteen. After I was married a year or two my troubles returned with more force and seemed to get worse and worse until I joined. I would ask myself why it was thus with me. I did not feel that I had anything to go with, but still I could not get clear of the impression. These words would often pass through my mind.

"Tis a point I long to know,
Oft' it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not."

I dreamed one night of singing the last two verses.

I wished above all things to know whether 'twas right to offer to the church or not. I tried to pray to the Lord to show me what my duty was. As I woke one morning these words were presented to my mind,

"Perhaps He may admit your plea,
Perhaps will hear your prayer,"

I felt better satisfied after that. Sometimes I would feel much encouraged: when I would go to church I would promise myself I would the next meeting; but when the time would come I would put it off, so I went on in this way until last summer, and it got on my mind that I was going to die and felt that it was more than I could bear to die and never be baptized. I had felt so long that I did not have a friend in the world, after I was received and baptized I told my husband that I then felt like I had just gone home to my friends they seemed to receive me so willingly; I could not see why they should for I did not say but a few words. That evening I tried to pray to God that if it was not right for me to be baptized that something might

take place to prevent my going next morning, but very much encouraged, I experienced such a calm and contented feeling that I really felt that the Lord was with me. I spent the next day very pleasantly I did not feel as much rejoiced as some seem to be. I wanted to lead a different life from what I had lived. I felt like I would always praise the good Lord for his goodness and mercy to me.

On Tuesday after I was baptized my mind got on communing. I was so much troubled that I almost wished that I had not joined, but I never have regretted being baptized nor I do think that I ever shall. My troubles gradually wore off, I have never been troubled so much since that day, though I feel that I am too unworthy to attempt such a sacred thing. I felt before the association that if I had not joined the church before then my enjoyment would have been but little, for I should have felt cramped, during the meeting I felt so many times that I was so glad that I did join when I did. I felt so much honored and blessed to think that I had such good company I really felt that it was too good for me. I had planned to myself to have a good talk with you when you were at my house but I did not have an opportunity. I hope that you will come to see us again soon. It revives us up to have visiting ministers to come to see us. We had a very pleasant meeting last month, three united with the church and were baptized. I went to church to-day, it really seems to me that brother Pitt preached the best sermon that I ever have heard him preach. It seemed to me that he preached my feelings better than I ever had heard him.

I want you to pray for me, if I am deceived, my prayer to God is that he will undeceive me, and show me aright. I will be very much pleased to hear from you, if you feel inclined to write.

I hope that you will pardon all imperfection, I feel to be the most imperfect of all, if one at all. Your little sister, I hope.

LUCY E. COMB

St. Lewis, Edgecombe, Co., N. C.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 12

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Editorial.

SEEK YE MY FACE.

"When thou saidst, Seek ye my face, my heart said unto thee, Thy face Lord will I seek. Ps. 27: 8.

All that is desirable and profitable to the child of God is found in its fulfillment, power and glory in the face of Jesus Christ. Therefore to find his face is to find what we seek after. And unless we seek his face, however much we seek that which we desire, we find it not. And unless he commands us to seek, we have neither the right, wisdom nor power to seek, but by his command we have all these, and to have these is to seek and to find and to enter in and rest. The work of grace in the hearts of God's people, in what they call an experience, is but the fulfillment or development of the work of Jesus, whereby the righteousness of the law is fulfilled in them.

The work of Jesus in the redemption of his people is fully and beautifully reflected in the Psalms of David. While he realized what he expressed which is the same that the people realize to-day, and while he speaks as though it was an individual, personal matter with him, which it was in his experience, yet it was most wonderfully so with Christ

as he was and is identified with David and the children of God to-day, in his and their redemption. Jesus as the Saviour was not a volunteer, neither are his people volunteers. Neither was he a slave, but as the Son of God, and Saviour of his people, he was sent of his Father into the world, to serve him, do his will, and learned obedience by the things which he suffered. "For it pleased the Father in bringing many sons unto glory to make the captain of their salvation perfect through suffering." Jesus, as the man by whom came the resurrection of the dead, must necessarily be, and was fully sustained and upheld by his Father. All that he did was in fulfillment of the Scriptures, which he came to fulfill. While bound up with his people in the work of redemption he often prayed to his Father, and was heard in that he feared. And he says, my Father always heareth me. The great reason why he was always heard was that he prayed that the will of his Father should be done. Not only the thing for which to pray, but the time in which to pray was equally definite, therefore when his Father said, "Seek ye my face, his heart being set to do the will of God says, "Thy face will I seek."

Christ was manifested as a man, in the flesh. Now in the fulness of time God sends the spirit of Jesus into the hearts of the vessels of mercy, and develops in them what his Father developed in him in the work of redemption, which is Christ living again in the flesh of each one of his children, what he lived in the days of his flesh, and to have Christ thus dwelling and living in them is to be born again, and the manifestations of this life in the fulfilling of his work in them is their experience and growth in grace and in the knowledge

of him until they all become gloriously one with him, even as he has ever been one and they one in him.

To serve God now is to have their pure mind stirred up by way of remembrance of those things which he has done for them, that is to have the work and righteousness of Christ revealed in and to them. They now have the mind of Christ, and he is their memory and remembrance. The work of salvation is the knowledge of Christ, and the knowledge of Christ is the revelation of God.

To have Christ is to have all, and to have any one thing is to have Christ.

Christ came to seek and to save that which was lost. He said unto his apostles, "Seek and ye shall find, for he that seeketh findeth." Now if this be true concerning them, how much more certainly true was it not of him who came to seek and to save that which was lost. He did not come to simply hunt, to look for his people, but he came to seek them, and to seek them was to find them, therefore he that seeketh findeth. He therefore sought them, found them and saved them. I will seek that which was lost, and bring again that which was driven away. "Behold I, even I will both search my sheep and seek them out. I will seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day."

As certainly as Christ sought and saved his people, so certainly will they seek and find him, for their seeking and finding him is predicated upon the fact he has sought and saved them. If one never seeks and finds the face of the Lord it is conclusive evidence that Christ never sought and saved him, and it cannot be proven to the contrary. If one that was lost, whom Christ came to

seek and to save, and whom he declares he found and saved, should finally be eternally lost, in what sense did Christ seek and save him? It is evident he did not save him, and therefore he must not have sought him. "He shall save his people from their sins." If one is saved from his sins, in what sense, and by what law is he lost? What would be the condition of one who is saved with an everlasting salvation, and yet lost to all eternity? By what law could one be condemned for whom Christ has obtained eternal redemption and brought in everlasting righteousness. Surely all Israel shall be saved with an everlasting salvation world without end.

The experience of the people of God in the things which accompany salvation is just as certain and effectual as is the salvation itself. Salvation in Christ and the experience of his people bear the same relation to each other as do cause and effect. The effect must be as certain as the cause. So the manifestation to and consummation of the salvation of the people of God is just as certain as is the salvation. Those who are redeemed by the blood of Christ have a right to the tree of life, and shall enter through the gates into the city, but not until the Lord bids them enter. Not until he bids them seek his face do their hearts reply, "Thy face O Lord will we seek." How do they seek his face? "Not every one that saith Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father." God works in his people both to will and to do of his good pleasure, and commands them to work out what he works in them. The Spirit maketh intercessions for them and leads them to seek his face. To seek his face is to obtain that which we

seek whatever that may be.

Where is the face of the Lord? The face of the Lord is where that for which we pray is to be found, and when we find it, by looking into it, as looking into a glass we see the face of the Lord. The face of the Lord is in the blessing and it is in his face. God shines in the face of Jesus and gives the light of the knowledge of his glory. The fulness of Jesus is seen in his face. All the fruits of the Spirit issue forth from his face. His character both as the God and Father, and as the Lord Jesus Christ is reflected in his face. "Let me see thy countenance for it is comely." We are often filled with great anxiety, and try to find what is the cause of all our troubles, and in vain do we seek for water in the wells of earth, but when the Lord speaks to us the parched ground becomes a pool, and springs break forth in the desert and a well of water springs up in our hearts into everlasting life. "With the heart man believeth unto righteousness." The worship of God is from the heart. He speaks to the heart, and the answer is from the heart. Thy face Lord will I seek.

All the gracious dealings of our God with us are but his voice bidding us seek his face, and his power bringing us unto him. How often does our heart go out in prayer to God midst the daily conflicts of life. Two of old said once, "Did not our hearts burn within us while he spake to us by the way." While Jesus was expounding the Scriptures unto them concerning himself there was much that gently chided them, and while they knew him not, their heart knew him and burned within them. Often our hearts thus burn while he speaks to us by the way, and for days we knew him not, but when he reveals himself

we remember the burnings of hearts. O how sweet it is to remember the heart-burnings of the past. We often look to them, and though we suffered then, yet now we regard them as bright jewels in our experience. Then we sought the Lord, even the Lord with the whole heart. May we often hear his voice bidding us seek his face and may our heart ever respond, "Thy face Lord will I seek."

P. G. L.

ELDER P. D. GOLD, DEAR FRIEND:
—Please give me your view through the LANDMARK on the passage of scripture that says, all sin can be forgiven except the sin against the Holy Ghost. From a friend.
Yours Respectfully.

Remarks

(See Mark 3: 28, 29)

There was never forgiveness to those that charged Jesus of casting out devils through the chief of devils.

The people of God are kept back from this presumptuous sin. The sin of imputing the holy work of the Holy Ghost to Beelzebub is such blaspheming against the Holy Ghost as has no forgiveness neither in the law world, nor in the gospel world, but he that is guilty of this is in danger of eternal damnation.

What a blessed thing that a child of God does not know what that sin is, nor will he ever know by experience.

We may say that none are guilty of this sin who fear God and hate sin, and none are guilty of it who fear that they may have committed that sin.

The Pharisees so hated Jesus that they ascribed his divine and wonderful work, performed by the Spirit of God, namely that of casting out devils, a work that no man or prophet had ever

done, to the chief of devils, and in this they showed the extremest malice in their hearts against the Holy Ghost, for which there is never forgiveness.

I feel that many children of God do many things they can never forgive themselves for, but reproach themselves for so doing as long as they live. Paul never forgave himself for persecuting the saints, but as long as he lived he felt he was not meet to be called an apostle because he persecuted the church, but he obtained mercy because he did it ignorantly in unbelief. So that if Paul could not but reproach himself all his life for his course, still he knew he had obtained mercy, and felt assured of forgiveness.

Those who receive no forgiveness, neither in this life nor that which is to come, neither under the law, nor in the gospel world, cannot mourn because of sin, nor do they see any of the beauty of the gospel world, nor do they know any thing of the power and comforts of the Holy Ghost. They never mourn or grieve because of their vileness, nor sinful natures, nor do they ever hunger and thirst after righteousness. They not only do not love any of the people of God, but they hate the saints, and abhor an experience of grace. They charge the blessed operations of the Holy Ghost to satan, and ridicule all the heart-felt teachings of the Spirit of God as fanaticism and dreams or vagaries of foolish minds, and craziness. They are given up to strong delusions to believe a lie and be damned.

P. D. G.

CHANGE OF ADDRESS

Elder Wm. R. Welborn's address is changed from State Road, N. C. to Chestnut, Cascade Co. Montana Territory.

RED HEIFER.

"Speak unto the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke." Num. 19: 2.

The Hebrews were often called the children of Israel. What a lovely name and how it sets forth the character of God's people as children, little ones.

The Lord commands Moses and Aaron through the lawgiver and the priest. God speaks to Israel, so that provision is made for redemption of transgressions which is thus typified. Israel must bring a red heifer. Jesus is a Jew of the tribe of Judah, of the seed of David according to the flesh. In that sense Israel brought him forth. And thou Bethlehem in the land of Judah, out of thee shall he come forth unto me that shall be ruler in Israel. Out of him (Judah) came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together. So that Jesus is the brother born for adversity, and his people are his brethren.

The heifer is red without spot, or completely red. By redness is set forth his sacrificial character. Wherefore art thou red in thine apparel? By blood Jesus redeems Israel. He sheds his blood, or his life is given, for without the shedding of blood is no remission. The blood is the life, and he laid down his life for the people. He is without spot. He is wholly red in the sense that he is a complete atonement, his life being given for the people as one dying for all.

The heifer must be without blemish. In the type it sets forth the perfection of Jesus as an offering without blemish or spot. And as no yoke had ever been on this red heifer it shows that Jesus was never in bondage under sin, nor ever in sin did he serve any man,

nor was the fear or power of sinful man ever put on him, nor did he ever serve sin but was free born, yet born for this adversity.

Moses and Aaron should give this heifer to Eleazar the priest, for the law is a witness of Jesus, and so is prophecy, and all bear testimony and in him all truth unites and all true witnesses agree.

One shall bring her forth without the camp. Jesus bore the reproach without the gate, and was put to death without the camp. The temple erected for the worship of God and a house of prayer for all nations was prostituted as a den of thieves, and is held by those that cry out crucify him, crucify him; for they hated him without a cause.

The heifer should be slain before the face of Eleazar. So Jesus should be slain before justice and truth as a propitiation for our sins. In the presence of God and before man, before the law and before every tribunal of justice, as well as before the guilty, Jesus is put to death.

Some of the blood of the heifer was sprinkled by Eleazar with his finger directed before the tabernacle seven times. It is with the finger of God that the blood of Jesus is sprinkled on all his people. No man can do this.

The heifer, her skin, her flesh &c., all shall be burned.

Jesus was slain and his blood sprinkled, not by man but by the eternal God, purges from all sin and sanctifies the heavenly things. Jesus was wholly or entirely offered. There is nothing of Jesus as a man that was not offered. He offered himself without spot to God. As the eternal High Priest, or as the eternal Son of God he offered the body that was prepared as an offering burned in the fire. In the midst

of the burning of the heifer the priest should take cedar wood, and hyssop, and scarlet, and cast into the midst of the burning. These are emblematic of men's sinful characters; including those lofty and high looks, as the tall cedars of Lebanon, or low and base, as the hyssop, or red with sin and pride as scarlet.

The Lord God laid all the sin of all his people on Jesus, and cast all the characters of all his people into the sacrifice or offering of Jesus and hence the gifts and callings of God are all found in him and of him. Hence he is exalted a Prince and a Saviour to grant repentance unto Israel. They shall look on him whom they pierced and shall mourn.

A water of separation formed from the ashes of this heifer gathered up by a clean man and put in a clean place for the children of Israel, and running water added to the ashes in a vessel shall form a water for the purification of Israel.

This represents the atonement made for the redeemed of God as not only making propitiation for old sins, but as the grace of God represented by running water, and the strength of his death making that purification for sin that we must have in all our life of sinfulness. For contact with the dead or our own dead works and pollutions of flesh and guilt of conscience are stains from which cleansing and purging are needed daily.

All Israel, even all that serve in the temple and in holy things, are defiled, or there is iniquity in their holy things. Those that preach could never preach to sinners unless they felt their own sins. Those that come nearest the Lord feel most their uncleanness, and most need this water of purification. Those

that pray most spiritually feel and see most that they are unclean until even or the end of their legal day. For such is our nature that when we would do good evil is present, and they that would serve the Lord feel defiled by reason of being still in the flesh, and are unclean until even, or the end of that legal day. But when the morning comes, as following the sprinkling of the water of purification, or as the Holy Ghost applies the cleansing of the atonement of Jesus, the morning without a cloud appears, then we rejoice with joy unspeakable and full of glory in the resurrection.

The people of God in their daily service are sinners and must daily confess their sins and call on the name of the Lord.

P. D. G.

WHOSE FAULT

Sometimes the question is asked, if man is not saved whose fault is it? The question is a queer one to ask, and one that it would seem would not be asked by any that know the truth namely, that salvation is of the Lord, and that it is by grace. We know that the Judge of all the earth will do right. We know that man is justly condemned as a guilty sinner, and that if he receives the due reward of his deeds he is lost, and it could not be otherwise. If the Lord were strict to mark one of a thousand of all our sins who then could be saved.

The word of God teaches so plainly the holiness, justice and righteousness of God that no room can be left to charge him with folly or injustice. He is not the author of the damnation of any. None among men can be supposed to be more righteous than Israel concerning

the Lord said, O Israel, thou hast destroyed thyself; but in me is thy help found. No iniquity is in God, nor does it proceed from him; and the soul that charges the Holy one of Israel thus cannot be fellowshipped among the redeemed who cry out day and night "Holy, holy, holy is the Lord, just and true are thy ways thou king of saints."

Again, the experience of every child of God, not only at the time of his first deliverance from sin but constantly ever since in all God's dealings with him is, that he is the sinner and guilty, and deserving damnation, and that if he were sent to hell Justice would approve it well. Indeed the convicted soul cannot see what else could be done for him but to adjudge him to hell as the due reward of his sins.

It is only as one sees, being renewed in the spirit of his mind, that in Jesus is redemption for sinners that such can have any hope whatever. But when Jesus is revealed by the Spirit, and as man with the heart believes in him, then he sees Jesus made of God unto that soul wisdom, righteousness, sanctification and redemption, and hope founded on grace springs up.

By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and not of works, lest any man should boast. Boasting is excluded by faith. Then God is just in the justification of him (ungodly) that believeth in Jesus.

The question could never be in the mind of one that sees his sinfulness, how could God be just and damn such a sinner, but the question with such is, how could God be just and not damn such a sinner.

Suppose one is guilty of murder, and the law says he shall die as the reward of his guilty deeds; could he or his

friends say that it is the fault of the law that such a man dies; whose fault is it, if not the fault of the guilty? How else could it be? Suppose one is a drunkard and loves whiskey so much, and is so under its power that he has no other taste, desire or mind but to get drunk, shall it then be that whiskey when he drinks it will not make him drunk? Would you say that man is not a drunkard? What else would you call him? Whose fault is it? His very miserable, depraved and filthy condition itself tells and declares that he is the guilty one. What would his plea amount to if he should say, whiskey ought not to make me drunk, because I love it so I cannot do otherwise than drink it. The thief caught in the act of stealing cries out, the owner of these goods I have stolen ought not to blame me because I wanted them so much that I could not help but steal them. Suppose too he should say the law is wrong which forbids stealing, and therefore it is the fault of the law, and not my fault. But suppose the thief should say I ought not to be blamed for my father stole before me, and I inherited it from him. It is true that I love it, but it is not my fault if I love it. The dead and sickening carcass that pollutes the air, and poisons the neighborhood, if it could speak might say, you ought not to remove me and burn me for I cannot help this. It is my nature to be offensive. The fault is in you for having a taste that revolts at my stench. If you were like myself you would not be offended at me. What reasoning would that be.

Man loves sin, and will not come to Jesus because his deeds are evil, and because he loves darkness rather than light: and when the dark is taken away, and the true nature of man is known, it

will be manifest that all God's judgments are righteous, and that man is righteously condemned and goes to the place he belongs to, whether it be that he is saved by grace, or whether he is damned in his sins; for the sins are *man's sins*, not those of some other creature or being.

P. D. G.

SETTLEMENT.

The following Elders, Wm. Lundy, James S. Dameron, J. C. Hudgins, J. B. Parker, John R. Robers, T. B. Lancaster, A. J. Taylor, and P. D. Gold, by request of Middle Creek church, met at Middle Creek, April 12th, 1889 to advise what should be done concerning troubles there.

By request of these brethren Elder Wm. Lundy acted as Moderator of this Conference that was held in the presence of the church, and it was agreed that we advise the brethren on each side to confess their faults one to another and bury their past differences. Whereupon brother Ransom Gully and others made a general and satisfactory confession of wrong in harsh expressions, and Elders James Wilson and J. A. T. Jones, and brethren W. B. Godwin and Simeon Williams, and sister Nancy Wilson confessed their wrong in departing from the church and asked forgiveness, and were fully restored to the church as they stood before the trouble, Elder Wilson to be pastor again, and Elder Jones the assistant pastor.

The church agreed to stand on the original ground that has been held by the churches of the Little River Association during its existence, without any change.

The Elders in counsel also advise

that the church at Middle Creek take the Scriptures as the man of their counsel in all matters of discipline in the church; and we also advise that the bringing up of any of the old matter of trouble as a matter of complaint by any member of this church be a sufficient cause for dealing with such as an offender.

We rejoice much. We hope that the brethren at Middle Creek are fully at peace and in fellowship with each other again.

JAMES S. DAMERON.
A. J. TAYLOR.
J. B. PARKER.
T. B. LANCASTER.
JOHN R. ROBERTS.
J. C. HUDGINS.
WM. LUNDY.
P. D. GOLD.

ASSOCIATIONAL.

The Spring Session of the Mayo Baptist Association will meet with Buffalo church, Stokes Co., N. C., Saturday before the 3rd Sunday in May. Visiting brethren invited to attend.

F. J. STONE.

Obituary.

GEORGE W. SPENCER.

He is the son of Thomas and Mary C. Spencer, and was born February 6th, 1859, and died January 4th, 1889, making his stay on earth 29 years 10 months 28 days. He grew up a farmer's boy, and like most of boys was fond of dancing; but with good morals. In August 1883 he professed a hope in Christ, and in October same date joined the Missionary Baptists, and his name is still on their Record.

But after he began reading his Bible and hearing some of the Old School Baptists preach, he soon became satisfied that he had joined the wrong church, and more he read and studied his Bible the plainer he could see his error. And

for the last two years his greatest delight seemed to be in contending for the faith once delivered to the saints. I believe with all my mind that the scriptures were opened to him by revelation from on high. Being but a poor reader at best, but he could get light, and give light on the Bible, in so much that it seemed to astonish all who conversed with him. He died as strong in the doctrine of the Primitive Baptists as any one could.

He was married Dec. 25, 1883 to Miss J. A. Royster, by whom he leaves two charming little children, boy and girl, and while dying he took them by the hand and asked God to bless them. His disease was Typhoid fever. He was sick 10 days, and took hemorrhage of the bowels which soon took him off. After I and the Doctor found he must go, I asked him if he knew he was about to leave us, he said no pa, I still have hope of getting well. I told him I nor the Doctor had no hope for him. He opened his eyes and seemed astonished for a few seconds. He then said well pa, I have a hope beyond the grave, and said I want to talk to you all. He called his wife and told her not to grieve any more than she could help, and she would have to take her children and live with her father, and try to raise them right. He then told her father to take her and do the best he could &c. And he talked to his sisters, and neighbors, and he talked with as good reason and as good a countenance as I ever saw on his face. He then called on a neighbor to pray with him, and after prayer he commenced to talk to me again about his hope. He said it was but a hope but that was all any one could have. He was buried at our old family grave-yard, before a very large and grief-stricken audience. We want brother Louis Hon of Ill. to preach a funeral sermon in May. He leaves a wife and two children, with his father and mother, five sisters and one brother, with a host of his relatives and friends, to mourn their loss. Written by his poor unworthy father,

THOMAS SPENCER.

SANNIE F. MARTIN.

Nannie F. Martin departed this life Jan. 21, 1889. She was born July 19, 1856, was the daughter of Gabriel V. and Virginia A. Dalton. She was married to John T. Martin, of Stokes Co., in her 19th

year, professed a hope in Christ in her 15th year and joined the Methodist church, but soon afterwards she became dissatisfied, and asked them to take her name off the church book. She said she believed she had many christian friends in the church, but it was not her faith and therefore she never attended their church meetings and never communed with them. She was as strong in the Baptist faith as any person I knew and often in her last years expressed a sincere love for the children of God. She was strictly conscientious and with a feeling of unworthiness she had never joined the people she most loved. From a child she was a kind affectionate daughter and a loving sister.

She was so unselfish, always forgetting self and thinking of those she loved. She was a devoted wife and mother. She leaves a kind and affectionate husband and three little children, a loving mother, brother and sister, and many dear friends and relatives to mourn her loss.

For several years she was a great sufferer with dropsy of the heart. She was very patient in all of her sickness and sufferings. It was a long time before her death she could not breathe lying down and so very weak it caused her to suffer a great deal to have to sit up day and night and she would often remark Oh! how long before I can rest; but I will rest sweetly in the bye and bye! She was often heard to say Lord have mercy upon us all, and save us all for Jesus sake. She was at times unconscious, but perfectly conscious all day that she died, called all the family up and kissed them good bye and asked each one not to grieve for her and to pray the Lord to prepare them to meet her in heaven, and sang

"Jesus lover of my soul."

Smiled and repeated several times "I feel better" and fell asleep in Jesus. She had been married 14 years the day she departed. May the Lord comfort us in the prayer of her mother.

MRS. ANGELINE ALEXANDER AND SAMUEL ALEXANDER JR.

Through deep sympathy to the bereaved family I offer a few thoughts to the memory of their loved ones, recently called from the shores of time we trust to their happy reward to join in the ceaseless praises with all the redeemed jewels to ever be like our blessed Jesus. First, Mrs Angeline Alex

ander departed this life Jan. 17th, 1889, after several weeks suffering, though near her departure she seemed to be resigned to her Father's will, feeling that her light afflictions which are but as a moment compared to eternity were working for her a far more exceeding and eternal weight of glory. We feel that our community has lost a great friend, as she was ever ready to minister to those in destitute circumstances, or relieve suffering humanity in any way she could. To those of the family circle we know the loss must be great, but we feel your loss is great gain to her who has been received into that mansion not made by hands eternal in the heavens. The deceased was born and raised in the city of Philadelphia to mature age. She had come to North Carolina, and sometime after was united in marriage to a gentleman of highly refined qualities, Mr. Samuel Alexander, with whom she lived about forty years, as the writer has been informed, a faithful and loving companion, a tender hearted loving mother. She left three sons, and one very devoted daughter whose affections held out to the end in administering all that could be done for a fond mother; but in the fulness of time all medical skill must fail, and all the powers of earth bow in humble submission to the call of our God, when he says, dear child, come home. I feel there are many qualifications lacking in the humble writer to do justice to the fair name of one who seemed to be so lovely that no one knew her but to love her. My dear sister E. A. Everett who was present in her last sickness informs me she was so much resigned to the will of our Father that the sweet smiles of heaven seemed to rest upon her countenance. Oh how tender and loving were her remarks to her fond daughter when she saw she must soon pass the gloomy vale. Oh how sad it must be to the dear family she leaves behind that another must follow so soon. Second, her youngest son about 29 years old, Samuel Alexander Jr. departed this life on the second day of March 1889, of Pneumonia. He was confined to his room eight days. On the evening of the 8th day his spirit was gently transferred from its earthly habitation, we meet with here below. He was very much noted for his polite manners, most especially to old people. In his last hours he seemed to be aware of his departure, telling his sweet sister he saw his dear mother robed in the beauties of perfection in her

peaceful home upon the other shore. He seems to love all around him, telling his fond sister how devotedly he loved her and desired to make it manifest by a kiss desiring his poor sister, whose heart was overflowed in grief, to seal her affections to him with a kiss asking to be forgiven, while she could not find anything in her poor heart that required forgiveness. It seems it is never too late for the Lord to send the arrow of conviction to these dear people that every jewel of his mercy may be brought home to the triumphant fold above, where his banner of love will ever sweetly wave. He was rational to the last, and talked so beautifully to his sister, through his last hours. Much more might be written, but for fear I might be too lengthy I will now give way. May we all rest in hope of gaining the prize of the high calling of our God world without end.

T. E. A.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Pilot Mountain.....	April 25
Then Union (Fishers River association) 26 27 & 28	
Zion Hill.....	29
Fishers Gap.....	30
Crab Creek.....	May 1
Zion.....	2
Little River.....	3
Antioch.....	4
Union.....	5
Cranberry.....	6
Senter.....	7
South Fork.....	8
Elk Creek.....	9
Piny Creek.....	10
Fox Creek.....	11
Saddle Creek.....	12
Peach Bottom.....	13
Rock Creek.....	14
Cross Roads.....	15
Meadow's Creek.....	16
Crooked Creek.....	17
Good Hope, funeral of E. S. Lundays wife 18& 19	
Harmony.....	20
Funeral of Green Mabrys wife East of Hills-ville.....	21
New Hope.....	22
Fellowship.....	23
Elk Spur.....	24
Chestnut Grove.....	25
Flower Gap.....	26
Tom's Creek.....	27
State Line.....	28
Snow Creek.....	29
Buffalo.....	30

D. N. GORE.

Hogans Creek	April 29
Loes Creek	30
Angel School-house	May 1
Cedar Hill	2
Volunteer	3
Toms Creek	4
State Line	5
Snow Creek	6
Pleasant grove	7
Sandy Ridge	8
Mitchels Schoolhouse	9
Buffalow	10
Spoon Creek	11 & 12
Ridgeway	13
True Vine	14
Axon	15
Goodwill	16
Matrimony	17
Stoneville	at night
Mayho Association	18 19 & 20
Wolf Island	May 21st
Pleasant Grove	22
Gilliams	23
Bush Arbor	24
Prospect Hill	25
Mount Lebanon	26
Eno	27
Dutchville	28
Cedar Grove	29
Neused	30
Raleigh	31
M. U. Creek Saturday and 1st Sunday in June	31
Goldsboro	Monday night June 3rd
Chapel	4
Memorial	5
Nahunta	6
Snowhill	7
Meadow	8
Tyson	9
Great Swamp	10
Fat Swamp	11
Bear Grass	12
Spring Green	13
Skewarkey	14
Jamesville	15
Moratoc	3rd Sunday 16
White Plains	17
Pungo	18
South Mattamuskeet	19
Beulah	20
Goose Creek Island	21
Sandy Grove	22

Conveyance needed.

J. E. ADAMS

North Lake	May 20th
Inglehart	3
Juniper Bay	4
Rose Bay	1st Sunday
School house below swan quarter	Mon.
Beulah	Thursday
Goose Creek	Sat. and 2nd Sunday
Sandy Grove	Tuesday
Bethel	Wednesday
Cedar Island	Nat. an. 3rd Sunday
Hunting quarter	Tuesday
Davis Shore	Wednesday
Straits	Wednesday night
North River	Thursday

Morehead	Friday
New Port	1 and 4th Sunday
Hadnots Creek	Monday
White Oak	Tuesday
Haskins Chapel	Wednesday
Beaver Dam	Thursday
Sandy Bottom	Friday
Smithfield Sat. and 1st Sunday in June	

If the brethren in Hyde Co. desire any changes they are at liberty to make them.

He will need conveyance.

CHURCH HISTORY DEBT OF \$2000.

(Contribution during March.)

ALA—Bethlehem Church Tuskegee 7 Eld N B Jones 2 L Lee 50 cts John Holt 25 cts Mrs N A Swint 2

ARK—B A Beasley 1

Geo—Wm C White 1 Mrs Nannie C Starr 1

ILL—John Willeford 1 S R Patton 2

IND—Elder D Bartley (additional) 2 S B Luckett (additional) 1 Mrs Phebe Hurley 1 Mrs Matilda West 1 O M Wilson 50 cts Elder M M Vance 1 Mrs Rhoda Gott 1 John L Goben 2 Mrs May J Luckett 1 Fred W Avery 1 Mrs Sarah Johnson 25 cts Mrs E Turhune 50 cts S T Riggs 1 M C Greer 25 cts S W Parkey 50 cts

IOWA—C P Ellis 5 Thomas Blake 1

KEN—Stephen Langford (additional) 5 J E Meguar 2 Columbus Thompson 1 50 Elker J J Gilbert 1 50 Mrs J A Clore 1

MI—Mrs John Woolfard 1

N. J.—A S Cook 2 50 Elijah Leigh 2 50

N. Y.—Eli Cartwright 1 50 Wm Chapman 1

N. C.—Mrs Fannie Thigpen 5 EK Thigpen and wife 3 50 V B Knight and wife 2 B F Shelton 7 Dr E T Speed 1 Wm Simmons 1 C G Thigpen 50 cts E Mc Bryant 50 cts W T Evans 25 cts S B Surles 3 Mrs Lucy Havens 1 J H Hoff 1 N W Boddie 5 A Friend in Tarboro 5 Mrs Mary Andrews 1 David E House 1 Nisey Little 1 Mrs Elizabeth Hyatt 5 Martha Wynn 1 25 Rosa Purvis 1 W A James Sr 2 Martha Purvis 1 Harriet Jenkins (col) 25ct

OHIO—Benj Spiller 1 A Sister 1

ORE—R C Gibson 2 50

TENN.—W W Douglas 1 J P Moulton 1 Mrs Opbela Anderson 1

TEXAS—S D Hupp 1 50 T W Simmons 1 W S Anders 1 Thos C Ganett 1

VIR—Mrs Fannie Thomas (additional) 1

On April 6 1889, I made a payment, on my Church History debt of \$2000 which reduced the amount to \$900 (NINE HUNDRED DOLLARS) so that the Church History Debt still due is \$900 (NINE HUNDRED DOLLARS) with interest at eight per cent from April 6, 1889. My property is still held under mortgage for the payment of this balance.

Returning my unfeigned thanks to dear brethren and sisters and friends who have been divinely moved to afford relief to me in my financial embarrassment produced by my earnest endeavor to serve the cause of eternal truth, I am yours in love and trial.

SYLVESTER HANSELL

Williamston, N. C. April 11, 1889.

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

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

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 Order, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

Please do not send any postage stamps.

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Fall Session begins Monday, September 3rd 1888. Healthy location. Large, commodious, and comfortable buildings. Pure water. Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

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

TRAINS GOING SOUTH.

Dated April 6, '90,	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.
Leave Weldon ..	12:00 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky ..	1:55 "	.....	7:30 "
Arrive Tarboro ..	3:55 p. m.	.....	.....
Leave Tarboro ..	10:30 a. m.	.....	.....
Arrive Wilson ..	1:27 p. m.	7:00 p. m.	7:45 a. m.
Leave Wilson ..	4:27 p. m.	.....	.....
Arrive Selma ..	3:40 "	.....	.....
Arrive Fayetteville ..	6:00 "	.....	.....
Leave Goldsboro ..	1:20 p. m.	7:40 p. m.	8:35 a. m.
Leave Warsaw ..	4:35 "	.....	9:40 "
Leave Magnolia ..	4:30 "	8:40 "	9:55 "
Arrive Wilm'gton ..	6:30 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton ..	12:05 p. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia ..	1:24 a. m.	10:45 "	5:40 "
Arrive Warsaw ..	.....	10:57 "	5:55 "
Arrive Goldsboro ..	2:45 a. m.	11:54 "	6:55 "
Leave Fayetteville ..	.....	2:40 a. m.	.....
Arrive Selma ..	.....	11:00 "	.....
Arrive Wilson ..	.....	4:10 "	.....
Leave Wilson ..	3:02 a. m.	12:45 p. m.	7:53 p. m.
Arrive Rocky Mt. ..	.....	1:30 "	8:59 "
Arrive Tarboro ..	.....	1:55 p. m.	.....
Leave Tarboro ..	.....	10:20 a. m.	.....
Arrive Weldon ..	4:30 a. m.	4:40 p. m.	9:10 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 5:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:25 p. m., Sunday 1:27 p. m., arrive Williamston, N. C., 7:20 p. m., 4:55 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 10:35 a. m., arrive Goldsboro, N. C., 11:45 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 23, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY, JNO. F. DIVINE,
Supt. Trans. Gen'l Supt.
T. M. EMERSON General Passenger Agent.

GILLIAM'S ACADEMY For BOTH SEXES

The 12th Session will open Oct. 30th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 80
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

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

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

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate thirty-eight or forty boarders.—Others will take boarders.

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

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

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

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P. D. GOLD.

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Zion's Landmark.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

Thus having given you a mere outline of church and Roman history for 300 years, I now come to enquire whether there were men-made preachers, or whether the church got to heaping up teachers during this 300 years—and offer you reasons, as I said, why I think she did not.

The first reason I offer is, that during this 300 years of persecution, nothing could have supported the church in her fiery trials but sound doctrine. Then you will mark the cause which the Holy Ghost says shall produce this effect; that is, for the church to heap up teachers. Now I contend that during this 300 years the church was sound in doctrine, ordinance, and discipline; although there were many heretics this 300 years, yet the church condemned them all as heretics, which I think proves she was sound in doctrine. And if she was sound in doctrine during this 300 years, the cause did not exist that was to produce the effect; and so of course, the effect could not exist without the cause. So there were no men-made teachers during this 300 years in the gospel church; for I contend that false doctrine could not have supported so many tens of thousands of men and women to have suffered what they did,

and been burned at stakes, endured hot lead poured into their bowles, all their skin flayed off their bodies while alive, stuck full of lightwood splinters and thus burned gradually to death, racked to death on a large wheel full of spikes, roasted before slow fires, their flesh pulled off them with pinchers, &c., False doctrines could not have supplied them with submission, patience, fortitude, and courage, to have endured such sufferings and anguish; they must have a hope of a better life, founded on truth and the promise of the gospel.

And the second reason I offer you is, that then there was no money to be got by preaching. At this time all was loss of life and estate, and had the church been disposed to have heaped up such teachers, she could not have found men that would have put on holy orders and thus endangered life and estate; for during this 300 years they were sure to lose and win nothing of this world, such as false teachers and wolves covet. Money and applause was not for preachers then, but persecution and death.

And the third reason I offer you is, that severe sufferings, and poverty, and loss, seldom ever fail of humbling and destroying men's lust; which (lust) is given as one of the causes why they will heap to themselves teachers having itching ears. Then during this 300 years the church's lust was kept down by her persecutions, loss and sufferings, and so of course, no cause no effect.

A fourth reason I offer is, that the sufferings of the preachers and private members of the church were so notorious and so well known by all men

throughout the Roman empire, that no man could be induced to come forward as a true gospel preacher, unless convicted of the truth of the Christian religion and being divinely impressed to preach as his duty to God; and so much so too, as to be willing to lay down his life for Christ and his gospel, and seal his testimony with blood. For he knew from what he saw before his eyes, and what he heard from his ears, and from the past persecutions of the church, that if he came forward as a gospel preacher he must face danger, suffer loss and persecution, be defamed and disgraced, set at naught by heathens and heathen priests, his countrymen, emperor, and nobility, and die as a martyr for truth. With these things in view, who would set out to preach, not convicted of the truth of the Christian religion? For in these days of the church there were no loaves and fishes for preachers; there was neither money nor honor annexed to the gospel ministry, for wolves in sheep's clothing to snap at, or for them to prepare themselves to sing psalms to gain. So then as there was no money nor honor to be got in thosedays, so I think there were no men-made teachers in the gospel church during this 300 years, nor do I find anywhere on the pages of the history that the church during this time ever got to heaping up teachers. For we all know that know any thing, that riches and honor gender lust; the church being in those days deprived of these, her last as the cause given, not existing, these teachers then did not exist in the gospel church; for as much as persecution and dreadful sufferings kept her low in the dust, and her sufferings required her to believe sound doctrine for support under her trials. Other reasons might be assigned, but these must suffice for the present.

Now I am not writing from prejudice to any man or set of men on earth, but to bring forth truth to light; and therefore I will take up an objection that may by some be raised. And that is that it can be proved that there were a number of sects of professors, and those too who professed to be Chris-

tians, during this 300 years. Agreed. And you will say, how came these preachers, which the church called heretics, if the church did not make them? First, it is acknowledged by all historians, that the church condemned them as heretics; if so, then the church nor God did not make them; for if the church had made them she would of course have made them to her own liking. Then at that time she could endure sound doctrine, or else she would not have condemned these men for preaching unsound doctrine, and have called them heretics. Now you must notice the text, that the church must first become so as not to endure sound doctrine before she gets to making the teachers having itching ears; then of course the heretics were not of her making.

The first false teacher was Bassilide, who lived about the year 120, and taught that the Jewish institution proceeded from a being inferior to God. This is a doctrine widely different from that taught by the apostles and Christian church.

The second was the Valentinians, a sect about the same time, whose wild notions or heresy consisted in certain notions concerning angelic natures, &c.

The third set of heretics, also about the same time, was the Carpocratians.

The fourth, the Sethians, a sect of heretics who lived about 150. The Montanists, or Phrygians, about the same time.

The fifth sect, the Marcosians, or Colobarsians and Valentinians, about 159.

The sixth, Hermogenes, 180.

The seventh, Praxias, 195—Astemon, 200.

The eighth, Theodotus, 200—Tation, who founded a sect 172, called Encratites. Some of these held one error and some another; some that Christ was a mere man, &c., Paul of Samosata, was a very great heretic. So much so, that two councils of the church were held to try and condemn his opinions. There were many others during this 300 years—the Noetians, Sabellians—

the Arians, about 300; the Donatists, about 328; the Priscillanists, 378; the Pelagians, 405, &c.,

Now all these and the preachers of all these, differed in doctrine from the Christian Church; some more and some less, yet they all held errors, so that they were condemned as heretics by the Christian church. Then our question is, how came these preachers? I have shown that the church did not make them; if she had, she could have endured unsound doctrine. God did not make them; if he had, then they would have preached sound doctrine. So then they made themselves preachers, what the devil did not make. For I think the church under her persecution and death could endure sound doctrine, and well knew what sound doctrine was; and that she was persecuted because she held sound doctrine, and would not give up the truth but with itself.

What a bad state must the church have been in during this 300 years, not only to have been persecuted unto death, but to have had this painful suffering added to all the rest, to be plagued with so many false teachers, self and devil-made. But so it is that from Abel to this day the true people of God have been plagued with self and devil-made teachers, of heathen, Jewish and christian names. Then every age of God's ministers has had a time of war, and some one or other of these in some shape to fight; and will, until the 1260 years be accomplished, and the devil bound in the bottomless pit and shut up no more to deceive until the thousand years shall be finished. Then and not until then, shall God's ministers have peace, and the church rest from her conflict and sufferings; when the beast and false prophet shall be taken. Then let us fight on the day will soon be ours, the truth triumph, and the victory be won; for the mouth of the Lord hath spoken it.

When Diocletian the last persecutor, and Maximin, the two Roman Emperors that reigned jointly, one over the western parts of the empire, the other eastern, resigned their power,

Constantius the father of Constantine the great, and Galerius were universally acknowledged by the Roman people in the year 304, A. C. Constantius governed the western parts, which were Italy, Sicily, the greatest part of Africa together with Gaul, Spain, Germany, and Britain. Galerius governed the eastern parts, Illyricum, Pannonia, Thrace, Macedonia, Greece, Lesser Asia, together with Egypt, Syria, Judea, and all other oriental countries. Constantius died at York in England, 306, A. C. leaving his son as his successor. Galerius died four years after Constantius. Upon the death of Constantius, Constantine was proclaimed in Britain, 306, about the time Severus and Maximin had been already proclaimed. Maxentius, son of Maximin, was also proclaimed, 306. The next year Lucinius was created emperor, by Galerius, who had never willingly owned Constantine. These were competitors of Constantine for the empire, yet after a few years and some severe fighting they were all conquered, and Constantine remained sole master of the Roman world. This Emperor Constantine is the man that protected and countenanced the Christian religion, and established it by law as the religion of the Roman Empire, but I must acknowledge he brought it in too close a connection with the State for the good of the religion of Christ. Had he repealed all persecuting laws, and protected his subjects in the free exercise of their consciences in religious matters, it might have done better perhaps. However such was the strength of paganism during this time, that it is very questionable whether a toleration of liberty of conscience would have done or stopped persecution. At all hazards, he deserves the approbation of all Christian; for it was a desirable thing to be freed from persecution and death for conscience sake, or for the sake of being religious in a way I think right.

The persecuted and suffering Christian church is now destined to meet with a change after suffering like Israel of old 300 years. Constantine having established Christianity by law, her case

was materially altered; her external situation was prosperous and flourishing, the long 300 years storm of pagan persecution had now ceased, under the government of the great Constantine, who ruled almost the whole civilized world. The mighty empire now was changed from a persecuting power to a protecting one. But I shall say the love and protection of his mighty power was much more fatal to the interest of the Christian church, than ever the malice and hatred of this power had or could have been. Evils very soon began to rise within her own bosom, produced or aided by the aggrandizement she received from her establishment without, which in the event reduced the church to the lowest state of spiritual pride and degradation. For worldly prosperity produced pride, ambition, emulation, luxury, and increased love of gain and honor; all of which stand opposed to the spirit of the gospel. For so soon as Christianity became the religion of the state, paganism, vain philosophy and superstition were willing to call her sister, or join in hand and hand and take refuge under her bowers; which did exceedingly debase the purity of her religion, and render her ministry ineffectual to any thing but hypocrisy, show, gain and ambition. For this state of the church produced the Arian and Pelagian heresies, the institution of monkery, image worship, the establishment of the supremacy of the Pope, the great passion in the church for relics, and pilgrimages to Jerusalem. It produced a separation between the eastern and western churches which has never been healed to this day. It produced the crusades, that shocking enthusiasm that wasted the lives of near three millions of people; the sale of absolution and indulgences in and for sin. It produced the persecution of the Albigenses and Waldenses: the hellish Inquisition, that cursed court of hypocrisy of wolves in sheep's clothing for judges of lambs of Jesus, and many thousands did they devour and their estates likewise. It also produced the great western schism, the bellowing bulls of the pope, and the interdicts

of the popes on the kings of the earth, and a thousand other curses and plagues to the church of God; such as, purgatory, mass for the dead, &c., Now could Constantine have foreseen all this he would have hesitated to establish religion by law; but alas, this was all in the dark to him and the church of God too, yet plainly prophesied of by John and Paul. And such was the mighty blow in this particular given the church, that 1260 years is given her to recover from this downfall. Alas, how fatal is one wrong step in religion; only let the church step one step off gospel ground, or from the pedestal where the Saviour set her, and alas she goes the Lord knows where, as this case shows—one wrong step forces another upon you, until down you go sprawling—so with the church.

Now let me bring up the rear. All kinds of priests may be reckoned under three general heads; the heathen idolatrous priest, the Jewish priest, the Christian priest. Cain took on him the office of priest, for he brought forth his offerings the fruits of the ground to the Lord, but not having necessary faith in Christ it was not accepted; he then was a self-made priest, but Abel a God-made priest; for as yet there were no men-made priests. Noah and Abraham were priests of God, for they made their offerings. Melchisedeck was the priest of the most high God, tho' we are not told under what institution he served. Jethro was a priest in the land of Midian. Saul, king of Israel, took on him the priesthood, and offered in the day of Samuel. Samuel offered also. Men from creation seem to have had an idea of an atonement for their souls, and to have made offerings; some acceptable and some not. Faith in Christ only made the difference. Then the services of no self-made priest can be acceptable to God, no matter how splendid their talents. Idolatry and priests to attend on Idol gods, seems to have first began in Syria, or Babylon. It was in Syria, Laban the father of Rachel lived; and you know when she came away with Jacob, she stole two of her father's gods and hid them

under her in her stuff. You further know Jacob buried them under an oak near Bethel; this, if my memory serves me, is the first account of idols. The Chaldeans, who were the inhabitants of this country afterwards called Babylon, were properly speaking the priests of this country; they were devoted to the business of religion, pretended great skill in foretelling future events, interpreting dreams; they dealt in charms, they built temples to the stars, worshipped them; at length descended to worship things on earth. Thus Idolatry arose not long after the flood, and heathen priests in abundance, even among this the first of nations left in the plains of Shinar.

There can be no doubt on this subject, from scripture nor history, that the Babylonians first began image worship (or Idolatry) and that they worshipped the heavenly bodies; since the names of their principal gods, or of the heathen gods in general, are those of the five primary planets, Saturn, Jupiter, Mars, Mercury, and Venus; they also worshipped the sun and moon. The Babylonish priests also first began the horrid custom of sacrificing human victims to their gods, and no doubt this custom grew out of Abraham's offering his son Isaac; for Abraham was a Syrian by birth. This spread from Babylon this horrid custom of burning children in the fire, even to all the superstitious nations, and Jews not excepted. The Egyptians had a vast number of gods of different ranks and grades; but the two greatest were Osiris and Isis. It is generally tho't by these they intended the sun and moon, but they had hundreds of others; and no doubt they paid divine honors to an ox, for here Aaron learned to make his calf idol, to go before Israel and for them to worship. Next we come to learned and polished Greece. Here we find gods and demi-gods, of three classes; celestial gods, marine or gods of the sea, and infernal gods; with great Jupiter the father of all gods and men. Here were priests in an abundance. Don't you recollect that passage in the scripture where the priests in the lan-

guage of Lyconia cried out of Paul and his companion, the gods have come down among us in the likeness of men, and brought oxen to sacrifice to them? These were the priests of Jupiter. The gods of Greece are described by the poets with all the embellishment that fancy and literature could furnish; and the mythology of Greece is nearly the same as all other nations of antiquity, only a little more refined by learning. Their celestial gods were Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Juno, Minerva, Venus, Diana, Ceres, and Vesta; all these had their priests. You remember Diana at Ephesus, when Paul came there, and Demetrius the shrine maker and the craftsmen, what an outcry they made and how they preached the divinity of Miss Diana, that she came down from heaven and that all Asia and the world worshipped this famous she god, &c. The marine gods were Neptune and his wife Amphitrite, Oceanus, Triton, Proteus, Nereus and his consort Deris, &c. These all had their genealogies and wonders they had performed. And who were to tell all these lies of their divine power and wisdom in superintending and presiding over human affairs? Why, the priests must do this and make money by lying, as self and men-made preachers do to this day. The infernal gods were Pluto and his wife Proserpine, Plutus, Charon, the Furies and the Fates; and three judge gods, Minos, Acaous, and Rhadamanthus. These all had their priests, some male and some female. There were many other gods, such as Cupid, the god of love, the Muses, &c. In another chapter I will refer you to more detailed accounts of heathen mythology.

[*To be continued.*]

ELDERS GOLD AND LESTER, DEAR BRETHERN:—I feel inclined to write something for the LANDMARK, but oh, when I cast my eyes within and see my inability and unfitness, I almost shiver at the thought of so unworthy a being as myself to attempt to try to speak a word of comfort to the lovely children

in Zion; yet I have had a desire to write and have put it off from time to time. While reading over the many precious truths contained in your valuable paper I resolved to try in my own weak way to mention some things that I have noticed in the last issue, which came to me to-day which was delayed on account of my removal from Oxford to this place. The first I shall notice which does my soul good to feed upon if the Lord will permit me to pick up some of the fragments is Brother Lester's on page 203, 4 and 5, titled thoughts by request, where he dwelt on Gen. 6: 3, and the Lord said, my Spirit shall not always strive with man. Oh what sweet communion and comfort to read with the Spirit that such is written. Oh what warning I see in this piece to my soul and to my nation or church, to which these Israelites were a figure, and is applicable to the true church, and there is no other now. The Israelites were strictly forbidden to inter-marry into any other nation and their penalty was destruction; so it is with the church to-day. I was glad to see the old colored brother contending against some of his brethren inter-marrying with the checker-nation, and some inter-marrying with the social ball nation and some over here marrying the Sunday School and Alliance nations, and some one nation and some another nation, and if I was commanded to cast the first stone of innocence what could I say but guilty, guilty. So my dear brethren and sisters pray for me, I am so prone to such things, and if I was left to myself to stand or fall you know how it would be, though if I have not been deceived I hear one saying, "I am able to keep you, trust in me." He is the same one brother Lester is speaking of on page 209, 10 and 11, that brought those Israelites out of Egypt into the goodly land and let them eat out of his gardens and vineyards, fruit that they did not labor for, and now he says to me choose you this day whom you will serve. And here I must pick up more fragments, thanks to the Lord for them through him. Here is a beautiful figure to us to-day when we are brought from na-

ture's darkness of Egypt to the marvelous light of the goodly land. We are commanded to choose whether we will serve the false gods, or serve him that brought us out of the darkness of Egypt and I can say for one I fully thought just as these Israelites did that I would serve him and never commit any more sin, but oh, I learned by sad experience like Joshua, that I cannot serve him in the flesh for he will not forgive me my transgressions nor my sins; they must be punished in his Son which was done over 1800 years ago if happily I am one of his. Oh how I doubt sometime and that often whether or not they have ever been.

On one occasion the Lord told Moses, just after he (Moses) was asking Him some precious favours, two in particular, which two are always on the mind of his witnesses to-day, which will be found in Exodus 33 and 34 chapters. After Moses had crossed the Red Sea he wanted to know if those people he was leading were the Lord's people or not, and he asked him to show him his way. How often the poor minister wants to know this, and notice how he granted this request, just as he does in this day and time. "Now Lord if these are yours show it to me by letting your presence go with me," and now we hear it in this way, "if I am surely called make it manifest to-day by such and such one coming forward to-day telling of the goodness of God to him and how, natural it was with Moses to ask him to show him his glory, and just notice how he turns us off in this by saying, "No man can see my face and live, but I will let my goodness pass, and I will put my hand over your face, and after I have passed you can look on my back parts, same as to say Moses you can't see what I am going to do for you, but you can look back and see where I preserved you in the flags of the river, and how I melted Pharaoh's daughter's heart and made her love you and take care of you, school you, and then how I rescued you from her people and how kindly I talked to you at the burning bush, then brought you across the Red Sea, and how disobedi-

ent you have been to break my tables of stone which had the law written on them. So now meet me on Mount Sinai and present thyself to me on the top of the Mount with two tables of stone and I will write the same words that were on the tablets you broke. So you see we are continually breaking our promises to him which are written on wood or law covenant, but when he writes it on the table of stone as our hearts we are not able to break it, tho' we try every day of our lives. Oh how this old sinful nature of mine is striving to break that law. While he says my grace is sufficient for you, oh how precious these promises are, and how neglectful I am to obey his commands. Brethren pray for me that I may mortify the flesh and keep it in subjection, and walk humbly before him in love ever looking unto Jesus, who is the giver of every good and perfect gift.

I often get in darkness and am glad to say to-night that I realize that it is from my own disobedience. Oh that I could live as I ought to live, but I get in the condition that Moses was in on Mt Sinai. The Lord descended in a cloud and told Moses he was the Lord and proclaiming his goodness and mercy, long-suffering and goodness in truth, keeping mercy for thousands, forgiving iniquities and transgressions, then told him that he would by no means clear the guilty. Oh what a stumbling-block this was to Moses, why? because he was not allowed to see his face or future in the flesh. His future was that Christ his only Son had to pay this debt before the guilty could go free. Why was it that Paul could say who can lay anything to the charge of God's elect, because he could look back and see that Christ had paid the debt and the elect was free from this law of sin and death. Oh how glorious this thought is to us, that he has paid the penalty of death for us when we were dead in sin. Sometimes I find myself all in a glee of spirit, would then love to be with my brethren and tell them of his goodness to me. Then again I am away down in despair, lame in both ankles, cant walk, can't feel thankful to my God for what he has

done for me. Then when the king sends for me I feel so unworthy of the situation I refuse many times when I feel impressed to go, but knowing that I am so sinful and do not walk as I should I shrink from duty, then I receive the chastening rod of God. Oh how full my soul gets when I read and compare the little cripple boy, and how he was restored to his grand-father's inheritance and this brings about another thought. We can take this property which is restored to us and place it in the bank and live off the interest of the inheritance, but when he went to the table of the king he was to eat there not from the inheritance which was placed in the bank. Remember you must eat at the king's table. Can't think because you belong to the church you have nothing to do. The little boy could do as he pleased with the inheritance that David restored to him, so can you do as you please with yours, but mind you he was subject to David's orders. So are you subject to your King's orders; you must eat at his table, you must not eat at any other. So you can live orderly and upright or you can live in confusion, but remember there is a difference in the two, one you are blessed in doing, the other you are chastised. Oh that all of his children would walk more and more in his footsteps, then what a lovely time there would be in Zion, but how different it is. Each one striving for the seat on the right or on the left, getting our mother to importune for us and she even trying to commit him, Christ, to grant her request before she asked it. Oh how prone we are and how we want to have some hand in the setting up of the kingdom, we forget that his kingdom is not of this world and each place will be filled with those for whom the place is prepared, for that it is not his to give and there is no change nor shadow of turn with him, so let us as the poet says, "Go on to seek to know the Lord and practice what we know. Your unworthy brother if one at all. Yours to serve,

D. M. SAWYER.

"Thy rod and Thy staff they comfort me."

DEAR BROTHER GOLD:—For some time I have been thinking of writing. Now I want to tell you something about our Union meeting at Meadow last fifth Saturday and Sunday. Brother Gold, why do you never visit the church at the Meadow? I thought perhaps you would come to the Union. I believe I said our Union. Well sometimes I feel like I am embraced in the Union with God's dear people, and that was one of the times. Oh it was a Union indeed. I believe I enjoyed it as well as I ever did one in my life. It seemed that we had the very drippings of His sanctuary poured upon us. He must have been with us, the crumbs I received must have fallen from my master's table. You know he has promised "where two or three are gathered together in my name, I will be one in their midst." I felt that I could almost see Him, by faith, in our midst, clothed in the garment of His own righteousness. We were not helping him make christians, but he was and is drawing them by the sweet cords of love to his own kingdom. It is then by faith we can embrace Jesus in all his fulness, oh may the sweet influence of the doctrine of grace ever abide in our hearts, and hold us in humble submission to God's holy will that we may serve each other in love. "For he that loveth not knoweth not God, for God is love." Was ever love like this? Was ever grace so free? Boasting is excluded, and we glory in the Lord, and now we can and do know the truth and the truth makes us free, for Jesus is full of grace, truth and love. If it could be so I would be glad to feel all the time like I did during the Union. So happy in the doctrine of grace and I believe all the church was in sweet communion with the love of God. While the brother was praying, a prayer framed into such beautiful words, I felt that I wanted to look at the dear saints while in an attitude of prayer, so I turned my face to them, such a lovely scene met my view, they looked lovely to me bowed in humble submission to his holy throne. It melted my eyes to tears, yet they were tears of joy. I tried to pray

too for I hoped the spirit of prayer was in me. Then how beautiful and glorious is this, salvation, every grace in it is harmonious, and all work together for good to them that love God. Surely we can exclaim, what wondrous love is this? Such love as brought our Savior from on high that we might look at him and behold every divine perfection of the god-head, and also behold him as a man of sorrow and acquainted with grief. Talk about any other salvation. I want salvation by grace, that is, the election of grace, grace given in Christ before the world, before the world began. This is the grace for me, it is the most sublime and richest theme that ever engaged our thoughts or pen.

Then to make our union more complete there were three dear wanderers made to realize the truth of the words of the poet,

"Where shall the weary sinner go,
But to the sinner's Friend."

They had for a long time been wandering around but could find nowhere else to go, so had to come home at last, and I was glad. They were baptized by brother A. J. Moore, Sunday morning at 9 o'clock. I hope they may be enabled to go on their way rejoicing, giving God all the glory; for it is God who has put the world behind and underneath us: it is He who has lifted us out of the miry clay and set us upon "The Rock of Ages," with the power of his mighty hand. Brother Gold, if I weary your patience don't even read this, though I get in these notions that I want to talk with Old Baptists, so I concluded to write, for I almost feel that we are sitting together in heavenly places. I want ever to be found at the feet of Jesus. I wish I could praise his holy name, a name above all other names. Thus truly did the poet say,

"How sweet the name of Jesus sounds,
In a believer's ear."

Remember me in your prayers.

DUPIE LANG.

P. D. GOLD, DEAR BROTHER:—After a long time I will write a few lines to let you know I receive the LAND-

MARK regularly and find it laden with good preaching to me. It does my soul good to read them, for it is all the preaching I have in this country that does me any good, for there are no Old School Baptists in this country. I wish some of you ministers would come to this country and preach for us.

J. C. Hall's article on predestination and election, and Joshua Lawrence on self-made ministers is well worth the perusal. Your brother in Christ if one at all.

MARK SESLER.

Battle Creek, Neb.

THE SORROW OF THE WORLD WORKETH DEATH.

Greenville, N. C.

DEAR BRETHREN GOLD AND LESTER, AND BRETHREN AND SISTERS OF THE HOUSEHOLD OF FAITH:—It is with much fear and trembling that I feel compelled to have to address you on an important subject, for I feel that I am so weak and ignorant that I shall only grasp the shadow and miss the substance; but I feel and know that of myself I can do nothing but with the power of the Lord, if he has impressed me to write, I shall mention what he intends.

Dear brethren and sisters, if not badly deceived, I have been impressed several times through the LANDMARK, but have to say, if I am a child of God I am one of those disobedient ones that would rather bear the lash than obey. My life is such a mystery to me I almost fear to mention what I feel compelled to, and were it not for the great fear that is before me now I should forbear, but my bodily afflictions are so great, and my soul afflictions combined, I feel that I must yield, but I never should it seems to me had I not been made so in a way I had never expected. This way has made my cross more than I can bear, and I hope you will help me to bear it. What I feel to speak of is concerning what I have been foreshown concerning some of God's children, and it's coming to pass just as I saw it. I feel that if I can claim God as my God,

and I do feel at times that I can say, "My Lord and my God," I feel that I can trust him for all things, for he never has deceived me. I am often deceived by the devil, but I hope I am not ignorant of his devices. Now my dear readers I hope you will forbear with me and let me ease my mind, and if we disagree let us do so as honest people. I believe the Primitive Baptists are more honest than any people in the world, and if they don't have the same exercises of mind they don't say we lie, and as for the world we need not expect any good works from a portion of them. I have been in one of the greatest straits for the last three days that I have ever had to encounter during my seven years of pilgrimage, but once, and this was because I was contending for the truth and I hope my dear brethren and sisters to be found contending for the Primitive faith while I live, let the world laugh me to scorn as much as they please; which thing they often do; but I pray God, if it can be his will, forgive them as they know not what they do. Now that is what I am impressed to address you upon. It is the gift of healing spoken of in the 2nd Cor.; if I am not mistaken three times in the same chapter. And dear brethren and sisters, can you tell me why it is that this gift is paid so little heed to, when it is numbered with all the other gifts to the church, the ministry not excepted? I for one believe they are all necessary for our good, and because they are neglected, and paid so little heed to causes Zion many afflictions and many heavy doctor bills. I will now come to the point and tell as near as I can how I was made to know what I am trying to describe. Some two or three years ago it occurred to my mind, hearing that this gift was bestowed upon a certain brother that came to visit us from Great Swamp church, and it was so plain to my mind that I could not doubt it. So I could not conceal it and went to this brother and told him what I felt, and I was not at all surprised; to see him answer me in tears, it is the truth, but the surprise was with him; how did you know it? It is dear brethren with me a

mystery, but I do believe it was revealed to me by the same Spirit that revealed to him the gift. I will go on and tell, if God will enable me, what I have seen. First, Friday before the second Sunday in July 1887, one of my sons, a boy aged 16 was taken down with a very severe case of Typhoid Fever, and my husband employed a physician of course who came to see him every day or every other day for ten days and he got no better at all but, rather worse, and the doctor told me that if his fever went down by the 18th it would be a miracle. This was the ninth, on the 10th he told me if it went down by the 21st it would be a marvel, but by some cause unknown to me I was strengthened by this word, believe only, and he shall live: I did not know what it meant, only I would remember what had been revealed to me, and desired that the Lord would impress him to come to his relief above all things. So on Sunday morning, to my joy and comfort, he and his wife came and it did seem that his mission was not concealed from me at all. After coming in and speaking to us he went to the sick boy and laid his hand upon him, and in a few minutes the Dr. came and took his temperature, and I think it was 103 and 104, and I think he staid an hour, and took it again and found it running down a little, and so went his way, and by twelve o'clock that night he had not a particle of fever that I could perceive, and never had any more. The doctor had lost all hope, as we were told afterwards, and it seems to me it was not any trouble to feed him as all went well. I will now mention the second. In September of the same year another one, a girl of 12 was taken down with Typhoid-Malaria, and a sicker child I never saw. The doctor attended her every other day for ten days, and at length gave her up. And so did every member of the family and every one that saw her, and I was very much discouraged, and knew not what to do. I quit giving her medicine. On Sunday night after she had a hard fit, and we all thought that she was dying, but she lay very low all day Monday, so sick she could take nothing, but

yet I was comforted a little by the same precious words, believe only and she shall live. I tried as hard to believe as I ever did in my life. I knew God was able if he was willing, and I could remember how the other one was raised up, but would God impress his servant in like manner? On Tuesday one of my sisters, according to the flesh and a Free Will Baptist also, and I were in the house with the child, and I was walking up and down the room in much trouble when I went to the front door toward the road and saw a man coming on horse-back, and as soon as I saw him at a good distance I said to my sister, if yonder doesn't come Brother Phelps. She said I was then thinking of him. My dear readers, imagine how my heart did leap. I felt it was enough, that she would get well, so he rode up to the gate, and I went to meet him, and I saw the moment I met him then his burden was great. So he came in and told us all the truth, and laid his hand upon the child, and she was taken with a sweat, and that night by 12 o'clock she had no fever at all. This was the 13th day of her sickness. That day after brother Phelps left if I was ever burdened with prayer it was then, and no position would do only on my knees, that the Lord might be with him and strengthen and compel him to do his will. I will now speak of a third case. This past summer a sister-in-law of mine, she being a Primitive Baptist, was taken very sick with the Typhoid Fever, and this same doctor attended her, and I was waiting on her for several days, and she got no better. One evening this same brother came with the same impression and laid his hand on her, and she revived and seemed much better, and her taste returned, and the sickness ceased, and she was much better, but the brother told me that it was not ended, and he related a dream or vision that he had the night before concerning a beast of his own and another great black beast that engaged in a combat, and the one would not give it up, neither would the other for awhile, but at length he whipped the black beast, and they were both dripping with

sweat. Her husband had gone to the doctor for medicine, and he came about night, and for fear she might displease him took a dose of the medicine and all the old symptoms returned, and it all worked out as he foretold, for it seemed to be a great struggle between life and death, for I never saw such sweating in all my life, so that night after she took the medicine I blamed her for taking it, and went off and lay down and it came to my mind you can't serve God and mammon, that we should believe him to be a whole God as much in this as we did in our salvation. I will go on to the fourth case, and this will reprove me for blaming other poor mortals. I will now tell what I have felt for the two weeks previous to the second Sunday in last month. I was bed-ridden the most of the time, and got so low that I could scarcely speak above a whisper, and when the second Saturday came, which was our regular meeting-time, I could set up but very little, but on Friday my husband sent for this same doctor, he came and pronounced my case Catarrh of the stomach. He did not promise anything, only that he thought I had better take some medicine, and it did me no good that I could see. Then I saw Elder John A. Williams. Brother Hardee said some one was lashing me yesterday. Then brother Phelps began to upbraid me for my unbelief and reached out his hand and said, "What ails your throat?" Soon I was relieved and my soul was full of praise.

I was standing at the table after breakfast cleaning up the dishes when I seemed to be rejoicing in God my Saviour for such great relief, when I was made to feel so humble I could not raise my eyes heavenward, and my mind was asked this question, who touched your clothes yesterday? Now brethren if this was not a revelation to me what was it? So the next day we had preaching at the Banks again, and I had a mind to tell it and one not to tell, so as I went up to the house some of the brethren met me who had heard of my rejoicing the day before, and began to talk with me, when this same gifted brother walked up and said, "What is

it? I told him that I had something to tell him but would not do so now, he said "yes, tell it, and brother J. B. Hardee replied, "No secret societies here," and that moment I was compelled to make a full confession, and he walked off from us in tears, and then came back and stood before us. It did seem to me so much like the woman did that was healed of the issue of blood before the Saviour, and confessed the whole truth. He said he had been impressed during the week after hearing I was sick. Brethren I would not have attempted to write at all, but it does seem to be woe unto me if I conceal it. I feel my weakness so much. Now I will try and show you how I was made to write recently. Some others and myself were speaking of people joining the church, when I was asked if I loved them all alike. I said no, not in one sense. She asked me why? I answered her by asking her why Christ loved some of his disciples best, and the conversation continued until it caused me to feel very bad. I went home and could see no peace from Tuesday evening until Thursday morning. I was sitting down grieving because I could not help it. I resolved in my mind I would quit going to preaching at all, or if I did go I would only speak to these dear brethren that I feel to love so dearly and have nothing else to say, it mattered not how much they might have to speak concerning the love and goodness of God which I usually heard them speaking of. After fixing up my mind in this way this subject broke in upon me, "The sorrow of the world works death." I said, how Lord? The answer to my feelings was, if you do this it will be the greatest death-blow that you have met with yet; how could you bear to die to the greatest spiritual enjoyment you have on earth; you will be cut off that spiritual privilege which you so often enjoy, and love far better than you do your own life. Brother Gold and brethren, I hope you will all remember me in my weakness, for my trials are great and my crosses many; for it seems as if I am a target for a great many to shoot at. R. L. HARDEE.

ML. GOLD, DEAR SIR:—I have been a subscriber to your LANDMARK for about six months. Seeing you invite all lovers of truth to write for it, I will try in my weakness to give my views on "Truth and Falsehood," in as brief a manner as possible. When the world of mankind was in its infancy truth came among people from above, and falsehood from beneath. Truth had its origin from God. Our Saviour said, "I am the way, the truth and the life." We are further taught in the scriptures that the devil is a liar and the father of it. We find the first account of the devil in the garden of Eden, in the morning of time, trying to gain a victory over our first parents by lying.—We do not have any account of his final destruction up to the present. Now if God suffered him to go into the garden of Eden and lie to our first parents, we need not wonder at his chain being loose at both ends in this generation, but don't understand me, to say that the devil has more power than God, for "the powers that be are ordained of God."

Now one word of counsel to the Baptists. When they hear of a slanderous report upon one of their brethren, not knowing whether it be false or true, don't go all around to the church and world behind his or her back and say that they say it is the truth, but I don't want my name in it, that is as much as to say that they don't want their name in Christ, for he is truth. The truth is where I want my name stamped, it is what I want to live by, and what I want to die by. If you know it is the truth you ought to take up that member and deal with him or her. If you don't know it is the truth you had better not say much about it, I would not give a bag full of moonshine for all the religion that that member has that goes about and circulates false reports on his brethren behind their backs and wo'n't go to their face. If that is the religion of Jesus Christ I have read my bible "left handed," and been mistaken all the while. But somebody is always ready to blow the devil's trumpet now. To make, tell or cir-

culate a lie is what I think is blowing the devil's trumpet and his children always know the sound of it. Now dear child of God, when you are persecuted and falsely accused think it is all joy. Try to endure what is put upon you, for the selfrighteous spit upon Christ and gave him vinegar to drink mingled with gall, just as bitter a dose as they knew how to fix up, and nothing can be more bitter to a christian than a lie, when it is circulated by his friends. The poor cast off person may do a thousand good and charitable deeds and there but a few that will help to circulate it; but let there be a base or slanderous lie started that is calculated to injure, and nine tenths of the human family are ready to blow the devil's trumpet. We have got the poor persecuted one started down the hill to ruin and we will all give him kick and get him to the foot, and then it will be big me and little you. Now dear reader, fear not him that can kill the flesh and after death can do no more, but rather fear him that can cast both soul and body into hell. I am persuaded that more people profess religion and join the church from the fear of the devil than they do from the fear of God.

I have seen several scrips inserted in your paper that the writer did not give his name. I do not like this way of doing business. I will introduce myself as

STEPHEN A. TAYLOR.

Wils. Po., Surry Co., N. C.

Remark.

I think all writers should sign their names to what they write. Ed.

EXPERIENCE

Dear Brethren and Sisters, I was requested by a sister two weeks ago to write for publication in ZION'S LANDMARK what I hope the blessed Saviour did for me a poor sinner in Sept. 1869.

To-night I have an impression to comply with her request. When I was near 12 years old I went to a protracted meeting, and saw persons getting religion, and desired to be a christian.

One night I went with my cousin to milk. I thought I saw the Saviour sitting in a chair in the sky. I felt somewhat relieved. As I grew older I waxed worse and became very much unconcerned for some time. Occasionally I would think I wanted to be a Christian. In Feb. 1866 I was married; in Sep. following my burden returning I would lie on my bed at night and try to pray for my sins to be pardoned; sometimes would have a desire to pray, but could not utter a word. I went on in that condition until March 1867, when I was confined to my bed for several weeks, having a severe attack of fever. I thought death was my portion, and not prepared to meet my God in peace, and my sweet little babe that had a few days before entered the throng in perfect happiness. While laying on the bed of affliction it seemed to me that I often saw satan on the ceiling at the back side of my bed. One night I dreamed there was a large round hole cut in the floor near my bed and down in there was satan putting on fuel making a fire, and all down there was dark except the fire, and was black, the most frightful-looking object I ever saw. I was on the side of this place: it seemed to me that I would fall in spite of all I could do; and one of my cousins was on the other side; but we neither one fell into that pit. I can't express my feeling I was so glad I escaped, but still my burden of sin was not gone. I tried with all my power to beg the Lord to have mercy on me, a poor lost and undone sinner. My grand-father Elder John Jones came to see me, and knelt by my bed side and prayed. I thought the most beautiful prayer I had ever heard. I soon began to get a little better, and promised my Saviour if he would spare me to get able to attend another protracted meeting I would go to be prayed for, that the scripture said "the prayer of the righteous availeth much." It seemed that all I could say or had said did no good, and it was not right for such a sinner as I was to beg such a great and allwise being for mercy. I felt like my prayers fell to the ground. Brethren I

tell you I did all I could, and it seemed to do no good, so in August I attended the protracted meeting at White Plains nearly all the week thinking that to day I will go to night, and to night I will go to-morrow, and kept on that way until Saturday night. Now thought I is my last chance to fulfil my promise, and must go, and as I was sitting there on the so-called mourner's bench my tears falling, the preachers going around talking to us, I knew I would not do as they told me for I felt like I had done all that was in my power, and it was worse than nothing. I would slip my father's bible and go in another room and read, that seemed to condemn me, and when I would hear any one coming I would hide it. I did not want them to see me with the good book, as vile as I was. I went in this condition until Sep. 1869. I would go to preaching and sometimes weep, at other times look at the christians sitting around the stand; they looked so good to me I would want to be with them, but not worthy to speak to them. The preaching condemned me. I could not get along with my work when I tried. I first wanted to read the bible and go off to try to pray. I was weaving a piece of double-weave cloth, and hired it finished. I would make baulks and get along so slowly: so one evening about one hour by the sun I was alone: I went out of the house, and looked all around me: it seemed to me the loneliest time I ever saw: the shade of the hills looked so dark. I looked towards the sun, and wondered in my mind if I would live to see it rise again: when these blessed words came to my mind, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." My burden left me, where there was so much darkness and gloom it all was light. I felt so light and turned around and went into the house saying,

"Alas and did my Saviour bleed,
And did my sovereign die:
Would he devote that sacred head,
For such a worm as I."

So the next morning I did not remember that I had ever read those words in the Bible, and I did not shout

and praise the Lord like I had desired to if I ever should meet with a change, so I did not know whether to claim it or not. I thought if I could have praised the Lord as I had seen people then I would have known I was a changed person. I searched the Bible all the time I had to spare from doing my cooking, and got my supper ready and sat down to wait for my brother to come in. I took my Bible and bent my head down upon it, and asking the Lord if it was scripture and for me that I might find it, then raised up and opened the Bible: the first thing I flashed my eyes upon was those beautiful words in Jer. the 31st. chap. which you will find; no doubts and fears. I felt like I needed and desired the prayers of all Christians in my behalf. Brethren and sisters pray for me and my children that we may be saved in the end, and that we may live worthy to receive a home in heaven where there will be no more sorrow nor sighing, no more parting with loved ones, where all is glorious within.

R. W. JONES.

ELDER GOLD DEAR BROTHER:—
In hope of life eternal. Each one having our appointed place to fill, I hope you may long be spared to fill the place which you seem so peculiarly adapted to fill. Now, if it is not asking too much, please write your views on the 27th chap. of Matt. 52 and 53 verses. "And the graves were opened, and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Also Rev. 6th, chap. 9th and 10th verses, "And when he had opened the fifth seal," &c., You will greatly oblige a poor, weak, sinful, and most needy of all the household, if indeed one at all. Please remember me at the throne of grace. Grace be with all them that love our Lord Jesus Christ.

MRS. ADDIE YOUNG.

(Answered in next column.)

"Thy rod and Thy staff they comfort me."

ZION'S LANDMARK.

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

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

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Editorial.

ANSWER TO SISTER YOUNG'S REQUEST.

The center, the beginning, the fulness of all is Jesus. The end of the law dispensation comes in the death of Jesus. The end of death, the resurrection, appears in the resurrection of Jesus. When he cries, "It is finished," no greater truth was ever uttered. When the veil of the temple was opened it boldly uttered the truth that Jesus had opened the way unto heaven itself, and that an open door is given the children of promise into the holy of holies, or heaven itself, in Jesus.

In the opening of the graves therefore of the dead, and many bodies of the saints which slept arising, is an open proof of the divine and god-like character of Jesus, and the eternal redemption of his people from sin and death. For the law which is the ministration of death was fulfilled in Jesus and by him, and so death is swallowed up in victory.

Jesus is also the resurrection and the life. When he arose from the dead as the first fruits many of the people for whom he died arose from their opened graves, and came into the holy city, (not unholy) appearing unto many.

It was not the bodies of some one else, but the bodies of certain saints which arose and appeared unto many. What a proof this is of the resurrection of the bodies of the saints. Therefore a man should respect and not abuse his body. Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. Your bodies are temples of the Holy Ghost. God dwells in his people of a truth. He shall change our vile body and fashion it like unto the glorious body of our Lord.

What a divine power there is in Jesus. How glorious is his redemption reaching to the bodies of his saints.

They enter into the holy city. When the dead saints are raised they do not go into an unholy place, or city, but they enter into a blessed place.

Christ is the first fruits, and if the first fruit is holy the lump also is holy. When one receives the knowledge of the forgiveness of his sins he has proof of his acceptance with God, and is risen from under the ministration of death into the glorious liberty of the sons of God, and stands on gospel ground of liberty, and enters into the holy city of gospel privileges, and is seen and known of many of the saints, and is passed out of death and shall die no more, death having no more dominion over such. Blessed and holy is he that hath part in the first resurrection for over such the second death no power, neither can they die any more, for as Jesus lives they shall live also.

Jesus brought up his people from death. He has ransomed them from the grave. He has brought up his people from the past, and made them one. They must tarry for us that they without us should not be made perfect. The living shall not go before the dead

for the dead in Christ shall rise first and we that are living shall be changed in a moment, in the twinkling of an eye at the last trump; and we shall be caught up together, those of both dispensations and those already dead, and the living shall be caught up together to meet the Lord. What a wonderful equality and glory.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." Rev. 6; 10, 11.

Remarks.

John was in the Spirit in the sense that every thing he saw was spiritual; for none of the things he saw then could have been seen by the natural eye, mind, or powers of mortal man; but all the things that he saw were in the Spirit. Therefore he could see the souls of those that were slain for the word of God and for the testimony which they held. No man with the ordinary powers of nature could ever see a soul; but when one is *in the Spirit*, completely controlled by the Spirit of God, then he can behold the things which are invisible.

These souls were under the altar.— The altar is a holy place where God is worshiped, and where power, holiness, mercy, truth and grace are. This then is the holy place of worship and service where they cry unto God, holy and true art thou.

These souls were at rest. For when

they cried unto God how long, holy and true, dost thou not aveng our blood on them that dwell on earth, white robes were given unto them. They walk in white and are pure. They shall rest yet a little season. They must rest until their brethren shall suffer like things as they have. They must tarry one for the other. Whatever is appointed for God's people to suffer they must endure. Tarry they must until all scripture is fulfilled. They are at rest. The dead that die in the Lord are at rest, and rest in peace, and they must wait until their brethren yet living suffer like things and then shall the end come.

The scriptures so clearly set forth the resurrection of the bodies of the dead. Carnal reason lifts up its objections to these things and pictures horrors. It says shall the souls of those dead come back here and abide in the mortal bodies again.

Why should it be thought a thing incredible with you that God should raise the dead? The *dead* in Christ shall rise first, that is, shall rise before those living are changed. That resurrection of the dead is still in the future. Even David is not ascended into heaven, said Peter on the day of Pentecost. His body or sepulchre was with them at that day.

But at the last trump (yet in the future) the dead shall rise, and those then living shall be changed in a moment, and they shall be caught up together in the air to meet the Lord. Surely these vile bodies will then have been changed to be caught up together in the air. No natural body can mount up in the air. *Together* shall all God's people be caught up to meet the Lord. All must tarry and wait for that most notable event and go up together. P. D. G.

DRUNKENNESS.

Now and then a Primitive Baptist is led away by drunkenness. He is seen hanging around grog-shops treating, or some one is treating him, and his breath smells of liquor, and his face tells the sad tale of his wrong.

What shall be done with such a brother? No doubt such a one is a grief to his brethren who lament that sort of conduct.

If he does not repent the church should withdraw from him. The best proof that he repents is that he turns away from his wrong course.

Primitive Baptists do not want drunkards among them, nor men that keep half drunk with liquor. We are commanded to be sober.

When it comes to the knowledge of the church that a member is drinking to drunkenness the church should deal with him. It is the duty of every member that has evidence that one is drinking to bring the matter before the brethren, unless such an erring brother repents; and when it is brought to their notice they should deal with the offender, unless he repents. A public wrong, or one against the body like drunkenness requires a public confession of that wrong before the church.

When one member trespasses against another only, in the sense for instance or slighting him, or speaking something or doing something that affects him specially, the one aggrieved should go to his brother who has trespassed against him and tell him of his fault between the two alone. If he hears and repents that ends that trouble, and no one else should ever know any thing about it. But if one becomes a drunkard associating with the drunken, and is seen hanging about grog-shops treating &c, he becomes a reproach to the

cause of Christ and should make a confession publicly or before the church, and repent, or else let the brethren withdraw from him, and not be defiled by keeping his company.

Pastors of churches should set a good example before the churches themselves. Let them attend the meetings regularly, and warn their brethren against these traps and gins like secret societies, and warn them of drunkenness. If the pastor cannot be at the regular meeting he should make an effort to get some preacher to be there who is profitable to the brethren.

P. D. G.

DIVISIONS.

* Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. Ro. 16:17.

We are now living in a day of much strife and disputing, which so often result in divisions, and now our people are being rent asunder by an unlawful contention over things which have not been revealed even to the apostles and disciples, and which the angels in heaven need not know. How much better it would be for us if we could always remember that secret things belong to God, and only revealed things belong to us. Doubtless we, while in this world, shall never be fully satisfied that we know and understand all that is revealed. When we, as little children, are sitting together in heavenly places in Christ we do not need to know much. Little children do not know much, and yet they know enough to answer all purposes for children.—Trouble does not grow out of what we know, we are all agreed in that, it is what we do not know that we make a fuss about. Ignorance is no excuse for contention over that which we do

not understand, but it is an excellent reason why we should hold our peace, and admit thereby that we are somewhat deficient in knowledge, at least on some points. I am free to admit that there are many things connected with the salvation of the people of God which I do not fully comprehend. In fact I cannot say that I fully understand a single point so as to be able to set it forth in words. I trust I know enough of all concerning salvation to believe the doctrine in my salvation, and that of the people of God universally, but the more I see the more there is yet to be seen, and I cannot explain that which I do see. 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. Who by searching can find him out. None. He says we can not find him out. That his ways and his thoughts are as high above our ways and our thoughts as the heavens are above the earth. We must believe this, and we do not understand it. We do not know how high the heavens are above the earth. Then why should we bite and devour one another, because we do not know and understand everything both in heaven and in earth?

We are saved by hope, and hope that is seen is not hope, but if we hope for that which we see not, then do we with patience wait for it. We know we have a hope, but we cannot see it. Shall we say therefore we have no hope, because we cannot see it? Through the weakness and unbelief of the flesh we often fear our hope is not well grounded, or is not the right kind, or is not clear enough, but still the hope remains. Each and everyone of God's children has a hope, and in it they are of one heart and one mind, and there-

fore are agreed as to hope. And the preaching that presents and describes the security and preciousness of hope edifies and feeds them all.

We walk by faith, and not by sight, and the just live by faith. Because I cannot see which way I take, do I therefore take no way at all? Because I do not walk by sight is no evidence that I do not walk at all. If I cannot see myself, how am I to lead and instruct others in the way?

If I live by faith, I cannot see how I live, yet do I not live? Yes I live. How do I live? The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. How do I live by faith? It is Christ that liveth in me. How does Christ live in me? How does he live anywhere? Just as he lives at all he lives in me. Eternal life is in him, and he is my life, and I live by him, and because he lives. "Because I live ye shall live also." He is alive forevermore. My vileness and corruption have nothing to do with the fact that Christ lives, or how he lives, nor how he live in me. Glorious mystery, blessed thought! This matter is too wonderful for me. It is so high I cannot scale its summit, it is so deep I cannot fathom its depths, it is so long and so wide I cannot search unto its uttermost bounds. Shall I say therefore that it is not true? No. My hope and belief sustain me in holding fast to the mystery and power of that by which and in which I have hope.

We read that we are saved according to the purpose of God and grace, which was given us in Christ Jesus before the world began. How was grace given us in Christ before the world was? Were we as personal individuals there? No, but the grace of God was there.

Christ who is our life was. As heis our life to day, so were we there. As we are to day what we are by the grace of God, we were there by the grace of God just what we are by it to-day. A knowledge of how we were chosen in Christ, and grace was given us in him, is not the fundamental basis of our salvation, but the "truth" that is eternally true is the ground work of our redemption and salvation.

If we believe that our salvation is according to the election of grace, why should we try to get back into eternity to see how all this came about.

Thousands of these poor trembling ones have come before the church and related what they hoped the Lord had done for them, and have been adjudged by the church as being vessels of mercy and have been baptized, who did not then and do not now understand the doctrine of election to the extent that others may understand it.

Were the churches to adopt a rule that all who apply to them for membership should be examined upon the doctrine and give such satisfaction as one must give before he is ordained to the ministry, how many do we suppose would be admitted to membership? Do we suppose the Eunuch, who a few hours before did not know whether the Prophet was speaking of himself or of some other man, learned enough of the salvation of sinners through the sufferings and death of Christ to have expounded the way of life then and there with the same power with which Phillip did to him? He had the word preached and it was according to the life and power that were in him, and the revelation of Jesus in him confirmed him in the belief that Jesus is the Son of God, which was satisfactory to Phillip, and ought to be to us. Phillip

preached unto him Jesus—and to preach him, is to preach the revelation of Christ in one the hope of glory.— There are no vain and speculative theories in Christ, nor in the preaching of him. Christ in his people is a mystery, but not a theory. The preaching of Christ crucified builds up, establishes, unites and cements the people of God together in love and fellowship, while theorizing and philosophizing tend to confusion, strife, contention and vain jangling—to the subversion of the hearers, the scattering of the flock and the reproach of Christ.

It was not the preaching of Paul that bewitched the Galatian brethren, but that of those Judaizing teachers who taught them contrary to the word of God, and therefore produced dissension and division contrary to the doctrine. So it is in this day. Division is not brought about by preaching Christ nor the man who preaches him, but by those who oppose the simple preaching of the gospel and contend for a gospel which is not the gospel but a perversion of the gospel. We are to contend earnestly for the faith once delivered unto the saints, but we should first be certain that what we contend for is that same faith.

A gospel experience has for its seal salvation by grace, through Jesus Christ to lost and condemned sinners. And more than this is not required on the reception of members into the church, and I conclude that more than this cannot be produced to disprove ones faith in Christ. If one has what he esteems a good hope through grace and trusts in, contends for salvation by grace through the mercy of God, and yet does not understand and fully advocate all the fundamental principles of the doctrine in its deepest and most

profound character, who has the right, and by what law does he condemn him? If the law of the spirit of life in Christ Jesus has made me free from the law of sin and death, by what law am I yet condemned? If one has a gospel experience and his life and conversation are in harmony with it, that one, by all means ought to have the confidence and fellowship of the children of his Father.

I do not for one moment conclude that the servant of God should fail to preach the preaching that God bids him preach, whether it is fully believed or not, but I do contend that he ought to be very careful how he denounces one who trusts in the grace of God for salvation, simply because that one can not fully receive and endorse all he preaches, though some principle of truth, in part, be not endorsed. Some of the disciples were fools and slow of heart to believe all that the Prophets had spoken concerning Christ. They believed part, but were slow to believe all. Were they therefore not disciples of Christ? Others again were of little faith, even the apostles were such at times. Those who are weak in the faith, Paul says receive ye, but not to doubtful disputation.

The Hebrews were dull of hearing and therefore Paul said he had many things to say unto them, concerning Melchisedec, and hard to be understood. This is even so with many of us. There are indeed many things said of that mysterious man, which are hard to be understood and I fear there are few if any who do fully understand them. Yet those things are true, and those of the children of God who do not understand them are no less the children of God for their want of this understanding.

There are divisions which are necessary, and are according to the doctrine. We are to withdraw from all who walk disorderly. An heretic reject after the first and second admonition."

Offences must needs come, but woe to that man by whom they come: he had better never have been born. It is a fearful thing for one to so act as to bring about strife, contentions, offences and divisions among God's people. If there are heresies among them, brought in by those who are not of them or have turned away their eyes from the truth, and are turned unto fables, the doctrine furnishes the only infallible rule by which the proper steps may be taken to either reconcile them to the acknowledging of the truth, or to their rejection after gospel admonitions have been given in the spirit of meekness and Godly fear. And when this rule is fully adopted and executed in the proper spirit the result will invariably meet with the approbation of the Lord, and no division will occur contrary to the doctrine, though one should take place. While each principle of the doctrine savors of, and is in perfect harmony with each and every other principle, yet no one principle embraces in itself essentially all the others, therefore we are not authorized to contend for one of these to the neglect, or exclusion of the rest.

Predestination does not mean election, if it does why should both be used at all? If I do not hold the doctrine of predestination just like you do, that does not allow me to rail against you, or what you believe, nor does it allow you to reject me and what I believe. We may both be on extremes, and therefore neither of us be exactly clear on the subject. When my mind is engaged in the in-

vestigation of the predestination of all things I am unable to command words strong and clear enough to my own satisfaction to tell the beauties then before me, and I may fail to so present my thoughts as to be understood by you, and you thinking that I have been extreme on the subject, undertake to put me right, and in doing so you fall too far back and occupy what I conceive to be an extreme on the other hand. And while we are thus contending, not trying to get together but to sustain our respective positions, the devil seeing a good opportunity to get up a division (he loves such work) comes to each of us and if possible makes us each believe that the salvation and the well-being of mankind generally depends upon each one sustaining his position, whereas instead of peace, distress and division are the result.

It seems to me that if there were as great an effort made to understand each other, and to know simply the truth of the gospel of our salvation, as there seems to be to have our way, or none, there would be more harmony and love among us than is apparent at this time in some sections of the country.

The subject of feet-washing has been one of contentions in some localities and strange to say those instances where this subject has been precipitated almost to a test of fellowship, those who believe most in its literal observance have been the more contentious, and have thereby shown less of the spirit of truly washing one another's feet. I believe that feet-washing is a duty to be performed in some way, but just how it is to be observed I am at times at a loss to determine. I have when I felt to do so, participated in its literal observance, and should I again feel to do so I shall not hesitate to wash my

brother's feet; but good and able brethren differ as to the real character, and manner of its observance. I have never felt to persist in its literal performance, nor do I have less fellowship for one who does not literally wash feet than for one who does.

I do not believe it is an ordinance, as are baptism, and the Lord's supper. In my association we agree to disagree on the subject, and some do not wash and in but few instances has there been any particular feeling growing out therefrom.

May the Lord show unto his people his covenant and uphold them by his free Spirit, and restore unto them the joys of his salvation, is my earnest desire.

P. G. L.

ONLY BY PRAYER AND FASTING.

Brother J. Dail of N. C. requests my view of Matt. 17: 21:

"Howbeit this kind goeth not out, but by prayer and fasting."

This is the answer of Jesus to his disciples that had failed to cast the devil out of a child that was a lunatic and sore vexed.

Jesus tells them that because of their unbelief they could not cast him out. He said that if his disciples had faith as a grain of mustard seed they might say to this mountain remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

What can we do without Jesus in casting satan either out of ourselves or others? We cannot do any thing of ourselves, without faith it is impossible to please God, or to overcome sin. But faith even as small as a grain of mustard seed can remove mountains. Surely this power or faith comes from God. This power to cast out satan,

throw down walls of Jericho with a shout, quench the violence of fire, make a diseased one who had been helpless for many years every whit whole, is of God.

Surely those that are blessed with this faith have that which is born of God, which not only comes from God, as a good gift, but which is born of him. For a thing might be a gift of God as rain, &c., and not be *born* of God. But that which is born of God partakes of the nature of God. Does not a child born of woman partake of the nature of its mother? Does not faith which is born of God partake of the character of God? Then it partakes of the power of God. Hence faith even as a grain of mustard seed has power to remove mountains. The power of God as to quality is irresistible; so that the least amount, so to speak, of that power, even to as small a quantity as a grain of mustard seed, is greater than any opposition. It is not that one portion of the power of God is greater or less than another, or that it may be lessened by division, or increased by augmenting the bulk. The power of God is infinite and cannot be increased or lessened in quantity by reduction. Faith being *born* of God even as a grain of mustard seed, the smallest of all seeds, would cast out devils and overcome all opposition.

Because of unbelief the disciples could not cast out this devil. All our weakness is in our unbelief. Faith deals with the power of God; unbelief shows the sinfulness of man. In unbelief we have no strength at all. For unbelief has no power but is a manifesting of our sinfulness and guilt, nor can unbelief ever do one thing that is spiritual, or ever take hold of the power of God; while faith does lay hold on that power

and prevail thereby.

This kind goeth not out but by prayer and fasting.

This kind of healing is meant This gift or power of healing goeth not out except where there is prayer and fasting (true prayer and true fasting.)

Those that commune much with God pray and fast. They do not observe public fasts before men, nor do they make prayers to be seen of man, but they pray to their Father in secret, and he rewards them openly.

The gift of healing is where? When the Son of man cometh shall he find faith on the earth?

P. D. G.

TOO BAD.

In some sections complaint comes that some of our preachers are much neglected by brethren. A letter just received states that an old Elder in good standing died in extreme poverty, while another died in the poor house, while there were rich brethren worth their thousands that withheld help.

P. D. G.

A SIMPLE AND ALMOST SURE CURE FOR DIPHTHERIA.

Take the bark of Redoak (after scraping off the rough outside) and boil it in water until you have a tea-cup full of strong tea; let the tea get cool, then add a tea spoon full of powdered Alum, and a table spoon full of Spirits Turpentine; use this mixture as a gargle, a table spoonfull at a time every half hour: stir the mixture well before using and let it go as low in the throat as possible. If the case is severe make a poultice of the tea alone with meal, and bind around the throat: it should be warm. Use the gargle also. I have used and seen used this remedy for ten years, and have never known it to fail, if treated with care and diligence It will give relief in 24 hours, unless it be an extreme case.

S. HOLDEN.

Obituary.

HARVY LEE SIMPKINS.

Departed this life on the 2nd day of November 1887, Harvy Lee Simpkins, aged 3 years 2 months and 11 days.

Little Harvy Lee was the dear little son of Brother J. Wade, and French C. Simpkins, a bright little Jewel, loved by all who knew him, and of a happy cheerful disposition. How crushing was the blow that removed him from the little family circle, how sad it is to miss his gentle presence, and no longer to hear his sweet voice in the home that he brightened and made glad. During his illness of about 24 days with Diphtheria his parents seemed to realize that like a lovely flower too pure for earth he was soon to be transplanted in the heavenly kingdom, there to bloom forever in endless joy. Every thing that medical aid and loving care could perform was done for the little sufferer, but no earthly aid prolonged his stay. God had called him, he must go, soon his little spirit was borne by angels through the etheric region to the heavenly, pearly gate, to join in the anthems of praise to Jesus the giver of his eternal life; and while we mourn his loss and miss his presence, no care can ever befall him, no struggling with Diphtheria now, no burning fever or sleepless nights; but the presence of Jesus, the company of angels, and the songs of the redeemed will be the employment of little Harvy Lee while we are battling with sorrows and cares. Dear parents, think of your little boy now, clothed with the righteousness of Christ a crown of glory a palm of victory, and his little tongue singing the song of Moses the servant of God, and of the Lamb.

HIS AUNT ETTA.

MRS. MARY L. BRYAN.

Death seems not now as it once did. When the young die I feel they are only called from the evil to come; when those who have borne the heat and burden of a long and checkered pilgrimage go their departure is a grand and glorious release from this bondage of sin to mansions of rest, beyond the reach or fear of change. Therefore I must say joy mingles largely

with sorrow in my humble tribute to the memory of this "mother in Israel." Years ago before death had entered the household, I was member of her family, as teacher. A happy unbroken and thoughtless circle was theirs then. But soon after or during the war death removed the husband, not long after a daughter just merging into womanhood followed, and them years ago another daughter exchanged the cross for a crown.

From the time of her husband's death she began to seek as never before the Saviour, tho' she had many bright manifestations of his love and care, doubts and fears kept her for some time out of the church after her conversion. I met and talked with her occasionally during the interval between conversion and membership, and had the pleasure of witnessing her baptism by Mr. Pusvis. Having known her intimately, and loved her much both before and after conversion, I honestly believe that when she arose from the baptismal waters she manifested newness of life indeed, for I have never seen a greater change by grace than was manifested in her daily walk and conversion ever afterwards.

For several years she had been afflicted with heart disease, and for the last four months a great but patient sufferer 'till last month when I have not a doubt that her freed spirit was called to rest with God.

She leaves five daughters, an only son, and one sister with many friends to mourn their loss. She received every attention from her devoted children and sister, during her illness, and while I offer them my deep heart-felt sympathy in their great and sore bereavement, I can but rejoice in the thought that she is now happy, forever freed from sorrow, pain and care. Once, during her illness, when she and all thought she was dying, she said weep not for me, but for yourselves, I have a better home than this, one whose foundation is sure. Not long after this she gave her parting blessing and fell asleep in Jesus so gently and calmly that, but for strictest vigilance no one would have known the moment of her departure.

That God will strengthen us all to emulate her faithfulness in his cause, and permit us to meet her again, where congregations ne'er break up, and Sabbaths never end, is the prayer of

A. H. D.

JESSE COLEMAN.

Little Jesse Coleman was born to John A. Perdue, and Nannie his wife, of Franklin Co., Va. on the 23rd of Nov. 1886, and died March 22nd 1889.

We did all fond parents and physicians could do to keep off the cold hand of death, but the Lord called him, so helped us to say the Lord giveth and the Lord taketh away, blessed be his name. He suffered much pain for a short while, but we know he is freed from all pain. The little angel is gone home to his Saviour there to be forever blessed. Then dear parents weep not. I know he was a lovely child and we will miss him, but would not have him back in this sinful world.

May the Lord prepare us to meet him in that never-ending world, where we can sing God's praises forever more.

L. FANNIE CRAFT.

RECEIPTS.

ALA.—Mrs Kate Chandler 2 A Nunn
3 R H Strong 5 G W Norris 5
ARK.—Geo V Bates 3 J W Willis 1
50 Elder P H James 50cts
COL.—W C Perdue 1 50
FLA.—T J Altman 2 By Mrs F S
Bennett 2 50
GA.—H W Bass 2 Mrs E F Davis 1
By Elder W T Everett 4 50
KEN.—W H Crook 1 50 By A F
Dixon 3 Riley Shepherd 2 By Elder P
G Lester 15.50
LA.—J M Edmiston 1 50
N. Y.—J A Morse 1
N. C.—Peter Jones Sr. 2 Elder J C
Hudgins 1 50 Elder J A T Jones 1 50
Mrs C A Bendy 1 J W Barnes 1 50 A
G Johnson 3 S H Gower 1 50 Luetta
Lawson 1 50 N A Smith 1 50 I B Bean
1 50 James Hodges 2 I L Thigpen 2
R F Temple 5 By Elder J S Dameron
4 50 Elder A J Taylor 1 50 W H Young
1 Elder J S Woodard 1 50 J W Harriss
19 50 Henry Haynie 2 J J Smith 90cts
J A Clark 8 Eld Wm Woodard 2 Eld
I J Taylor 1 Mrs Ann Kinsmore 1 Mrs
M C Paschal 1 50 Mrs B J Scott 1 50
Mrs A E Allen 3 J Brooks 2 Elder I J
Taylor 1 By W R Coffey 3 James How-

ell 1 50 Elder James Harriss 1 50 Eld
Wm Woodard 6 50 J F Smith 3 J D
Jones 4 Mrs M Warren 4 Mrs M Burns
1 50 Elder J B Hardee 150 Jason Auman
2 Mrs J T Howard 1 50 B J Barnes 2 J
Houston 2 J R Green 6 66 H C Boyd 4
By G C Farthing 10 50 Elder By Elder
J A Burch 1 50 By W A Penny 3 A M
Denny 1 50 J A Ashburn 1 50 W R
Walston 1 50 Mrs C Lucas 1 Elder
F L Oakly 6 Elde Y I Chandler 3 By Eld-
er Joseph Adams 4 50 Charles Meads
12 J F Field 1 Elder J T Edgerton
1 50 Mr Griffin 2 A J Burks 1 50
S. C.—By Elder M McGraw 5 30
TENN.—S B Mattox 1 50 Mrs Addie
Young 1 25 Mrs M R Trobaugh 3
TEX.—Elder B P Lewis 2 F E
Johnson 1 50
VA.—J W Underwood docts. By
Robert Phillips 3 Elder J C Hall 2
Dr A J Almond 1 50

APPOINTMENTS.

The following Elders will preach,
the Lord willing.

D. N. GORE.

Wolf Island.....	May 21st
Pleasant Grove.....	22
Gilliams.....	23
Bush Arbor.....	24
Prospect Hill.....	25
Mount Lebanon.....	26
End.....	27
Dutch Hill.....	28
Cedar Grove.....	29
Neuse.....	30
Raleigh.....	31
Middle Creek Saturday and 1st Sunday in June	
Goldshoro.....	Monday night June 5 d
Chapel.....	4
Metuorial.....	5
Nahunta.....	6
Snowhill.....	7
Meadow.....	8
Tysons.....	9
Great Swamp.....	10
Flat Swamp.....	11
Bear Grass.....	12
Spring Green.....	13
Skewarky.....	14
Jamesville.....	15
Moratico.....	3rd Sunday 16
White Plains.....	17
Pungo.....	18
South Mattamuskeet.....	19
Beulah.....	20
Goose Creek Island.....	21
Sandy Grove.....	22
Broughts Creel.....	4th Sunday 23
Galloways.....	24
Red Banks.....	25
Cross Roads.....	26

Mewborns.....	27
Lagrange.....	28
Friendship.....	29
Dudley.....	5th Sunday 30
Pleasant Plains.....	July 1st
Sandy Bottom.....	2
Beaverdam.....	3
Sand Hills.....	4
Cypress Creek.....	5
Muddy Creek.....	6
Maple Hill.....	1st Sunday 7
Stump Sound.....	8
Wilmington.....	9
Conveyance needed.	

I. J. TAYLOR.

Lawyers Spring.....	May 7
High Ridge.....	8
Liberty.....	9
High Hill.....	10
Watson.....	11
Crooked Creek.....	12
Meadow Creek.....	13
Liberty Hill.....	14
Fear Creek.....	15
Free om.....	16
Mountain Creek.....	17
Flat Creek.....	18 & 19
Big C.....	20
Suggs Creek.....	21
White Oak Spring.....	22
Pleasant Hill.....	23
Rock Hill.....	24
Texas C.....	25 & 26
Conveyance needed.	

J. M. HARRIS.

Stewarts Creek.....	May 28
Chesnut Grove.....	29
Harrison.....	30
New River Association at Little Vine May 31 and June 1 & 2	
Conveyance needed.	

A. N. HALL.

Pleasant Grove Thursday before the 3rd Sunday in May	
Lick Fork.....	Friday
Wolf Island.....	Sat. & 3rd Sunday
Gilliams.....	Thursday
Deep Creek Saturday and 4th Sunday	
Arbor.....	Tuesday
Lyncis Creek.....	Wednesday
Prospect Hill.....	Friday
Ebenezer 1st Sunday in June (funeral)	
Wheeler's Tuesday (funeral)	
School House near Balocks Saw mill Wednesday	
Storics Creek.....	Thursday (funeral)

ISAAC JONES.

Funeral of Green Mabrys wife East of.....	
Hillsville.....	May 21
New Hope.....	22
Fellowship.....	23
Elk Spur.....	24
Chestnut Grove.....	25
Flower Gap.....	26
Touls Creek.....	27
State Line.....	28
Snow Creek.....	29
Buffalo.....	30

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TRAINS GOING SOUTH.

Dated April, '90.	No. 27, Daily.	No. 47, Fast Mail Daily.	No. 47, Daily, ex Sunday.
Leave Weldon	12:40 p. m.	5:41 p. m.	6:00 a. m.
Arrive Rocky	1:54 "	"	7:10 "
Arrive Tarboro	*2:45 p. m.	"	"
Leave Tarboro	10:20 a. m.	"	"
Arrive Wilson	1:27 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*2:37 p. m.	"	"
Arrive Selma	3:40 "	"	"
Arrive Fayetteville	6:00 "	"	"
Leave Goldsboro	3	7:00 a. m.	5:35 a. m.
Leave Warsaw	4:16 "	"	9:40 "
Leave Magnolia	4:30 "	8:40 "	9:55 "
Arrive Wilm'gton	6:20 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 46, Daily, ex Sunday.
Leave Wilm'gton	12:05 p. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:43 "	5:40 "
Arrive Warsaw	2:38 a. m.	10:57 "	5:55 "
Arrive Goldsboro	2:45 a. m.	11:52 "	6:55 "
Leave Fayetteville	"	7:40 a. m.	"
Arrive Selma	"	8:40 "	"
Arrive Wilson	"	9:10 "	"
Leave Wilson	3:02 a. m.	12:45 p. m.	7:52 p. m.
Arrive Rocky Mt.	"	1:20 "	8:40 "
Arrive Tarboro	"	*1:55 p. m.	"
Leave Tarboro	"	10:40 a. m.	"
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax f. Scotland Neck at 2:30 a. m. Returning, leaves Scotland Neck at 5:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:05 p. m., Sunday 3:17 p. m., arrive Williamson, N. C., 7:23 p. m., 4:55 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:20 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 10:15 a. m., arrive Goldsboro, N. C., 11:45 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 47, 46, 28, and 78. Southbound Train on Wilson & Fayetteville Branch is No. 37. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY **JNO. F. DIVINE**
Supt. Trains, Genl. Supt.
T. M. EMERSON General Passenger Agent.

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The 12th Session will open Oct. 30th, and continue twenty weeks.

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

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A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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ZION'S LANDMARK PRINT

1889
J.R. Condeleon
1889

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

NOW the worship of all these deities was conducted by priests richly dressed, in costly habits offering to these dumb gods sacrifices of animals, fruits, perfumes, wines &c., This worship of idols was sometimes accompanied with music and dancing, and the offering human beings in sacrifice to appease the anger of their gods. In a word, temples were erected of the most splendid architecture for these gods, as the one at Ephesus for Diana; festivals were made, games instituted, and a thousand other fooleries set on feet. The Phœnicians had gods Baal, Astarte, Hercules, Adonis, &c. Rome had nearly the same gods as Greece, and priests by thousands of different orders, of which I cannot now speak particularly, as I have said enough for my purpose from history. Come to the scripture and there you will find heathen and idol priests by thousands, attending on their different twenty gods mentioned. Of the Jewish priests I don't mean Aaron, nor the priests of his line; I mean pharisaical, or Moses priests, who preached Moses for loaves and fishes, or prophesied for pay and divined for money, of which the scripture is full.

Now who made all these heathen priests? You can't say God made them;

the church did not make them—then we go to the old stand, they made themselves priests, what the devil did not make; or they were made so of men to attend on these idols, as no kind of religion can exist without priests, neither, heathen Jewish, nor Christian; neither false nor true. So then the more priests the better chance for that religion to stand, whether true or false. For how shall they hear without a preacher, and how shall they believe a religion, whether true or false, without hearing its tenets? So then every god and goddess had their priests, to tell of their divinity and preach them to the people; by which the priests made their gain on all they could dupe into their belief of their gods. Just so now by all sects—how long would any sect last and let them have no preachers? Why as soon as there were no priests to tell lies for money, all that sect would become extinct. So then the priests were the supporters and upholders of Idolatry. Equally so are the preachers the upholders of false religion, and false sects, and false tenets in the world; take these away, and down goes the fabric. Then it follows that all false sects must make preachers, for God won't do it, I know; or else down they will go certainly to extinction. Thus theological schools have been erected, to make preachers to uphold false worship; thus did the heathen, as did the Roman Catholics, and others; and they must have salaries, for false priests won't serve without pay. For this the heathen priests served, for this the Catholics served, for this the tobacco priests served, for this false priests will serve a

false cause; yea, for this they will tell divine lies and cut throats, and suck the blood of lambs and confiscate their estates.

I now close this section of heathen priests, with some instances from scripture out of a hundred I could give you. You recollect Micah had a household god, and he got a priest, a Levite, to be priest for him; but recollect he had to pay him wages. Now recollect, this Levite was entitled by tribe to the priests' office in the temple of God, but he would serve the idol for pay. Yes, sir, he soon ran away with Micah's god to get from the Danites a better price. So you see that men will serve the devil in religion for pay. Again, you recollect that when Jeroboam the king of Israel set up the two golden calf gods, one in Dan the other at Bethel, he took of the lowest of the people and consecrated them priests of these gods; to preach their divinity in opposition to the divinity of the God of Israel. And no doubt they were glad enough, as they could tithe the people and live without work. Here you see men-made priests serving idols for pay. Again you recollect that when Ahab had married Jezebel, the daughter of Ethbael of Sidonia, that she being brought up to worship the idol god Baal in her native country, that when she came to Jerusalem she must needs get Ahab to make and set up Baal at Jerusalem for her to worship. But what account is a god without a priest to preach his fame. So then she gets 400 men and makes them priests to preach the fame of her god Baal and feeds them at her own table. Here is making priests again by hundreds. These were no doubt Jews by nation, and had heard the fame of the God of Israel; yet would they be made priests for money, and the favour of the queen. But these four hundred were not enough to spread the fame and doctrine of Baal throughout the country; they would only do for the metropolis. This then put Ahab upon the expedient of setting up the idol Baal in groves in different parts of the country and consecrating 450 more. Here is making priests by hand-

fuls. What did he want with so many, when the god Jehovah had but one poor old Elijah? Why, to support his false god and preach his false divinity in opposition to the God of Jacob. Thus the contention began between the priests of these two gods, and Elijah proved more than a match for them all.

So then we find that men will be made priests and tell lies, preach error, for money and sumptuous fare. And so it is now there are men enough that will be made priests, tell lies, preach falsehood, or this or that creed, or any creed for money, honor and gain. For it matters not with them, like Baal's prophets, whether they serve God or Baal, so money and good fare is coming. And they can please the sect that employ them, or the master from whom they expect their loaves and fishes, like Ahab's prophets, they had rather tell lies than truth, because it pleased the king, gratified his ambition and wishes. So will modern men-made priests—they had rather preach lies than truth because it pleases the people better; no please, no pay. Hundreds of instances I could give you from history and scripture, of the dumb sleepy dogs, as the scripture calls them, but I must forbear. On heathen priests suffice it to say, that these self-made, men-made, and devil-made idol priests have ever been opposed to God's preachers; and have stimulated the kings and magistrates of the earth to kill, burn, and destroy thousands of God's ministers.

Next in bringing up the rear, we come to Jewish priests or preaching. It is well known to every man, that has paid attention to the reading of the New Testament, that the Pharisees were a numerous sect; and that they had many scribes, doctors, and priests to support their tenets and hypocritical traditions, which they pretended to have derived from the Jewish fathers, and taught them as commandments of God when they were nothing but the commandments of men, set up by men, thereby to make void the commandments of God, as our

Saviour in many places showeth. Now our Saviour charges these priests with making long prayers, and making broad their phylacteries, pay tithes, &c. but yet he tells them this was all hypocrisy, pretence, outward show; that they might, under the cover of hypocrisy or sheep skin, devour widows' houses. Thus you see priests can play the hypocrite, put on a form of godliness, and be very religious even to get the chance of being called honest men, prey upon widows and get orphans' estates into their hands to make gain to themselves. Our Saviour charges these priests with the blackest crimes, so black as to be hypocrites, to lead the blind into the ditch; and you recollect the law of Moses says, cursed is he who leadeth the blind out of his way; how much worse to lead him into the ditch of error for a little money. He charges them with uncleanness of insides, as filthy as the sepulchres of the dead, or a nasty dish; although their external actions in a religious way had white-washed them outside, yet their hearts were wolf, were God-hating, Christain-hating, truth-hating, covetous, and as offensive to God as a dead rotten body in a grave was to men; and consigns them over to the greater damnation, with all their preaching and religion. Now who made these priests? Not God. These were self and men-made Jewish pharisaical priests, and served for hire as well as the false prophets. If God had made them then would they have loved Jesus Christ; if they had been Christians, then they would have loved the apostles; for Christ says of them, that they hated both him and his Father. And if these and the chief of the priests of Aaron's order had been Christians, then would they not have killed the prince of life, nor have persecuted the apostles unto death. So then we see that false priests, whether heathen, self-made, or men-made, or Jewish of the same description, possess a persecuting and a God and Christ-hating spirit, and are in opposition to God's priests in every age, and to his truth and people; and like ravening wolves have preyed on the estates and

lives of God's people. And man is now about what he always was; he has not got better by the age of time, he is the same corrupt being; place him under like circumstances and he will prove it to you. Then wolves of the present age are still wolves, as much so as they were when Jacob minded Laban's flocks to keep them from catching the lambs. So are wolf preachers, they are the same at this day as they were when Cain devoured Abel, or as when the pagan wolves in the days of the ten persecutions drenched the world with the blood of the lambs of Jesus; or as when the popes, those master wolves, with their understrappers sucked the blood of the martyrs of Christ. Or as when Queen Mary of England, that bloody she wolf, roasted the saints of God in Smithfield, to gorge her wolfish stomach. Or as when the New England Cambridge and Oxford priests punished and whipped the Quakers, and imprisoned the Baptists in Virginia. This is not an hundred thousand part of the cursed cruel deeds of self-made, men-made, devil-made preachers; nor can words portray the black and infernal malignity and horrid murders they have been the stimulators and cause of. And as wolves are the same they used to be in nature and principle to kill sheep, if it was not for those lets and barriers set up by the governments of the nations of the earth, they would have gone on killing in the Roman empire, had not Constantine made laws to have protected and thereby fenced up the sheep from the wolves. How thankful then to God and civil rulers should saints be, for the present fences made round the sheep to keep off the cursed wolves of the present age; for there are as many now, I am fully assured as there ever were at any one time since the world began. But they can only stand and grin through the pen, or howl in the thickets, while the sheep feel secure from the laws of the land. This is all that prevents, for says Jesus, I send you forth as lambs among wolves, and marvel not that the world hate you, and you shall be hated of all nations for my name's

sake—the American nation not excepted. And why have self-made, and men-made, and devil-made preachers, these wolves in sheep's clothing hated God's ministers? Why, because God's ministers stand in their way of getting money by their preaching. God's preachers have ever declared this and their other black deeds to the world and have like Jesus testified that the deeds of these men are evil. For this reason, as Christ said, the world hated him; and so for this reason their men-made hypocrites hate God's ministers, because they will not let their black deeds and hypocrisy pass untold to the world. Read the Old and New Testament, and see how the false prophets and true were always in opposition; and how God's prophets testify against their divining for money and how Christ and his apostles testify against these false teachers. If they had let them have gone on to get money under their sheep skin covering, and not to have exposed them, then all would have been well. This is the reason, that the wolves are howling on my track, from the city of Washington to Pensacola.

[To be continued.]

BROTHER GOLD AND LESTER:—Dr A. J. Almond, of liberty, Va, requests me to write on the following text,

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; They shall obtain joy and gladness, and sorrow and sighing shall flee away;” Isaiah 35: 10.

I have no doubt but brother Almond is much better calculated to write upon the subject than I am, yet I have had some thought upon the subject which if guided by the Spirit I will try to pen down.

Believing fully that All scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good work's 2 Tim 3: 15-17. And the prophet being a man of God, and as such thoroughly furnished was able to impart to us the things that God had

inspired him to tell, although he had not actually lived to see the setting up of the gospel Kingdom, yet by inspiration he evidently believed firmly that Christ would come and set up such a kingdom; and that while he and his brethren believed by faith that Christ the deliverer of Zion would come and turn away ungodliness from Jacob (Rom 11: 26;) he and they had, through the working of the Holy Ghost, returned, being confirmed by Christ, and had by faith embraced the promise or rather in spirit come into the very heart of this kingdom, he could see the the glorious reign of grace as effectually bringing back or turning back God's ransomed ones who lived under the law dispensation, together with all who lived under the gospel dispensation, as though he had been an eye witness of Christ's death to accomplish beyond the possibility of a failure this very thing, consequently he declares, and the ransomed of the Lord shall return and come, not may come, but shall, positively shall. Why so positive? Because God had found a ransom (see Job 33: 24;) price by the sacrifice of himself (see Matt 20: 28; also Mark 10: 45; and 1st Tim 2: 6.) The prophet seeing that the ransom price was paid, for by the eternal spirit he did see it just as Abraham saw it and was glad (see John 8: 56;) could but exclaim with all God's children, who have like precious faith revealed unto them, the ransom of the Lord shall return and come to Zion. I conclude that it would do no violence to the subject to say all the Elect, or all the called and chosen shall return and come; but ransomed will do. There is no denying the truth of this declaration without giving God the lie. Then all who preach conditional salvation ought to blush for shame, as they are guilty of giving God the lie to his face. For he has declared by his prophet that the ransomed shall return They say he died for all alike and all can come if they will. But the prophet says nothing of the kind, but in the plainest terms possible declares, that the ransomed of the Lord shall return and come to Zion with songs. Who out side of the Prim-

itive Baptists say so now? Not one, save those who believe their report. Return from where? From the bondage of sin and death. Return from all hope of being justified by the deeds of the law. They will plead no longer for justification by work. But rely upon nothing but the grace of life through our Lord Jesus Christ for every purpose of salvation.

Come with songs. The theme will be free grace. If I must sing I will sing of grace which raised me from the fall, and led me to a hiding place, Jesus my Lord, my all. The Lord will allure her and bring her into the wilderness (see Hosea 2; 14.) Therefore I will allure her and give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. This may imply when she returned and came to Zion with songs and everlasting joy upon her or their heads. For when the Lord allures his ransomed ones they are sure to return from all former owners, and come to Zion with the songs of deliverance, and expressing the joy of heart which is a fruit of the spirit. They shall obtain joy and gladness. These are great and glorious promises to God's ransomed family they shall obtain joy. Oh! what joy is experienced by every child of grace, as they are enabled to come or are led out of the wilderness of sin which I think implies conviction for sin. There are no songs of joy while under conviction, or while in the wilderness state. But the Vineyard is from thence, and as the sinner emerges from the wilderness the soul is filled with love and joy and peace, and can but sing,

"My soul break out in unknown strains,
And sing surprising grace."

Shall obtain joy and gladness. Sorrow and sighing shall flee away. While contemplating the glorious reign of grace we are not only ready to sing, but the joy is inexpressible. Sweet assurances of God's sure plan of life crowd the mind, and we gladly claim the promises as ours. The sure foundation of Zion

delights the heart. For Jesus is laid in Zion for a foundation, a stone, a tried stone, (Isa. 28; 16.) And all the subjects of saving grace are built in him (see Eph. 2; 22.) How gladly the saved or ransomed contemplate the foundation or Chief corner stone. Though they are weak and helpless in or of themselves they know that the foundation, the stone of Israel, cannot be removed, hence they gladly or with gladness of heart sing for joy,

Jesus paid it all, all to him I owe,
Sin has left a crimson stain,
He washed it white as snow.

Sorrow and sighing shall flee away. Zion is not a habitation of mourning. She is a city of love, a quiet habitation. Zion is the city of our habitation, glorious things are spoken of thee, O city of God (Ps. 87; 3.) The Lord loveth Zion more than all the dwellings of Jacob (2nd vers 87, Ps.) Peace is within her walls. Then all that come to her cease to sorrow or sigh. Why? Because her very gates are peace. Christ dwells in her, and when the sinner comes to Christ sorrow and sighing must flee apace. The water of life is within her walls. And all the ransomed ones find that this water is given, and is in them a well of water springing up into everlasting life. (see John 4; 14.) Hence sorrow and sighing are forgotten. They sweetly realize the fact that Jesus is theirs, and that they are his: no sighing over a broken heart, for Jesus has bound up all their wounds. They feel in their heart that the winter is past, the rain is over and gone. The flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in the land. Song 2; 11-12. In joy they sing in view of eternal rest,

"My sufferings will soon be o'er,
Then I shall sigh and weep no more."

In view of the great and glorious rest promised to the ransomed of the Lord all sorrow is banished hence, and like Thomas of old the happy saint exclaims with joy of heart, "My Lord and God." How any child of God who

has come with singing to zion can conceive in his heart that God, who in the perfect offering of the blessed Jesus was honored, glorified and satisfied and through this perfect atonement accepted the sinner and declared him ransomed, should fail to bring all for whom the ransom was paid to zion. I confess I cannot see. I say how a child of grace or a child of God can advocate a conditional salvation is a mystery to me. Can it be? I think God's people all must do, and will, teach salvation free through the merit of Christ, and will not lug in any work to be performed by the creature in order to their salvation. I cannot believe that one born of God, *i. e.* one who has returned and come to zion, can ever doubt for a moment the power of God to save eternally every ransomed one. For to me it seems that it would be a misnomer for me or any one else to believe that Jesus would pay such costly, yea such a priceless ransom, yea make such a perfect, satisfactory payment and then consent to live in glory while his ransomed ones should dwell in an awful hell. It cannot be: as sure as he has ransomed them, just so sure shall they return and come, and will receive all the joys of heaven. Men have striven against the doctrine, and have whipped and murdered God's chosen servants for preaching it, when they had power to do so, and now they rail out against, and cry fanaticism, antinomianism and all such. But as sure as God reigns, just that sure Christ will save his ransomed ones. Then in view of this every child of God feels to say,

"In hope of that immortal crown,
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain."

If these few lines appear in **the LAND-MARK** and brother Almond should see them I hope they may not offend but comfort him. I have felt some comfort while writing them. May God have all the praise is my prayer. And may grace be with you all.

Yours in gospel bonds,
J. C. HALL.

ADDRESS TO THE BAPTIST BROTHERHOOD.

(By the Primitive Baptist church of Crawfordsville, Indiana.)

BELOVED IN THE LORD:—Suffer us to stir up your pure minds on behalf of the author of our Church History. This large and excellent work is regarded by many competent judges as the truest, and by far the best church history written since the apostles sealed their testimony under the spirit of inspiration. It is a work of a thousand pages, and sold at two dollars per copy, being little more than a half price value.—The price being fixed by others at the mere cost of publication. Elder Hassel generously gave his consent, so that a greater number of brethren, and those of slender means might obtain it. This left him without remuneration for years of untiring labor and costly research, while his personal interests and business were necessarily given up, his health was much impaired, his home and property sacrificed, and a large debt accumulated through the unselfish and noble desire to secure to his brethren an authentic and faithful history of God's true church. Brethren and friends of truth, can we fold our hands in cold indifference and let the sad results of this sacrifice continue? Shall the Lord's devoted servant bear this burden alone, while we forget the trial of his faith, the sorrow of heart and weariness of spirit that must rest upon him? O no, a thousand times no! Our brethren are not indifferent to the claims of justice nor to pleas of mercy. Many have already responded to this call with generous hearts (may God bless and reward them) while very many no doubt have simply deferred action for the time, and in many cases, perhaps no one has stepped forward to lead and press this worthy cause; but O friends, has not the time come when all who have failed as yet, and those who desire to place their hands the second time to the work, shall unite in an earnest, persevering and decisive effort to cancel with the least possible delay this embarrassing debt, and remove the reproach of our forgetfulness.

In the typical church the laborer whether brother or stranger was the especial care of God's law. His wages were a sacred charge, and not to be withheld all the night, nor even should the sun go down upon it, "lest he cry against thee to the Lord and it be sin unto thee." The spirit of the gospel is not less kind, considerate and merciful, and one of the Lord's apostle's with inspired pen charges home the grievous sin of keeping back the dues of them who have reaped down our fields. O how we should fear, lest the cries of them which have reaped should enter the ears of the Lord of Sabaoth, and the rust of our gold and silver become a witness against us. In the gospel fold as brethren of like precious faith "we share our mutual woes, our mutual burdens bear." As members of one family our obligations are identical. When one member suffers, the rest will sympathize. When we remember that the comfort and advantages of such a history become the inheritance of all God's family, that doubtless it will prove as enduring as the generations that are to come, that the task and responsibility of writing such a work, proved of far greater magnitude than was anticipated, that the work was prosecuted under nameless discouragements, but at length completed to the satisfaction of our most sanguine hopes, we realize that the obligations its author incurred become our own and we esteem him highly in love for his work's sake, and should delight to show our appreciation of the blessing conferred upon us, by ministering in the measure God enables us to his relief from debt and restoration to the comforts he so freely laid down on our behalf.

We should bear in mind, that to prepare so difficult a work requires a combination of rare and special gifts; a degree of learning, and a spirit of self consecration to the Lord and to the brethren, as perhaps only this one dear brother was found sufficient unto. Brethren, this is no common circumstance before us. It is not probable that the next hundred years, nor yet

five hundred, will lay upon God's people an obligation more binding and more honorable, more sacred and magnanimous, nor yet more universal among all who rejoice in the truth, and love the name and cause of the Primitive Baptists, than does this laborious and complete history, which our beloved brother has offered to the church and to the honest enquirers of the truth, and will it not be some solace in after years to know that we have aided, even slightly, in dispersing shadows that would forever darken the memories of Elder Hassell's sacrifices if this embarrassment be not removed. Let us think that by the tokens of our ministering love we are all represented in the capable and untiring pen that has reaped from obscurity the evidences that surround the assemblies of the saints as we see them this day—our dear spiritual homes—with that kingdom which the God of heaven set up in the same form nearly two thousand years ago.

Is there one to chide the earnest, zealous, God-honoring saints, who conceived the design of tracing the footsteps of the flock back through ages of darkness, to the shores of Galilee, and to the beginning of all time? Is there one to feel that the time was not propitious or the field inviting? Can one be found to doubt the wisdom of Elder Hassell's selection to this important post. And are there any who can withhold their hearty approbation of the faithful manner of his work, and the success which has crowned the toil of years? If in these things we are joined together in one mind, let us also unite in the laudible purpose of speedily discharging every farthing of this debt and show to our uncomplaining brother, that we are not insensible to the unwritten claim which his high sense of honor will not suffer him to press. Let us make it manifest that there is a monitor in every heart, that as an advocate of equity and right, will press this sacred duty home to our bosoms till our deeds of love bring the reward of an approving conscience. Brethren, the work was timely. It was demanded in this day of doubtful profession and sore re-

ZION'S LANDMARK.

buke, with the world standing in almost solid phalanx against the ways of truth its institutions of learning every where, to men of wealth and power, unnumbered religious societies, its teachings and allurements, its ridicule, reproach and scorn all arrayed against the little flock, a flock regarded as the offscouring of all things, a sect every where spoken against, as not to be numbered with the nations, was made to the voice of History; and one charged with tracing through past ages, the identity, the faithfulness, the vicissitudes, the sufferings and triumphs of God's organized kingdom, and thus strengthen the weak hands and confirm the feeble knees, as commanded by the Lord's prophet. It has seemed as if the world like a Goliath, mailed in wickedness and pride, was this day defying the armies of Israel and the living God. Behold the figurative giant. His height six cubits and a span, a helmet of brass upon his head, and coat of mail five thousand shekles strong, a staff for his spear like a weaver's beam and his spear head six hundred shekles of iron, and yet one bearing a shield must go before him. It was well that in spiritual Israel there was a second David to battle against this haughty foe. But how unequal seems the conflict. A ruddy youth, a shepherd's bag, a few stones from the brook, and one also going before bearing a shield, even the God of truth. A thousand Rabbis were to be opposed, the books of Centuries to be sifted for the gleanings of truth, schools of learning disputed our brother's progress, systems of religion made defiant claims, while pens of priest and infidel preplexed his researches through the intricate mazes of many generations; but at length the reward was obtained and the testimony of impartial history was found to confirm the promise of the Lord that the gates of hell should not prevail against his church. His people of today feel to thank his holy name and take courage from the past, being as Elder Hassell's patient investigation that the witnesses of God's truths in all ages were their spiritual kindred. The

Lord having commanded to stand in the ways, and see, and ask for the old paths, and the good way, encourages his pilgrim-saints to continue their way forth by the foot-steps of the flock, even as his poor ones have ever done. Dear Baptists brethren of Indiana and Carolina, of East and West, North and South, there is in this worthy cause such an appeal to our sympathy and active support as should make our hearts rebound with joy at the opportunity before us to manifest our interest, our gratitude, our love and zeal for the cause of Zion.

Let us covenant together, that we will each send at once one, or two dollars and the glad satisfaction over such a result will be ours. Singly we can do little, but in union lies the power of great achievements.

It is also the mind of this church that Eld. D. Bartley our brother in membership be authorized to personally solicit contributions within the bounds of the church and wherever opportunity may offer.

By order of church in conference on Saturday March 2nd, 1889.

M. M. VANCELEAVE, Mod.

S. B. LUCKET, Clerk.

DEAR BROTHER IN CHRIST:— Many of the brethren, with whom I met on my recent trip, requested me to let them hear from me through the LANDMARK.

I left home March 17th in company with my brother, Elder J. T. Rowe, who preached at Blount's Creek. From here I went over into the bounds of the Kehukee Association. This body of Christians is so well known that it is hardly necessary for me to say that I enjoyed myself with them. Let it suffice to say that I was blest to meet all my appointments, being conveyed by the brethren and friends from place to place; from whom I received many tokens of christian fellowship for which I feel to thank God. Who is the giver of every good and perfect gift?

These brethren, especially those on the south-side of Roanoke River, have

for a long time been blessed with a faithful ministry by which they have been saved from the snare of satan. This blessing, my brethren, is of the Lord; for it pleased God through the foolishness of preaching to save them that believe. Now brethren, while you have enjoyed the truth as it is in Christ your brethren over in Pasquotank and Currituck counties have been troubled by men, rising up among them, speaking perverse things, and drawing disciples after them until now the churches have very few in fellowship with only two ordained ministers. These seem to be faithful which makes one think that a handful with quietness is better than a stalled ox in confusion.

Some of these dear ones seem to be repenting and doing their first work: that is, seeking the Lord with their whole heart as when they first felt their need of him. They are now saying "Come over and help us" Should any of you my brethren, feel that this cry is directed to you, confer not with flesh and blood. I have just spent about ten days with them which I count among the most pleasant days of my life. I reached Elizabeth City April the 9th and was met at a train by Mr. William Sanders who is a strong friend to the Baptists. He took me to his home and cared for me in a very comfortable way. Elder Charles Meads and several others from the neighborhood of Flatty Creek, 17 miles distant soon arrived. I spoke that night in the Methodist church to a very attentive congregation. Next day we took leave of the brethren, and in company with Elder Meads, reached brother Walker's about 7 o'clock, P. M. where I spoke to a few of the manner of God's love to poor sinners. The next day, Thursday, we met a small congregation at Coinjock. This church has recently had to dismiss her pastor on account of false doctrine. Here I tried to point to him who withhold no good thing from them who walk uprightly. From here we were conveyed to Powel's Point and spent the night with Elder A. J. Austin. Friday morning we were carried across Currituck Sound to

Providence church on Kittyhawk Banks where we met a goodly number of people who seemed to be interested in the truth. In the morning we sowed our seed and in the evening we withheld not our hand. We spent the night with Elder A. J. Austin at the Life Saving station. The Next morning we recrossed the Sound and went to Elim church where we preached Saturday, Saturday night, and Sunday. We next crossed Albemarle Sound to Flatty Creek church where we preached Sunday night and Monday notwithstanding the storm was so heavy upon us. Tuesday morning was still stormy but to fill the rest of my appointments I must reach Elizabeth City ready for the boat Wednesday morning at two o'clock. So we started through the rain to try to get to the city, but the storm had washed away the bridges so we could not go. When we turned back I felt a spirit of rebellion against the providence of God saying, "Why am I thus hindered; why can I not go on to my appointments?" While thus musing over my disappointments, the spirit said "You must go back and baptize Mattie Lowry." In a moment I felt resigned to His will, and could truly say "Thy will be done." I went back and staid with them until Friday morning, preached four times, baptized this lady, and a brother for whom the church had looked for sometime. I again took leave of them Friday morning and reached home April 20th finding all well, for which I feel thankful to Him who doeth according to His will in the army of heaven and among the inhabitants of earth and none can stay his hand or say unto Him what doest thou? My last appointment being the 21st I left home about 6 o'clock, traveled about 20 miles, found quite a number of brethren and friends waiting for me, to preach for them knowing nothing but Christ and him crucified, and returned home the same evening.

With many thanks to the brethren and friends for kindness to me while among them I subscribe myself,

Your servant for Jesus sake

JOHN R. ROWE.

ELDER P. D. GOLD, DEAR BROTHER :—I have had impressions from some source to try to write my experience for the LANDMARK, but fearing that it was of myself I have put it off from time to time, but hope it is from above, and that the Ruler of all things may direct my pen in trying to relate to the dear brethren and sisters of the household of faith, of my travels from nature to grace, if I have ever traveled that rugged road at all. I fear often that I have not.

When I was in my early boyhood at times I would have serious thoughts of what would become of me if I were called to die, though it would not last long before I would rest easy and be contented to practise sin and live as wickedly as ever. Then I believe I had eyes and saw not, ears and heard not, a heart and did not understand. This was my fix for several years, but by the grace of God I truly hope I was enabled to see and feel that all was not well with me : my crave was to be a better boy and at some future time be converted to christianity ; but the more I tried the worse I became. Oh, that I could be convicted of sin and be punished as I had heard christians tell of their convictions, and be converted. I would then have been willing to give up the whole world, had it all belonged to me, to have a hope in Christ and my sins pardoned. It seemed that there was something for me to do, though I did not know what for if there was no change I could see my soul eternally lost and by justice too, for I could not see anything that I had ever done that was right in the sight of God. Woe unto me, I thought I was an undone and ruined sinner doomed to eternal hell. While in this sad state I desired above all things that if it could be the will of God for my sins to be pardoned and a manifestation made unto me. One night while musing over a hard heart and a misspent life I dreamed a dream that I believe was good for me. I dreamed that I was in hell or a place of torment. It seemed that there was a great burden upon my breast. I heard a voice from heaven crying, "It is for

your sins that you are here," and in my dream I heard the angels mourning on account of my sins, thought I had grieved the heavenly host, but after a few moments this burden was removed from me and I heard a voice saying, "Thy sins are forgiven thee, all by the mercy of Jesus; and the groaning turned into the most beautiful singing I thought I had ever heard, and it seemed I ascended unto heaven. Oh, what a happy time I thought it was, but when I awoke I found that it was only a dream, and I concluded that people were liable to dream almost anything, but this had quite a different effect upon me from any I had ever dreamed; but could it be possible my sins were forgiven. I could feel and see a difference in myself. I was not like I once was. I loved the dear people of God better than ever before. It seemed the bible was an entirely new book from what it once was. I could read it with an understanding that I once did not possess. This change of feeling took place during the month of August 1836. Something seemed to impress me that it was my duty to tell my feelings to the church, but I thought I was too unworthy a being to do so, thinking my hope was too little and probably I would deceive the church. I remember at different times when traveling along the road, and crossing a water course of any size my thoughts would run upon what the Eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" It seemed that I ought to make a manifestation to the world of my little hope that I had in Jesus Christ. I traveled on in this way until September 1837. The impression became so strong that I could no longer keep from the church, so I went and gave in my experience and was received Saturday before the second Sunday in September and was baptized the next day. There were seven in all baptized at that time. I could see that Jesus had done all things well, and thought I would serve him the remainder of my days, but alas, things that I would do I do not, and things that I would not do those I do; but notwithstanding the doubts and

fears I have I would not exchange the little hope I have for ten thousand such worlds as this. Your humble brother, if one at all,

F. W. ROBERSON.

Charity, Va.

DEAR BROTHER GOLD:—I have been requested by several of the brethren and sisters to write my experience. I will send it to you that they may all read it in the LANDMARK. I never shall be able to write out all my feelings and troubles, trials, conflicts and sorrows. But all these work together for good to them that love God, to those who are the called according to his purpose.

Before I had any evidence for a hope at all, when quite small, I felt very lonely, especially when mother went to church I had some little thoughts of a better time. After having hours of lonely feelings, some little scenes of joy from afar did appear to me, although I was without a change. Like one alone I have felt like a poor castaway for many years, and feel so yet. I was distressed in my mind a long time because I was a sinner and helpless, lost and ruined, and knew that I was a poor helpless mortal without strength, and felt that I was justly condemned before God. My cry was to him, O Lord, be merciful to me a poor mortal, nothing but dust, and felt that I was nothing, and was much afraid that he would not let me live until a change, thinking if spared awhile it might be better for me. It seemed that hell would be my doom in spite of all that could be done, but if it was that it would be perfectly just. Poor lost sinner, ruined and undone forever, without hope and without God in this world, I could not do one thing in the world that was right. One morning every thing looked new and lovely. I thought my sins were forgiven. But this hope soon passed away, and all was darkness and gloom again. It seemed that my life was no more than a hair, and that it would not take much to clip it, and it appeared if it was done

that I should drop right into torment. Words cannot describe half the trouble and distress that I have been through. But the blessed God knows what is best for us all: he brings his children by ways that they know not: he leads them about and instructs them, as the apple of his eye. But the darkest time is always before day. Blessed dear friend one whose love never fails, after all of my greatest troubles, my good friend above delivered me. The next night I saw a vision, and in the vision I saw a little company, and saw myself at the window of torment stooped down, awaiting for my time to come to be cast into that place, and saw others appointed to that place. But I heard a voice from the midst of that little company that called me; and said, come away from that place; you have got nothing to do with that place. But I did not feel perfectly safe, until I was called the second time. The voice called me again: then I felt perfectly free and safe. Straightway I went right towards the sun-rise, and saw the light afar off before reaching it. Next morning I felt free, and had nothing to fear, and thought that I knew that it was the voice of the Almighty that called me away from destruction, and think so yet. It is impossible for me to ever describe the joy I did feel at that time. Bless the Lord, O my soul, and let all in me praise him. It was like a new world, old things had passed away, every thing looked new and heavenly. I felt that I could almost see heaven above the sky, and it seemed no more between. The sky looked pleasant, and I thought that I knew heaven was my home, and felt that I could not bear to stay here in this sinful and corrupt world, away from my sweet home. O how I longed to fly away Tongue cannot express the sweet comfort and joy of a soul in its earliest love. About one week perhaps after this I began to fear that I was deceived, and went off alone and cried to the Lord to be undeceived, if it was deception, and he comforted me. My mother was a member of the Primitive Baptist church forty odd years: she

was my best friend at that time: she was very strict and strong in the faith: she encouraged me along through my weakness while she was with me. But soon after she departed this life in strong faith. Then I felt lonesome. I was afflicted and a poor mourner, and felt like a poor cast away, all my comfort was taken away, and no one to teach me. Poor, afflicted, and motherless, with no home, a wayfaring man, a so-journer here below. Primitive Baptists seemed the most like home folks after her decease of any one else in the world. I loved them, yet feared that they did not love me. After this I felt that the Lord was my friend. But now I believe he was my friend all that time. "Bless his holy name, his mercy endures forever." My whole heart's desire has been from first to last that God would keep and direct me and guide me in his way. When I began to feel impressed to go to the church it was a great burden to me. Impression grew heavier and heavier, and my desire went before me stronger and stronger for the Lord to show me if it was right for me to be baptized. I never was troubled as bad about anything before, and do not think that I could have lived much longer without some deliverance and had given out all hope, and lay down and cried and begged the Lord to show me some way, so that I could know what to do. I was miserable in this world, and the same day in the evening summer clouds were passing, and among them was a straight bright looking bank of cloud that reached away over, and about as far from the top edge of the straight bank as we are baptized from the edge of the water, so it looked to be, something that had great power, and that was bright as the moon, and clear and pure, and looked harmless as a dove, and remained there awhile, and then dipped itself right down in the cloud, and stood a little while, then came along slowly, and about half way from the place where it first appeared to the edge of the top of the bank, and it darted in the cloud one way, and a streak of lightning issued from it, and

the thunder roared, and then it came gently along to the top of the bank and remained there awhile. It did so several times, and descended from where it first appeared, and sent the lightning, and thunder several times, and it ascended up again towards heaven going up a straight narrow path. I watched it as long as I could see it. I loved it, for it was great power.

This was the calmest, loveliest, and most wonderful sight that I have ever seen. The moment I saw it my burden was gone. I never felt so easy before, since I was delivered from my sins. The poorer we feel, and the more unworthy, and the more we feel like a poor castaway and nothing, and less than nothing, and the further we feel that we are from him, the nearer he is to us, and the greater his mercy towards us. The more we suffer here the sweeter rest will be. I felt assured then that it was right for me to be baptized. The members of my church looked like they would be glad to see me offer to the church. But four persons offered to the church that meeting and were not received, and I was afraid that if I offered that it would be my case, so I did not offer that time. After meeting was over, if any poor soul did see trouble I did, believing the Lord had delivered me, and showed me the way to go, and then I had had failed to obey him; after this the words came to me, "Why tarriest thou, arise and be baptized straightway." I was made willing in the day of God's power, and if I am deceived it is in my deliverance from sin also. My trust was in God at first, as it is now, and when God begins a work he will surely carry it on until the day of salvation. When baptized I went on rejoicing in God my Savior, and these blessed words were in my mind, going from home to the church. No other trust intrude, none but Jesus can do helpless sinners good. He is able, he is willing, doubt no more. Oh what joy I received. God is the same always he is the same yesterday, to-day, and forever-more: he is of one mind and changes not, therefore ye sons of Jacob are not consumed. He it is that holds

the winds in his fist. This world and all things therein are as nothing. The greatness and blessed thought of him who saves poor sinners, worms of the dust as we are from hell, and brings our poor souls with him to dwell, would banish all fear of mortal things away, and sweeten our troubles, afflictions and sorrows as we go from destruction to the promised land. Blessed promise blessed friend that reveals them to poor worms of the dust. I never shall be able to praise him as I want to, and honor his blessed pure name as I desire
TIMOTHY E. SKINNER.

DEAR BROTHER GOLD :—I hope you reached your home safe and sound and found your family well. My people are as well as usual.

The result of the meeting at Middle Creek is the subject of much rejoicing generally, and having a soothing effect in all that and this section. I feel it, and see it daily manifested and feel to rejoice and give thanks. I never saw the position of the true ministry so plainly as I saw it then manifest, surely the churches generally do not respect the true ministry as they should. The Elders present there never did anything that manifested their love for the cause they represent plainer, or more forcibly than going to Middle Creek, in answer to the call of that church I do think. To me it told much for each Elder that went there; it told they felt their responsibility as watchmen to guard the Church of Christ. I mean the principles of the church, (not individuals.) Now I will say what I commenced this letter to say, which is this, can you, or will you, reduce the sermon you preached at Middle Creek on last Sunday morning to writing and put it in print, I mean publish it in the LANDMARK. I want to read it again and again. Brother S. D. Coley was here to-day—he was there and heard it also, and told me to write you and tell you to publish it in the LANDMARK; if you would he said it would benefit all the churches, and he wanted you to do it, if agreeable to your feelings. The

church as you know desired of that council to set up the church and equip her, and define the duties of each, from pastor to the poorest saint. You commenced right where the brethren on Saturday left off and completed that request, and the church got all she asked, but not in a way she expected, so it was of the Lord I feel sure, and the dignity of the church was sustained in all you all did and we are glad. Affectionately,

JOS. P. GULLEY.

Raleigh, N. C., May, 18, 1889.
(Answered in Editorial columns.)

NOTICE.

I am preparing to publish a pamphlet on the Book of Joshua. It will be ready to distribute if the Lord will in a few months. The matter I wish to present cannot be inserted in the LANDMARK and give the proper space to other matter that ought to appear therein. The Book of Joshua contains matter of food for the household of Faith that it seems to me is worthy of being sought out and considered by all that reap the spoils of the wars of this mighty man of valor.

While it is considered by the world at large to be merely or chiefly a historical work, yet it possesses wealth far richer than lies in the heart of earthly chronicles. For there are emblems and types of the spiritual conquests of him whose bow abode in strength, and who is the captain of the Lord's host.

The pamphlet will contain about 150 pages, and will be mailed to those that order it at not more than 50 cents per copy, I prepaying the postage. It will be in large plain print so that people with dim sight can read it.

P. D. G.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 14

WILSON, N. C. JUNE 1, 1889.

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

Editorial.

GOOD EATING AND DRINKING.

A friend requests my view of the following words:

"But let a man examine himself, and so let him eat of that bread and drink of that cup.

For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." For this cause many are weak and sickly among you and many 1st Cor. 11:29,30

In the ordinance of the Lord's supper, or the showing forth of the Lord's death in a gathering and eating together of the church, as a solemn assembly and feast to the Lord, each one is to tarry for all the others, and thus all are to eat together and drink together as unto the Lord. No one should eat or drink before another, but a' tarry one for another. It is one bread or loaf, and one cup, nor is it man's bread or table, but the Lord's table. There can be no division or strife here. What right have we to invite any? It is not our table, but the Lord's.

We enquire are all well? Are all able to eat? We are not to examine others, but each one is to examine himself and thus he is to eat. That is by this examination each one is to discern the Lord's body, or be assured by the witness in his own heart that Jesus is his hope, or tha with the heart

he believes that Jesus died for him in the sense that Christ is precious to him, as his meat and drink.

In the worship under the law each worshipper was to eat and drink of the sacrifices of the altar, and thus be a partaker of the altar. Here in eating is an endorsement of the altar. For when we eat it is an expression of approval. Also those that eat are partakers of the altar. It was a necessary part of worship and showed life, for we are not dead to that which we eat. When the Israelites were eating the paschal lamb it was a heart-felt worship. When sick we do not eat, nor when we are sorrowful. To eat and drink under the law at worship was required. Now even Christ our passover is sacrificed for us; when therefore we discern the Lord's body we eat his flesh and drink his blood, and this manifests that we have life in ourselves, or that we are partakers of Christ. For as naturally when we eat we partake of food which we swallow down, and it enters into our bowels; so, to pursue the type and figure, when we in eating and drinking discern the Lord's body we eat as unto the Lord, and worship and serve him, and when we tarry one for another we show that we are one people and one body.

Those that merely eat and drink without discerning the Lord's body are not partakers of this benefit, and receive not the health and blessing of Jesus, and are therefore weak and sickly, and many sleep or are deprived of the health and life of those who discern the Lord's body.

P. D. G.

"A false balance is abomination to the Lord: but a just weight is his delight."

"When pride cometh then cometh shame; but with the lowly is wisdom."

SECRET SOCIETIES.

What principle is there forbidding Primitive Baptists joining secret societies? Do they have any reason for their course in not joining them?

Answer. The type of the national Israel, a type of the church, is one. Israel was not allowed to make alliances with other nations, but was to dwell alone and not to be like other people.

Another is Jesus did nothing in secret.

Another is that none of the apostles give any intimation that any of them or believers in their day did such a thing; but on the other hand, they forsok all for Christ's sake.

Still another reason is, that believers are commanded to be separate from the world. How can two walk together except they be agreed? If one is joined to the world he becomes a partaker thereof. We should let our light shine and not put it under a bushel. Still another reason is that we should not swear.

The reason advanced for joining secret societies is love of money. A Baptist must have principle in him to make sacrifices for the truth, and not let money swerve him from the truth. A man who loves money more than he loves truth, that cannot endure the flatteries of the world, nor the temptation to make money—that does not prefer the peace of Jerusalem above money is not fit to be a Primitive Baptist.

One that loves his brethren truly would not offend them enough to join a secret society.

It has for years appeared to me that it is enough for one to be a member of the church of Jesus Christ, without going out to borrow anything from the

world. Ye are complete in Christ wanting nothing.

These worldly secret societies have their chaplain and their worship. How can a Primitive Baptist join with them in that matter?

These societies will soon pass away, nor will they afford the relief promised. Trust in the Lord and do good and truly thou shalt be fed. God has promised to bless the labor of our hands. They that serve the Lord in their daily labor shall receive the blessing of the Lord.

P. D. G.

HEALING.

The gift of healing is in the church. It does not refer to healing or curing head ache, or Pnenumonia, or bodily pain, but healing of troubles in the church, removing old sores, fevers, or bad feelings, irritations, confusions, disorders, broken joints, halting, limping, and all manner of troubles in the church.

The most noted instance of that I have seen was recently at Middle Creek where the healing began and reached from member to member, from heart to heart, so that there was a wonderful healing. The ministry is used by the Lord to promote this healing. Where the word is faithfully preached, and gospel discipline is properly enforced, there is a wonderful healing of all their old sores, disease, troubles &c., distressing the church of God so much.

P. D. G.

ANSWER TO BROTHER GULLEY'S REQUEST.

I therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation where-with ye are called,

With all lowliness and meekness, with long

suffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

But unto every one of us is given grace according to the measure of 'he gift of Christ.'—Eph. 4: 1-8

[As appears from the preceding letter of our dear brother J. P. Gulley, of Raleigh, N. C., requesting me, as far as I well can, to reproduce a discourse I delivered at Middle Creek on the 2nd Sunday of April 1889 on the above text, I will now, Jesus being my helper, attempt to do so. But it should be borne in mind that memory fails to reproduce what was there delivered. I never write a sermon, nor a single note or head of one, nor memorize a word. Nor do I know when I arise what shall even be the first word of a discourse, nor what I shall say; but trusting to the giver of all good things, even to Jesus, I speak what is given me in that hour.

Again, the circumstances often accompanying an occasion of interest may arouse one to thoughts and expressions born of the moment and the occasion which best fit that time and scene, but which can never be recalled. Such was that momentous occasion when the touch of divine power was bringing the church so recently torn and rent unto visible unity and great love and peace.]

In the text quoted above Paul appears as the prisoner of the Lord Jesus, not of man. A prisoner is under the power that holds and controls him, and cannot go beyond his power. Usually a prisoner is unwillingly held in unwelcome bounds and would gladly escape. But Paul could say not only do thyself no harm, we are all here; but he could say, most gladly do I suffer the loss of all things, and that I endure all things for the elect's sake that they may ob-

tain salvation with eternal glory.

A dispensation of the gospel was committed unto Paul. There is power in a dispensation. It controls all under its authority. The dispensation of grace therefore held Paul under its glorious authority, so that there was a woe on him if he preached not the gospel. He was the prisoner not of man, but of the Lord Jesus, not arrested and held to answer for a crime, but bound to preach Jesus crucified and risen. While in the flesh he is in prison. This earth was his prison-bounds, eternity is his release and there is his liberty; but the way into this liberty is through this bondage.

The use of the ministry appears in Paul the apostle. For God had set in the church first apostles, secondarily prophets; and some evangelists, and some pastors, and teachers. They are not all apostles, nor prophets, but some of each. The apostles stand first in the church and have all the gifts. Every gift of the church is in an apostle, as the greater includes the less; but the less does not include the greater; hence a pastor or teacher, nor even a prophet, can do all the work or fill the place of an apostle. Every gift was in Paul but not in any man since his day, as it was in him. Nor can the apostles ever have any successors, for as apostles they are not dead. While as men they are dead, yet in their office as apostles their word is as good and authoritative to-day as it ever was. They occupy 12 thrones now judging the 12 tribes of Israel. Therefore to say that the apostles have successors is a mere myth or notion of men. Who to-day has the marks of an apostle? Who can raise the dead, or speak with tongues, or heal the sick, or smite with blindness? None. These things belong alone to the apos-

ties.

What is the use of these gifts? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." &c., The body of Christ is the church, and the growing or building up of that body is until all come to the stature of a man and the size of a perfect man, no more to be tossed about by winds of false doctrines by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Then the ministry is to feed the flock of God which he has purchased with his own blood, and to so establish them in the faith and doctrine of truth that wolves or deceivers shall not subvert them by their false teachings.

In a church there are various gifts which are helps, governments and servants for perfecting the body.

Every church needs a pastor or bishop, which office is good, and the work of a bishop is a good work. The pastor should be blameless in his own conduct, and should keep himself pure, should know how to rule his own house, or he cannot (*rule*) no, take *care* of the church of God. A preacher must not *rule or lord it* over God's heritage, but he must *take care* of the church. You endeavor to take care of that which you highly value. If you are worthy of being a pastor of a church then you love the church and will care for it. Feed the flock of God which he hath purchased with his own blood, over the which the Holy Ghost hath made you overseers. Feed them with good doctrine and wise reproofs of wisdom and instruction, taking the oversight not for filthy lucre but of a ready mind. Deacons also must be blameless and serve tables in the sense of distributing to the necessities of saints, and with carefulness see that all are in peace and

health or able to eat. For where there is trouble among brethren a deacon full of faith and the Holy Ghost will labor to remove troubles among brethren, and promote peace so that all may eat. Nor should deacons forget to see that the pastor of the church is not neglected in the ministrations. A good deacon would like to visit his pastor and see that he is not lacking in the supply of food and raiment.

Nor should any member of the church consider that there is no work of faith and labor of love, no duty for him or her to perform. There is a use for every member of the body, and they should all work together. The hand cannot say to the eye I have no need for thee. So in the church every member should enquire of the Lord, "What wilt thou have me to do?" Let the members contribute of their worldly substance as the Lord has prospered them, so that the deacons may have in their hands that which will supply the needs of their pastor and those destitute. Let each member pray for the peace of Jerusalem or the church. Let each one seek to so live that he will give no offence to the brethren. Let each one be so at the feet of the brethren that they all may serve one another, and thus *to-gether* strive for the unity of the Spirit in the bond of peace. Then the pastor shall be esteemed as worthy of double honor, the deacons shall purchase to themselves a good degree and great boldness in the faith, holding the mystery of the faith in a pure conscience, and every member shall be as those going up from the washing bearing twins, and Joseph shall appear as a fruitful vine running over the wall, and there shall be no breaking in or going out, nor any complaining in our streets, and the people in such a case shall be happy

for God is thus manifested to be their Lord.

Observe the entreaty of the apostle to the brethren, "I beseech you that ye walk worthy of the vocation wherewith ye are called," not merely that to which ye are called. The calling wherewith, or the power and glory by which ye are called, ye are to walk worthy of. How? By walking with all lowliness and meekness and long-suffering. It is one thing to be low-minded or given to things that are corrupt, but another and a blessed thing to have lowliness of mind, and meekness of spirit in the sense of not seeking things of the world, but seeking those things which be above.

Salvation is not in the things which the carnal mind considers high things, but in the things which the world considers as low. The mind itself must be lowly.

To forbear in love and to forgive each other, if any man have a quarrel against any; to be at the feet of the brethren, and to prefer others to self; to seek those things which be above is to walk worthy of this high vocation. How different that is from the world. While the carnal or natural mind considers it right to be exalted and puffed up, and full of ambition, it is the mind of those called with a holy calling to be meek and lowly, and love one another, and forgive one another; to confess their faults one to another, and pray one for another that they may be healed. This is the healing received in the gifts of healing.

Endeavoring to keep the unity of the Spirit in the bond of peace. There is a unity of the spirit in the bond of peace. There is a unity of the Spirit. God is One God, his cause is one, his church is one, his people are one; "One

Lord, one faith, one baptism, one God and I Father of all, who is above all, and through all, and in you all. For there is one body and one Spirit, even as ye are called in one hope of your calling." What a unity, oneness. This is not a union. That might signify several joined together as a partnership, a joint stock company; but this is *unity*, oneness, one all the way and forever.

Unity embraces the entire church of God chosen in Christ Jesus before the world began, and grace given them in him, and he their head and life, their husband and surety must bear all their sins in his own body on the tree. This is the blessed oneness, unity, embracing all the redeemed who are quickened together with Christ Jesus.

In development each one is to endeavor to make this unity manifest, and all are to strive together for this unity of the spirit in the *bond of peace*. What a bond we are under to keep the peace, a bond of love and glory to be in peace, and walk in truth. Thus we prove we are born of God.

It must be that God's teaching is one and perfect, his work is one and perfect, his work is one and complete. They shall be all taught of God, and great shall be their peace, because of the unity.

As one body the body of a man has many members, but they dwell in one body, and are controlled by one life or power, one will, so that what benefits one member must also be good for all, and what harms one member injures all the body; or if one member be in pain all the body feels it; even so what is done to the least member is done to Jesus who is the life of the body and its head. In as much as ye have done this unto the least one ye have done it unto Jesus.

Hence we should seek to dwell together in unity. How good and how pleasant this is. There can be no peace nor prosperity in a church when all do not dwell in love. No back biting, envy, malice, nor railing can dwell in the church in unity. If ye therefore do rail at or hate one another ye shall be devoured by the sword.

Seek the same things of peace and truth whereby one may edify another. Endeavor to keep the unity of the spirit in the bond of peace.

Endeavoring; not that you have accomplished and finished this, but it is that which you should seek to do. *Striving together*. How good this is. You think much more of one who endeavors, tries, than one who does not. You have two little boys James and John. You send them both out to plant corn. James does not try because he says he cannot do as well as you require him to do; but John knowing that he cannot plant corn well, yet tries his utmost to do as you tell him, just because you have told him; now which do you approve of? You have much more love for the conduct of John, because he endeavored to do as you told him and as was in his heart to do.

We may not always do this as well as we desire or should desire, but each should seek to do so. Do you know what trouble your wrongdoing may bring on others? When one does wrong it is sure to hurt somewhere. For there is one body, that which hurts the least member pains the whole body, and that which does good to the least member does good to the whole body.

The one Lord Jesus saves one of his people as much as another and who saves them all, and who loves them

all, for no man ever yet hated his own body. Therefore he that offends one of these little ones that believe in Jesus had better never have been born.

There is one faith, even the faith of God's elect, that was once delivered to the saints. This is that most holy faith that we should build on. It is that precious faith, such as Paul and Peter had, and it is born of God; for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even your faith, the gift of God. One baptism first preached by John the Baptist, in which Christ set forth his own death, burial and resurrection. For Jesus said, I have a baptism to be baptized with, and how am I straitened until it be accomplished. This he said signifying what death he should die. He should be plunged under the waves of death, should be buried—should bear the sins of his people unto death, and should be raised from the dead, and appear in the resurrection by the blood of the everlasting covenant. When Jesus came to John the Baptist to be baptized of him, and went down into the water and was buried by baptism it was showing forth his own death and resurrection. When we are convicted of sin and feel the billows of guilt and the waves of death roll over us, and die to self-hope, and Jesus is revealed unto our faith as the Lord our righteousness, or when we believe in Jesus, the end of the law for righteousness to every one that believeth, then we are prepared for baptism in the name of the Father and the Son and the Holy Ghost, one God, and by baptism are buried or planted together with Christ into the likeness of his death, and are risen in newness of life, and having the answer of a good con-

science we go on our way rejoicing.

This one blessed hope of our calling by one Father, who is in us all, makes us one people. Now we should endeavor to keep the unity of the Spirit in the bond of peace. Each brother should seek to do this. Love to each other is the mark of brotherhood. Hereby shall all men know that ye are the disciples of Jesus.

If ye have love one to another.

The one blessed principle and power of salvation leads to this. The holy calling of God, not according to our works, leads to this. May the God of peace that brought again that great shepherd of the sheep, through the blood of the everlasting covenant, lead you to this by working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen.

ELDER P. D. GOLD, DEAR SIR:—
Please give your views of Genesis 3rd chapter, 15th verse; also 8th chapter of Luke and 27th verse. What is meant by casting out devils?

Your friend I hope,
W. H. CROOK.

Remarks.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

What infinite wisdom and glorious power characterize all the work of God, and how far above man's works and ways are his ways. The serpent operates in man to show his enmity to God, and his cunning. In his subtlety he deceived the woman, and in sorrow she shall bring forth, and her desire shall be to her husband, and he shall rule over her. But Satan is cursed above cattle and above every beast of the field.

What a blessing is hid in the curse upon the woman. Her seed (Jesus) should bruise the serpent's head. Jesus shall destroy the works of the devil. Jesus is the seed of the woman, not the seed of man, not the corrupt stock of Adam. Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Into the mystery of a birth we may not look. The mother in bringing forth children yields the fruit of her womb, and as it were her own life is given and reproduced. In pain and sorrow she travails and brings forth. But in the birth of Jesus the Son of the highest, what a profound mystery and what a joyful gift to man.

Satan stands up to slay Jesus, but he only bruises his heel. He cannot touch that eternal life. Christ is put to death *in the flesh*. It is in the flesh (the heel) that Jesus is bruised. But the power, the life, of Satan is bruised and destroyed.

The enmity between the serpent and the woman, and between the seed of each is implacable and can never be compromised. It is only in slaying the serpent that the enmity is destroyed. That enmity is in the carnal mind of man, that is in the fleshly mind.

The church represented by Eve, the mother of all living, in sorrow and travail of soul brings forth fruit unto Jesus. But when the man-child is born there is great gladness and joy. The misery is remembered no more by reason of this happy deliverance.

The desire of the church is unto Jesus, the husband and head of the church, and he loves her as he loves himself, and this fruit is unto holiness and the end is everlasting life. *Also.*

"And when he went forth to land, there met

him out of the city a certain man, which had devils a long time, and wore no clothes, neither abode in any house, but in the tombs." Luke 8: 27.

A man possessed of devils. What a sad, wretched plight to be in. Do you ever notice what a number was possessed of unclean spirits when Jesus was on earth? Have you ever felt that you were one of that number? How the devils plagued this *poor man*. Have they ever tormented you? They certainly have me. No man could tame or bind this man, nor comfort him.—No righteousness of man can clothe one under the power of Satan. No bands nor influence of man can control him nor tame him.

A *certain* man met Jesus out of the city. This man was not fit to enter the city. He had no friend. His companions were devils. What mercy Jesus has to pity the man and cast out the devils. Then the man is clothed and found in his right mind and sits at the feet of Jesus. It is God's people under conviction that are thus plagued and tormented by devils.

What became of the devils? They besought Jesus that they might enter a herd of swine. Why enter swine? Because they are unclean. Devils do not want to dwell except in forbidden places.

What did the people there then think of this miracle? One would suppose they would have been delighted. No. They desire Jesus to depart from their coasts. Ungodly men neither love Jesus nor those out of whom he casts devils. They would lament the loss of some hogs or money far more than to rejoice at the works of Jesus. For this enmity is in the minds of the seed of the wicked one.

The work of Jesus is to cast out devils, and to give a sound mind. He

has all power. A devil cannot go beyond what he suffers or wills.

By nature Satan works in all mankind. But when one is quickened or called to Jesus then Satan hinders, and the man is cast without the city, and all the power of Satan is exercised to prevent the sinner from coming to Jesus.

P. D. G.

HELP WANTED.

DEAR BROTHER GOLD,—We are now moving for a church organization at Morehead City. The few brethren there are very poor and have no house to worship in except the dwelling of our brethren. We want to build a good house 30x45, 14 feet pitch. Can you send us a little help from your section and will you not lay our cause before our brethren and friends among whom you travel; perhaps they also will consider our necessities and lend a helping hand. Anything that you may feel willing to do for us will be highly appreciated. Affectionately,

L. H. HARDY.

UNION MEETINGS.

The Skewarkey Union is appointed to be held at Williams commencing on Friday before the 5th Sunday in June.

The Contentnea Union is appointed to be held with the church at old Town Creek and to commence on Saturday before the 5th Sunday in June.

The Black Creek Union is appointed to be held with the church at Contentnea and to commence on Saturday before the 5th Sunday in June.

The Toisnot Union is to be held with the church at Moores and to commence on Saturday before the 5th Sunday in June.

At Mount Pleasant church, Sumter Co., S. C., on 5th Sunday and Saturday before a Union meeting is to be held.

Brethren please come and see us. Write to Wm. Brown, Mannville, S. C.,

The next Staunton River Union is to be held at a new meeting house (built by brother J. Hodnett, Mr. Brumfield and others especially for the Primitive Baptists.) near Mt. Airy, Pittsylvania Co., Va. and to commence on Friday before the 5th. Sunday in June. Brethren generally are invited to attend.

Will not brother Lester visit them there?

MARRIED.

At the residence of the bride's parents the 16th of April 1889, Mr. Stephen W. Siddle of Locust Hill to Miss Lillian D. White, both of Caswell Co., N. C., Elder Thompson officiating.

CHANGE OF ADDRESS.

Elder L. P. Adams' Post Office is changed from Smithfield, N. C., to Four Oaks, Johnston Co., N. C.,

Obituary.

J. T. GARDNER

DEAR BROTHER GOLD:—By the request of mother I will write the obituary of my only brother, J. T. Gardner, who was born Aug. the 26, 1853, and died Feb. 22 1889.

He was the son of Capt. W. T. Gardner and Elizabeth. He was married twice. Joe was not a member of any church. He like a great many of the young men loved the amusements of the world in his early days, but, thanks be unto God who works all things after the counsel of his own good will, he saw fit to show Brother what a poor helpless sinner he was, and he was in a great deal of trouble because of sin, but where he commences a good work he will carry it on. He led him on in paths he did not know, for such is the word of God. He told me he would give the whole world if he could understand the scriptures. He desired the prayers of God's children. He was a great sufferer for the last 12 months of his life, but never complained. He bore his affliction with great fortitude, and was satisfied for

God's will to be done. He received a hope and feared no evil though he walked through the valley and shadow of death. He was a dear lover of the LANDMARK, and his Bible. The Primitive Baptists were the people he loved. He told me a short while before his death how much he enjoyed your and brother Edgerton's conversation at mother's, when he was sick. I could say a great deal more concerning his stay on earth, but he is gone from this world of trouble and pain to a better land we hope. It is hard for us to part with those that are near and dear to us, but we feel that all things work together for good. We have had a trying time for the last 4 years, mother and father have lost in about that time 4 grown loving children; 3 grand children. But weep not dear father and mother, for it will not be long before we too will be called on to try the realities of death, but may we like Paul be enabled to cry we have fought a good fight, we have finished our course: henceforth there is a crown of righteousness laid up for us, at the right hand of God.

JOHN W. GARDNER.

MRS. MARY L. BRYAN.

At the residence of her daughter, Mrs. C. C. Simmons, on the morning of March 26, 1889, Mrs. Mary L. Bryan, aged 63 departed this life, after a long and painful illness. She was married when quite young to a most kind and worthy gentleman, Mr. Joseph Bryan, Edgecombe Co., N. C., with whom she passed many years of great happiness. She was a faithful, loving wife, and a most tender and devoted mother. She bore her great sufferings with patient fortitude and christian resignation. No murmur escaped her lips, but she was ever afraid of being a trouble to others. Nature had done much for her, and grace did more. Those who knew her intimately can testify to her nobility of character. She was a true friend, a kind neighbor, and after the Lord opened her heart she was a most devoted christian. Nothing but sickness or the most inclement weather prevented her from going to the house of God. Her bible was her chief delight, and for several years previous to her death, she read but little else. Her thoughts ever turned heavenward. The church and community have sustained a great and irreparable

loss. We miss her kindling eye, the warm pressure of her hand and her loving words of welcome. Oh! how her children will miss her, for who can fill a mothers' place? To them we extend our heartfelt sympathies. Do not sorrow as those without hope. Her happy spirit freed from all earthly cares is now basking in the presence of her Saviour. So imitate her example that there may be an undivided family in heaven. She so lived that though dead she yet speaketh. "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."

A.

VERLINDA MENIFEE. (col.)

ELDER P. D. GOLD, DEAR BROTHER:— I send to you the obituary notice of one of our dear mothers in Israel who was taken sick on the 14th of March, and departed this life on the 29th of the same, her age as best known to the writer was about 78 or 79 years. She had lived out her three score years and ten. She was the wife of Elder Meniffee, colored, of Texas. She was a faithful, earnest, zealous and true Primitive Baptist for many years. She was sound in the faith, and loved the doctrine of predestination and election. Her husband has been dead for several years, and she filled his place as near as she possibly could in the church that he left destitute of a pastor. Though very old she had her right mind. She gave a great deal of instruction among the members of that church. She prayed one of the most heart feeling prayers the night that I arrived at her house I think I ever heard fall from the lips of any mortal. She heard of me through the columns of ZION'S LANDMARK, and she wrote me a letter to come out there, which I did. Her house was a home for me while in Texas. My expenses going and coming were \$98 and she paid \$77 and 27 cents of the money herself, which shows at once that she is willing to give up all her living to feed the poor in spirit, and all such as hunger and thirst after the milk of the word. She showed her faith by her works. She was well informed in the scriptures of divine truth, always had her conversation godly, and gave much thanks to the Lord for all his kind blessings bestowed on her.

She greatly desired me to move out there and take the care of the church at Mount Olive, was willing to divide her little portion of this world's goods with me, but for the love and care that I had for the churches of N. C., that I try to serve in my weak way I could not go out there to live. I feel sorrow to give up one so kind, but since it is the will of her God, let it be even as he has declared it, and may he resign my poor brethren's hearts to his perfect will, for he knows what is best, even in taking our dear sister. She was asked if she was ready to die, a short while before she died by a Missionary preacher, and she said yes, that she was, and had been for some time. It takes nothing but the power of the Almighty to prepare one for meeting that great monster death, and be willing to die.

The church to which she belonged near Victoria Texas stands alone, with no other church within a great distance of it, with no preacher to preach for them, and she now is shrouded in mourning, for the loss of this dear mother.

May God bless all of her bereaved children, and brethren and friends.

Your servant for Christ's sake,

GEO. ROBBINS (col.)

Plymouth, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Wolf Island.....	May 21st
Pleasant Grove.....	22
Gilliams.....	23
Bush Arbor.....	24
Prospect Hill.....	25
Mount Lebanon.....	26
Eno.....	27
Dutchville.....	28
Cedar Grove.....	29
Neuse.....	30
Raleigh.....	31
Middle Creek Saturday and 1st Sunday in June	
Goldsboro.....	Monday night June 3rd
Chapel.....	4
Memorial.....	5
Nahunta.....	6
Snowhill.....	7
Meadow.....	8
Tyson.....	9
Great Swamp.....	10
Fat Swamp.....	11
Bear Grass.....	12
Spring Green.....	13
Skewarkey.....	14

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Jameville.....	15
Moratoc.....	3rd Sunday 16
White Plains.....	17
Pungo.....	18
South Mattamuskeet.....	19
Beulah.....	20
Goose Creek Island.....	21
Sandy Grove.....	22
Blounts Creek.....	4th Sunday 23
Galloways.....	24
Red Banks.....	25
Cross Roads.....	26
Mewborns.....	27
Lagrange.....	28
Friendship.....	29
Dudley.....	5th Sunday 30
Pleasant Plains.....	July 1st
Sandy Bottom.....	2
Beaverdam.....	3
Sand Hills.....	4
Cypress Creek.....	5
Muddy Creek.....	6
Maple Hill.....	1st Sunday 7
Stump Sound.....	8
Wilmington.....	9

Conveyance needed.

J. D. DRAUGHN.

Bear Creek.....	June 10 & 11
Norwoods.....	13
Big Meadow.....	13
Oak Grove.....	14
Raleigh.....	15 & 16
James R. Young.....	16 at night
Durham.....	17, at night
Mt. Lebanon.....	18
Blaock S. H.....	19
Sun.....	20
Flat River.....	21
Storley's Creek.....	22
Hesters Academy.....	23
Whealers.....	24
Prospect Hill.....	25
Lynchs Creek.....	26
Arbor.....	27
Pleasant Grove.....	28
J H Combs.....	at night
Ash Hill.....	30
Dover.....	at night

Conveyance needed.

J. E. ADAMS.

Mili Branch, Columbus County N. C. June 18th	
Pireway.....	19
Bethel.....	20
Pleasant Hill.....	22 & 23
Peedee.....	24
Simpson Creek.....	26
Mount Pleasant Sumpter Co. S. C. Saturday and fifth Sunday	
Columbia.....	July 2nd
Brother J. Watkins Anderson County.....	4 & 5
1st Sunday in July Cool Spring Greenville County.	

He will need conveyance.

I. J. TAYLOR.

Wolf Island Wednesday after first Sunday in June.	
Lick Fork.....	Thursday

Pleasant Grove.....	Friday
Moons Creek.....	Saturday
County Line.....	2nd Sunday
Arbor.....	Monday
Gilliams.....	Tuesday
Brother Gilliam please arrange appointments Wednesday and Thursday	
Durham.....	Friday night
Saturday 4 o'clock P. M. Oak Grove Sunday Oak Grove.	

Conveyance needed.

CHURCH HISTORY DEBT OF \$2,000.

AMOUNT REDUCED APRIL 6, 1889 to \$900,
Contributions during April.

ALA.—Mrs S C McNeil 1	
GA.—M C Aury 2 Mrs Ada Britton 50cts Mrs R F Strickland 1 Mrs J L Matthews 1	
ILL.—Mrs S R Cooper (additional) 2	
IND.—James Newhouse 1 Michael Cory 1 Elder Jacob Richards 50cts Ran. Benoy 1 J W Richards 50cts L G Richards 1 Joseph Johnston 50cts Elijah Case 25cts R C Nottingham 25cts Jno. Hume 50cts B L Conner 1 S H Logan 1 Charlotte Morriss 25cts Minney Journey 25cts Ellen Ricketts 50cts Mrs Samuel Logan 25cts Anson Moore 25cts Mrs Graham 50cts Mrs Johnston 50cts W J Tyner 10 Daniel Goble 1	
KAN.—John Young 2	
KEN.—Sister Rees 1 35 Sister Latham 1 35 B A Yador 1	
MISS.—ELD I J Clabaugh 1	
NEB.—Mark Sesler 1	
N. Y.—Mrs Hannah Lane (additional) 4	
N. C.—J M Howell 1 Turne' Whitehead 1 C C Aydelett 5 Briery Swamp Church 10 50 Elder J E Adams 1 Mrs W H Hammond 1 Jno. Snypes 1 Roberson Baker 1 50 Sylvester Pearce 1 R W Edmondston 1 50 Wm Massey 5 Westley Massey 5 L P Creech 1 C L Gaitley 1 Mrs Martha Braswell 1 Elder D N Gore 1 M J Buckner 1 50 A H Motley 2.	
OHIO.—S S Ward 1	
S. C.—H M Sauls 1	
TEXN.—Elder Wm Oliver 1 A W Shields 1	
TEX.—Miss Lou Jones 5 Mrs Martha Dyess 1	
VA.—J C Keeling 1 Affa Hall 1.	
Total.....	\$94.20

RECEIPTS.

ALA.—By C. N. Glenn 3	
ARK.—C Smith 2	
FLA.—B Platt 2 Mrs S A Johnson 3 By Elder Z H Benett 2 80	
GA.—W F Mullis 3 R W Stroud 5 S Palmour 1 50 Lydda Barker 1 50 By Elder Respass 1 50 John Mc Arthur 4 Thos Byrd col 6 J L Bruce 5	
IND.—Wm Hooper 4	
ILL.—W Thompson 2 50	
KAN.—A D Simmons 3	
KEN.—Jerry Ashley 4 50	

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

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

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

TRAINS GOING SOUTH.

Dated	May 5, '89,	No. 25, Daily.	No. 27, Daily.	No. 41, Fast Mail, Daily, ex Sunday.
Leave Weldon	1:47 p. m.	5:43 p. m.	9:00 a. m.	
Arrive Rocky	1:55 "	5:51 "	7:10 "	
Arrive Tarboro	5:45 p. m.			
Leave Tarboro	10:30 a. m.			
Arrive Wilson	3:27 p. m.	7:00 p. m.	7:43 "	8:00 "
Leave Wilson	4:37 p. m.			
Arrive Selma	3:40 "			
Arrive Fayetteville	6:00 "			
Leave Goldsboro	3:30 "	7:40 p. m.	3:35 a. m.	
Leave Warsaw	4:40 "		9:40 "	
Leave Magnolia	4:30 "		9:35 "	
Arrive Wilm'gton	6:00 "		9:45 "	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:14 a. m.	10:41 "	5:40 "
Arrive Warsaw	3:40 "	10:57 "	5:55 "
Arrive Goldsboro	5:25 a. m.	11:54 "	6:53 "
Leave Fayetteville		8:40 a. m.	
Arrive Selma		11:00 "	
Arrive Wilson		12:10 "	
Leave Wilson	1:02 a. m.	12:45 p. m.	7:20 p. m.
Arrive Rocky Mt.		1:20 "	8:20 "
Arrive Tarboro		4:55 p. m.	
Leave Tarboro		10:20 a. m.	
Arrive Weldon	4:30 a. m.	3:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 8:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily, except Sunday, 6:05 p. m., Sunday 1:17 p. m., arrive Wilmington, N. C., 7:19 p. m., 4:55 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 5:00 a. m., arrive Goldsboro, N. C., 9:20 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 15, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily, except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
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When absent from Friday till Monday	5 50
Including lights,	5 75

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

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

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

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For further particulars address,

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

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TERMS.—Per session of twenty weeks, includ-

Board, Washing, Tuition, Fuel and Lights

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D. G. GILLESPIE, Principal,

Tarboro, N. C.

A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

Camp Duke

(4)

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.
ZION'S LANDMARK PRINT

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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All names and post offices should be written plainly.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

PART 2.

ON SELF-MADE MINISTERS.

[Continued.]

As I have got so much to say of the Christian priest hereafter, I shall omit bringing their rear at present, and proceed in my enquiries to find out the time the gospel church got to heaping up to herself teachers having itching ears, &c. And in order to do this we must travel after the church from the place where I left her, and begin again at the day of the great change made in her situation by Constantine, in her being protected and established by the Laws of this emperor about the year 323.

And upon our setting out I want you to observe the cause named by the Holy Ghost, that gave eyes to Paul to foresee why they should heap up these teachers; namely, they would become so that they could not endure sound doctrine. This would put them upon heaping up teachers after their own lust. Then there are two causes—lust, and not liking sound doctrine. These were the causes why the church got to making preachers. Now I have given you my reasons why the church did not make them for the first 300 years. Then when Constantine had established Christianity by law, and it was thereby declared that it should be the religion of the Roman people, or

the law protected the Christians against persecution, certainly it produced a great change in the external affairs of the Christian church; so much so, that what follows will be but a faint picture. He proceeded after her establishment to erect the most sumptuous and splendid churches for the worship, of the finest and polished architecture; and settled by law for the first time salaries on the Christian ministry. Here it was that Christian Sabbath was first established by law, instead of the seventh day or Jewish Sabbath. Thus the British nation received the christian Sabbath of the Romans, for Britain was at that time a Roman province; and we have received it from the British nation, and that is the way we came by the Christian Sabbath instead of the Jewish Sabbath; and thus we keep the first day of the week, instead of the day God ordained. Nor is there any proof in the scripture for such a change of the Sabbath; for although it was called the Lord's day, because he on that day arose from the dead, yet it is no where proved that God, or Christ, or the apostles, authorised it to be thus changed. Then it was so done by this emperor without divine authority. Thus by Constantine taking the church into his imperial favor, he of course claimed the right of regulating her concerns; and so he changed and turned the whole frame of the gospel church, and all that had appertained to her for 300 years, upside down, Instead of imperial power now being against her, it is now her protector; and instead of persecution, fire and sword now being the portion of her cup, it was a flowing bowl of protecting laws and princely

favor. Instead of poverty and confiscation of goods, now riches and salaries for the ministers by law; for wan, dering in the woods, dens, and caves and worshipping God in secret in rags and skins with fear of the loss of life, sumptuous edifices in the grandest style, with the finest gowns were prepared for the followers of the Lamb to bow the knee in. Church members were honored and preferred to the first offices of state; ministers of the cross were revered as the nobles of the earth, clad in silk and velvet; salaries, riches and honor now flow freely into their pockets, and of course ambition and pride into their hearts and leanness into their souls. The ministers of the cross and members of the church now became brothers to the emperor, the queen and empress mother became sisters in the church and sisters to the clergy; generals, captains, lords, dukes, and commons, profess honor and defend the Christian cause. Was not this a fine time to gender lust in the hearts of the clergy and love of money, pride and honor? Was not here fine and great inducement for men to become professors of religion, and for men to become preachers to obtain a large salary and honor in the bargain? Was not this a great inducement for the pagans and pagan priests to turn their coats and jump in judgment with the emperor, and thus obtain his sunshine, have their purses bloated with gold, and have brothership of all the noble court of the emperor? But alas, alas, sad downfall of the Christian church; for it will take her 1260 years to have this wound cured, according to the Revelation of St. John. This one wrong step paved the way for men-made teachers and the blasphemy of anti-Christ and all the abominable errors of the scarlet whore and her harlot daughters. Sad proof that an over zeal and the unhallowed hands of statesmen have nothing to do with religion, for it is sure to produce a corrupt ministry and this is the leading cause to all other corruption and death in the church of God. For had Constantine repealed all persecuting laws,

and protected all subjects in equal rights, and left religion to have stood upon its own intrinsic merits, all would have been well. For if religion be of God, let God and his people take care of it, and not statesmen; for if of God it does not need men's laws for its support, as is fully shown by 300 years of its progress in the world; if of men it cannot be the duty of statesmen to support imposition and hypocrisy in the world. So then statesmen and laws either to enforce religion, or to say what shall or shall not be a man's religion, have nothing to do with the matter; for they should only know men as citizens and subjects of government, and not as professors of this or that religion, provided such a religion does not destroy the peace and happiness of civil society, of which they have cognizance. For religion is a secret between man and his maker, with which law makers have nothing to do; and he who meddles with the consciences of men is a tyrant and an usurper of the dominion of God.

Now when the sunbeams of princely favor, money, honor, popularity, grandeur, titles and pomp were conferred on the ministry and Christian church she of course became proud, high minded, wealthy and honorable in this high station; wealth you know is one of the roots of pride, and pride is lust and a lust of the basest and meanest sort, and abhorred by God and all good men. Here then you see the very cause pointed out by Paul, her lust of pride, honor, wealth, titles, pomp, show, and parade; all these spring from wealth, while wealth produces in addition to these covetousness of more, and ambition still for higher honor, until they scaled the pinnacle of heaven and dethroned God out of his church and usurped the title of Lord God to the Pope, Christ's vicar on earth, Generalissimo of all the army of saints, and took possession of the keys of the church, hell, heaven, and purgatory; and that no man should buy or sell, or go in or out of either, without paying toll to his holiness. Paganism, that had for ages been the religion and pride

of the Roman world, was now dissolved and sunk into contempt and insignificance. The zealous prince Constantine employed all his resources, genius, authority, laws, engaging charms, munificence and liberality, to efface the long standing superstitious paganism, and enforce and propagate Christianity in every part of the Roman world. For this emperor full of zeal, by edicts restores every thing to the Christian church of which she had been deprived, indemnifies persons that had suffered, honors the preachers, gives commands to his governors to promote the gospel, erects churches sumptuous and grand in all the provinces. His mother Helena also aids by her acts of benevolence in the support of the gospel. Thus religion assumed a prosperous external and profitable appearance to preachers to get honor. Those preachers in populous cities and towns were exalted to a pitch of grandeur and style by those salaries of princely endowments settled on them by law.

(To be continued.)

ELDERS GOLD AND LESTER, BRETHREN IN CHRIST:—If I am worthy to claim the relation with you. I have an impression to write something about the dealings of grace, and how good I hope the Lord has been to me in bringing me out of darkness, and showing his kindness unto me. I was born in Floyd county, Va., Jan. 1st, 1850. I was married to Stokely Martin Jan. 22nd, 1871. I was brought up among the Missionaries, trained to go to Sunday schools, and to hear the Missionaries preach. I joined them at about 13 years old. I thought I was right, and was satisfied: nothing did then trouble me. There was a big meeting going on and I was pulled down to the mourner's bench, and they came around and talked so they got me scared, and when that was off I thought I was changed, and after I was married my husband was of Primitive Baptist belief (not a member) and I would go with him to hear them preach, but did not like to hear them. He would ask

me how I liked the preaching, and I would tell him that I did not like to hear them at all, and he would say he believed they were right. He talked to me about the Old Baptists. I would turn away from him and scorn them, for I thought that I never could stand it to be an Old Baptist, and leave all of my folks. They were all Missionaries, and I thought they were right.

It looked so nice to go to the Sunday school and say my verses, and sing the Sunday-School songs: it was all that I studied about, and it was because I had not been changed from nature to grace. When I felt that change I did not have any more use for the Sunday-Schools, neither for the Sunday-School songs, it looked like that I hated them. I could not bear to hear them sung. I felt like they had ruined me, and felt like I had scorned good people. When I felt my sins I was at preaching, brother Cassell was preaching. He said the Baptists had much love for one another. It looked like that sounded the loudest to me of any preaching I had ever heard in my life. It got all over me in a minute. I never had such feelings in my life before, and knew that I did not love the members of the church that I belonged to, and I felt so bad that I wanted to get off to myself.—When preaching broke up my husband came to me and said, how did you like the preaching to-day. I was so full that I could not answer him, and did not want him to know it, seeming that my heart would burst, and we went home, and I would talk about something else, to keep him from saying any thing about the preaching, and he got his bible and sat down to read it, and I listened to him awhile, and got full. I got up and walked from him, and cried out, what shall I do, and felt so bad, thinking I was lost and ruined forever. I can't tell how bad I felt. I did not feel fit to ask the Lord to have mercy on me.

In a short time after this I was taken down sick, and was lying on the bed, and thought I was going to die: it looked like that I was sinking down, and it was shown to me that I was

wrong, and the church that I joined was wrong, and I got so that I could speak. Afterward I cried out and said, I have got something to tell. My husband said, tell it to me, and I told him I did not care who knew it, feeling I wanted the world to know it, and next morning my mother-in-law came to see me, it looked like I wanted to talk with her. She was a Primitive Baptist, and I hated for her to know it. I told her to sit down by me, and asked her to pray for me. She said she would, and said for me to pray for myself. It looked like that would break my heart, for I could not pray, and I told them I wanted to see Elder Cassell, and my husband said he would go after him. I tol I him he need not go for he would not come to see such a wretch as I was. I felt like I had committed the unpardonable sin, and felt like if I was sent to hell it was no more than just, and felt like I was the worst creature in this world; but thought the Lord would do just with all his creatures. I wanted to fall on my face and beg him, but did feel unworthy of it, and felt like I was cast off, and thought the Lord had forsaken me, and I did not feel like I had a friend in this world. Nothing was any pleasure to me. I wanted to be alone in some lonesome place, and felt like the bed was too good for me to lie upon, and as I was lying on it one night there was a beautiful light shone around me. I felt like I could almost fly, and felt like the Lord had pardoned my sins, and thought my troubles were done. It looked like I wanted to see some of the Baptists and talk with them, and in a few days one of them came to see me. I was so afraid they would say something to me about it. I was afraid to talk with them about it, and was afraid I was deceived, and thought I never would tell it: but I loved them and never could tell the love I had for them, and wanted to hear them preach.

It was shown to me that the Primitive Baptists were the true church, I felt like I wanted to be with them, but felt so little, I thought I was not worthy to be with such good people as they are. I

went to hear them as soon as I got well, and it looked like I wanted to tell them my feelings but was afraid that I was deceived, and thought I never would tell it, and went to my brother's one day, and his wife asked me about it, and I told her my feelings. She asked me if I had ever told it before. I told her that I had not. She said I would tell it again, and on my way home felt sorry that I had said any thing about it, and was afraid I was deceived, thought I never would tell it any more, and felt so unworthy I tried to pray to the Lord to show me whether I was right or not. It appeared to me that I ought to tell it to the church, then my mind was the next meeting to tell it, and when I went to meeting, and it looked like it was so I could not tell what the Lord had done for me, and went home and was troubled so because I did not talk: it looked like I could not bear it, and thought if the Lord would spare my life until the next meeting I would tell my little hope and felt like it was so little it would not do to tell. The next meeting I went and the church sat and they called for members, and I was afraid to go and meeting broke, and my feelings were not to leave there without talking, and sister Philpot come to me and said, don't you want to talk, and I said, I have staid away as long as I can, and she said that is enough, and the church was called together, and I went up and told my feelings and was received into the church and felt like I had done right to join them, and felt like they were God's people.

It was on Saturday before the third Sunday in August 1877. But there was no impression to write anything until July 1888. Now it presses on my mind so that I am bound to write and feel like I want every body to know how I was lead astray, and know how much I mourned about it. I have lost many a night's sleep grieving because I joined the Missionaries and was satisfied, but the blessed Lord showed me the right way, and feel like I wanted to follow him. I have been afflicted about six years and have not had scarcely any

good health, and am seldom able to go to my church meetings. It grieves me because I can't go. My heart is with them. I am just now getting over a spell of sickness, and have got so I can walk about the house.

I thank my good Lord he has raised me up again. While I was in that low state of health I viewed the loveliest place I ever saw. I was heard to exclaim and say, that beautiful place he has gone to prepare. I did not feel like I wanted to stay here any longer. I am so afflicted I don't feel like staying here long, but feel willing to go at the Lord's appointed time. The Lord will bring his children home: he knows when and how to call them all. The powers of darkness can never keep one of them away from him. The Lord having this seal, he knoweth them that are his, and O how thankful we ought to be towards him who created us.—Then as David said, "Bless the Lord O my soul for his goodness, for his mercy endureth forever." Let all within me bless his holy name for his unspeakable gifts towards the children of men.

May the blessing of God be with his people everywhere. Then let us pray with and for one another, and for the prosperity of Zion, is the prayer of your sister in Christ, in hope of eternal life,
 ISERBELL B. V. MARTIN.
 Lackey's, Henry Co., Va.

"FOR HE IS GOOD."

"O give thanks unto the Lord for he is good, for his mercy endureth forever. Let the Redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."—Ps. 107: 1, 2.

No doubt the dear readers of ZION'S LANDMARK are familiar with the above Scripture. It is the language of David the man after God's own heart, and as he was a man after God's heart it seems he was in possession of a greater degree of praise than any of the prophets or apostles. For sometime this Scripture has been resting with some sweetness on my mind therefore I have concluded to write a letter on it for the consideration of your readers if blessed with light, for this whole Psalm is replete with

comfort and precious thoughts for those whom he hath redeemed from the hand of the enemy.

1st. He says, "O give thanks unto the Lord for he is good." It is evident that before we can sincerely give thanks unto Him we must possess a spirit of thankfulness. There must necessarily be something to thank him for. And before we can render proper thanksgiving and adoration that is justly due Him we must possess the same spirit David did. And now as we are in possession of the spirit of thanksgiving why ought we to thank him, "because he is good."

2nd. How do we know "he is good." The Scriptures say "he is good." Our experience teaches us "He is good." While in nature's darkness his goodness preserved and protected us, and when He "delivered us from the power of darkness" his goodness was clearly manifested to us. We are often made to say, "Surely goodness and mercy have followed me all the days of my life." Then dear brethren and sisters do we not well remember the pit from whence we were taken, the wormwood and the gall which we drank, and the deep anguish of soul when we were surging as the troubled ocean, as the man that possessed the legion of devils seeking rest and finding none, by our own efforts, but only in a crucified Redeemer. Then we are brought to the end of our own strength, and then Jesus is revealed to us the Chief among ten thousand and the one altogether lovely; then we can exclaim with David, "For He is good and his mercy endureth forever; and in the language of the Poet we say and realize,

"For He is good, immensely good,
 And kind are all His ways."

Goodness is an attribute that belongs only to God. In Him is all goodness and perfection, while poor mortal man is imperfection and his goodness is but as "filthy rags." David in this chapter after ascribing goodness unto the Lord tells of his wonderful workings in bringing his people who sat "sat in darkness and in the shadow of death being bound in affliction and iron to a

city of habitation." His wonderful and almighty power was displayed in delivering them from Egyptian bondage and leading them forth by the right way to a haven of rest. They had "wandered about in the wilderness, hungry and thirsty and their soul fainted in them. Then they cried unto the Lord in their trouble and he delivered them out of their distresses." My dear brethren and sisters is not your experience here told you, you wandered about in the wilderness and desired the most secluded, solitary spot you could find. You did not only crave or desire to be secluded from all created things, but this solitary way seemed dismal and desolate to you. Then you hungered and thirsted for relief, for repose, for the given rest, (which is a boon to every way-worn traveler.) Then you cried unto the Lord in your trouble and he delivered you out of your distresses. You have realized there is no other source of help therefore you obey the command of the Lord; "Come unto me all ye that labor and are heavy laden and I will give you rest." Oh how sweet is this rest to a weary soul. You did not procure this rest by your own efforts, or by trying to keep the law as the Arminians endeavor to make you believe. Jesus plainly says, I will give you rest, and anything that is worked for is not given, for anything worked for requires a compensation for services rendered; therefore the Son of God was too wise, too just, too good to require something of poor, dead, fallen man when he knew he was utterly unable to accomplish it, but when we were without strength He died for us; and when there was no eye to pity, no arm to save, His own arm brought salvation. Now dear brethren and sisters, as we have been brought through deep waters, fiery trials, and have evidence of deliverance from the power of darkness and translated into the kingdom of God's dear Son, let's heed the admonition of David, "O give thanks unto the Lord for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Then again

David exclaims, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." David thought it was comely to praise the Lord, for he had felt the power of his wonderful works, and also all God's children in all ages have felt the working of his mighty power in them, also the visible demonstration of his power has been seen by them in his providential dealings. Ah, wonderful indeed is the work of the Holy Spirit in quickening into life those who are dead in sins. His work is always right and always effectual. He never purposed to do a thing and could not accomplish it. He does not strain with all his power and woo and beseech sinners to yield and fall; but "He speaks and it is done, he commands and it stands fast."

I hope the dear readers of the LANDMARK will pardon me for saying something relative to myself, I don't want to burden their time by telling them of my imperfections, short-comings, and conflicts by the way, but before I close will tell them I have yet a great conflict in contending with the enemies of the soul, the world, flesh and the devil; and the greatest or worst foe is the flesh, or self. I have passed through a long dreary winter. Clouds have overshadowed me, and the Disperser saw fit to let them remain for a great length of time, and in the language of David it seemed my feet had well nigh slipped and it seemed the Lord had forgotten to be gracious, and my cry was, "Restore unto me the joys of thy salvation; and uphold me by thy free Spirit;" and I believe he heard my cry.

During my darkness and barrenness of mind I moved to the South Western part of the State, near the community where I was raised where I was directed, I hope by the Spirit to go, seven or eight years ago soon after my first impressions to declare the unsearchable riches of Christ. Notwithstanding Jesus' language "A prophet is not without honor save in his country," would often pass through my mind, it seemed there was a drawing in this direction, and have found the Primitive

Baptists here in this part of the State sound in faith, and practice, so far as I am able to judge, and withal very dear lovely Baptists. I have had the pleasure of attending some very good meetings, and it seems the Lord has remembered me in mercy and restored unto me the joys of his salvation, and thereby filling my poor heart with joy and gladness that is unspeakable and full of glory. How little, how unworthy I feel. How little like a servant of the Lord though I must cry aloud and spare not. Who is sufficient for these things? I have been called on by some friends and old acquaintances lately to visit isolated or out of the places or houses of worship where only a very few ever heard the Primitive Baptists preach. Some would say these are hard sayings, others seemed puzzled and astonished; while others openly confessed to the truth.

I believe God's servants ought to visit such places more than they do. When we are impressed to go let no trivial matters hinder us. We do not know but there are some at such places whom the Lord has prepared for the reception of the word. We know it is not in our power to communicate life to the dead, yet we are to declare the counsel of God which is a savor of life to some and a savor of death to others.

Now may the Lord enable all his little ones to give thanks unto Him for his goodness and manifold blessings they have received at his hands, may they always endeavor to walk worthy of the Lord unto all pleasing and render unto Him the praise due to his name. May the Lord bless you Brother Gold in your labor of love and may the strength of Israel's God sustain you. May the Lord Bless all his children. Remember unworthy me in your petitions. Yours in love,

P. H. JAMES.

Prescott, Ark.

"Wisdom is better than rubies; and all the things that may be desired are not to be compared to it."—Prov. 8: 11.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST:—If one so poor and unworthy as I oftentimes feel may claim the relationship with those I believe to be the people of the living and true God.

I have had some feelings sometime to write what I hope the Lord has done for my poor soul, though I feel somewhat embarrassed at this time. I was born in Henry Co. Va., on the 13th of May 1857. I was brought up by godly parents. My mother was a Primitive Baptist, my father believed in them but was not a member. They taught their children to be as truthful and honest as they could. My mother is still living, my father died June the 29th 1870. I thought I was as pious probably as most young folks. I delighted in music and dancing, and thought there was not much harm in it, but as I grew up I delighted in sin more and more, thinking I could reform before I died and that would be enough. I learned from a parable to use a few words of prayer on going to bed, asking the Lord to have mercy on me if I died before I awoke.

After growing up I was taken sick and thought I was going to die. My mother said to me one day, "Do you ever think of what will become of you if never get well. These words seemed to reach my heart. I told her I did and turned my face from her to hide my tears. I decided to lead a better life, but soon forgot all this and became more sinful than ever. I commenced to use profane language to the bitterness of my soul. I dreamed of being in torment. O how dreadful it was to me. I also dreamed of seeing the Lord come to me. I thought I would cease sinning and try to lead a better life.

I was married in the year 1871 and the care of a family was now resting upon me. My heart grew hard and my study about religion was not so strong as I thought it was before, and I seemed to get more wicked than ever before. I would read the Scriptures and saw therein no promise to the wicked. My wife joined the church in August 1877, and a dear old member said your wife

has left you. It seemed to fill my heart with woe, for I felt like I wanted to go with her, and tried to pray to the Lord to have mercy on me. Though I had never seen what a sinner I was before the Lord, but as I humbly hope at His appointed time he broke up the corrupt fountain of my heart and so enabled me to see what a sinner I was before him both by nature and by practice. I thought myself to be the worst creature in the world. It looked like I had committed the unpardonable sin, and that there was a better chance for any one than for me. I could not pray now: it seemed like a sin for me to try to pray. My prayers seemed to fall to the ground or not to rise above my head. I didn't know what to do, but did not want any one to know anything about it, and would go off and read so that none could see my tears, and would go to preaching but could not hide my tears there, would wish to be off to myself, feeling so vile. I could not think this was conviction having been such a sinner, and now my soul must go for my sins and believed it would be just if the Lord sent me into everlasting punishment, but I did not want to go there. One day I was at work in the field and a dear Old Baptist came along. I tho't I would talk to him about my feelings but felt so mean was ashamed to say anything to him about it, so I did not, and the more I tried to pray the worse my feelings were, it seemed like the time had been when there was a chance for me, but now it is too late. One night it seemed all hope was gone till in a dream I saw some of the most beautiful little lights arise from my bed and I arose saying, bless my great and glorious God. I felt like my sins were all gone. Next morning I felt like the burden was removed, but did not think it was religion, but did not feel like I would see any more trouble, but soon began to doubt. Something seemed to say, you are deceived. My heart became as it wore cold and hard and I wanted my sins back on me so that I could grieve, and thought that now my conscience was seared as with a hot iron, and I might sin and my conscience

would not forbid it. I could not pray, mourn or grieve. It was like one said, "I mourned because I could not mourn, and grieved because I could not grieve." But at the Lord's appointed time it pleased him to reveal unto me his loving kindness when in great fear and trouble the Words came to me as if one had spoken to me saying, "Fear not, behold I bring you good tidings of great joy; for unto you this day a Savior is born;" this made me feel like a new creature: old things have passed away and all things seemed new. I wanted to tell God's people how I hoped the Lord had been with me, yet I was afraid I had been deceived.

One day at meeting a sister said to me after preaching, why did you not come and tell us some good news. I told her I was afraid I had nothing to tell. On my return home at one time the words came to me that I ought to be willing to follow the Lord through evil as well as good report. I was disobedient and felt so unfit to be with God's people. One night I had a dream, it was down in a small valley in which there were many stones: there was a lamp given to me and by the light of it I picked up some of them. A voice behind me called me. I turned and saw the most beautiful white stream I ever beheld: it was white as snow. I went across it in my bare feet and it did not feel cold, and on the top of a distant hill I saw my mother and went towards her. I awoke and if I ever enjoyed the presence of the Lord it was that day. Tongue can't tell my feelings for I tho't this meant that there was something for me to do, that I may see the error of the ways of sin before it is too late. If I am deceived in this matter I hope the blessed Lord will undeceive me. As concerning religion and the preaching of the gospel it is all of God, for the Lord calls whom he will, and without his mereies I can never enter into the heavenly Canaan. May grace, love and mercy from the Lord be with the children of Zion forever and ever.

Yours in tribulation,

STOKELY MARTIN

Lucky's, Henry Co., Va.,

ELDER P. D. GOLD, DEAR BROTHER:—It has been on my mind to write you on a subject which I know is of much importance to the household of faith and if indeed the Lord has given me an exercise to profit by his grace I offer what I believe by the spirit has been shown me, and "We cannot but speak the things we have heard and seen." We also write these things that ye might believe, but not to make God's children believe, for faith the operation and power of God accomplishes that.

The subject of preaching is the subject I would present to the readers of the LANDMARK and I also hope that the LANDMARK may be seen in what I am about to write. The false idea that is so far from the truth that preaching saves souls eternally from their sins, and preachers are so many soul-savers going out to save sinners seems not only to be false but blasphemous, and I believe it is an abomination in the sight of the Holy One of Israel. Such a position is thieving in its nature, for it would reach forth its hand and pluck the glory from Jesus, the Saviour of his people, and the only Saviour which God has revealed from heaven: and Peter said there is no other name given under heaven whereby we must be saved. That there is a salvation in preaching we all admit, but it is that salvation that pertains to time and may be called a temporal salvation, and Paul calls it a great salvation; therefore it is a salvation of comparison, or may be compared, but the eternal salvation of the elect of God through Christ alone is an incomparable salvation which is from God only. He is the author of that, and it has no conditions only such as have already been complied with by Christ the ancient of days and the angel of the covenant. Hence he says there is none other.

We hear such expressions that certain ones will not be satisfied unless they can carry ten thousands of souls to Christ, and say they have saved them, and that the saddest words they ever heard a preacher say were that they had never saved a soul. If they should be with me, if indeed I am a

preacher of the gospel of Christ, they would have to wear a crape as an evidence of deep mourning, for I will take the liberty to say that I have been trying to preach about nine years, and if I should preach until I am hoary-headed I do not have any idea that all the preaching I have ever done, or ever would or could do, would ever save one single soul from the condemnation of the law of God. If God had not according to his grace saved sinners himself there would be no gospel, for this is the gospel telling what the Lord of life and glory has done, not what I am going to do. Those characters show their blindness and dead works, by what they profess to do.

I have good reason to believe they know not God, nor the gospel, or they would not talk such malicious prattling. Paul said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." He also said, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to the Jew first, and also to the Greek." God's children who are taught of him have learned of Christ the difference between the gospel and preaching the gospel. But these work-mongers have never seen any difference, or they are too bent on their delusive way to acknowledge it.

We know there is a salvation in preaching, for we trust we have experienced it in two senses. 1st, while we preach certain things given us of God we see the righteousness of it, and we walk therein and are saved from going astray by the warning voice given us of God. Hence said Paul, "Both save thyself and them that hear thee." But we must not forget that Paul recognized the fact that Timothy was already saved eternally, for he had also written Timothy, "To him who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." When the true gospel is preached there is a deliverance in

it. I know I have been bound and almost ready to perish as a christian, and the hearing the word of God enabled me to feed upon it, the shackles were loosed and I could go, I could sing and feel to rejoice in the deliverance God has sent by preaching. Often by preaching we are stirred up to a sense of duty, and to obedience which we call salvation of a temporal nature. We know also that we would have often strayed into the paths of disobedience but for the warning voice given us of God in the gospel of his Son.— Thus he says in this sense to the heirs of grace hear and your souls shall live. If we live after the flesh we shall die, but if we through the Spirit mortify the deeds of the body we shall live.— The life I understand to be that life we live here and our present well being in a gospel sense.

2nd. We also know the effect of true gospel preaching, that when it is done the church is saved from worldliness. The word of the gospel years ago in the division among the Baptists was but the sword which Jesus said would be. "I came not to send peace but a sword." The word of God is said to be sharper than any two-edged sword, dividing asunder soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart.

When the watchmen lifted up their voice against the iniquitous doings in Zion there was salvation in it, and some were saved as by fire. The gospel preached in its purity at that time separated the chaff from the wheat and they went out from us. The church to-day is blessed with the same gospel and with vigilant watchmen who cry aloud and spare not.

The innovation attempted in the church has poor success when an eagle-eyed watchman upon the wall gives the alarm, and the certain sound. Then Israel prepares for the battle, and there is deliverance in that; for they are thus delivered from their enemies. Take us the foxes, the little foxes which spoil the vines, while the grapes are tender. The grapes are thus preserved by looking after the foxes, but that don't make

the grapes, for Jesus says, he is the vine, my Father is the husbandman. So giving the alarm don't make grapes as the seduced religious world preach and teach. The scriptures teach that the dragon cast a flood out of his mouth, and tried to destroy the woman, so she was preserved by the earth opening her mouth and taking in the flood. How? While the church was to be chaste and pure, the earth, the so-called churches received the flood of ungodly men who made us afraid, and they could hold to all their institutions and do as they pleased, and hold membership with them. So we see how our God can make the wrath of men to praise him and the remainder of wrath he restrains.

The church has the gospel preached all the time, and she has experienced a salvation in it too, and does until this day. There is a salvation then in preaching. The church stands separate from the world and all her institutions, and will continue to do so, for God has ordained the preaching and also the effects, and we are glad to know that what the world calls the gospel or preaching the gospel it has failed them; but the church has no need to complain: she still holds and can hold her views steadfast, as from the first, that there is a salvation in preaching which has been manifested to her. Yours in hope,

W. LIVELY.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I was requested by sister Lucy Lundy, when out at the Mountain Association last fall, to write out my experience and have it published in the LANDMARK; but feeling my unworthiness and inability to do so, I have deferred until now. I was born in Carroll county, Va., April 20th, 1867, and have been raised by Primitive Baptists. My father and mother both belonging to the church, and I thought I believed their doctrine, salvation by grace unconditional and unmerited by anything good that the sinner can do, but now I realize the fact that I was mistaken, for when I was very young I

would have serious thoughts about death and eternity, and thought if I was a good boy when I died the Lord would bless me and take me to heaven; if not he would send me to hell. I imagined the Lord kept a memorandum of all that I did, and if my good deeds over balanced my bad ones he would save me. I remained in this condition until I was in my 18th year when my father sold out in Carroll and moved to Tazewell county, Va., where we now reside. After we reached our new home the people all being strangers to me I became dissatisfied and got into a condition that I did not care for myself nor any one else, only the worst set of boys that I could find. Things moved on this way for about two years, when the Presbyterians had a revival in their church. I got to attending it regularly day and night. At last I thought I would quit my way of living and join the church, as it is very popular in this part of the country to belong to the church, or a man-made organization called a church; so I went up to the mourner's bench where they would talk to me. They asked me if I wanted to be saved, to which I replied that I did. They told me that Christ had died for me, and had done all he could to save me, and now it depended me to do my part.

Dear brethren, I have never found out what my part is, but long since been taught by the word of inspiration that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Then how can these wolves in sheep clothing and devils transformed as angels of light count the precious blood of Christ by which we are cleansed an unholy thing, and substitute man's works in the place of it, whose condemnation now of a long lingereth not, and their damnation slumbereth not. I joined the church and for Baptism had a little water sprinkled on my forehead by Mr. M. W. Doggett. My joining the church did not kill my desire for worldly pleasure, and it was not long before there was a party in the neighborhood which I attended. When I came home some one

asked if I danced to which I replied that I did. Father remarked that we were required to let our light shine. At this time I began to have some very serious thoughts about joining a society that was not the church, and being sprinkled, which led me to the bible to see if I could not find something that would justify me; but instead of finding something to justify me I found where Christ said, "Woe unto you scribes and pharisees, hypocrites, you compass land and sea to make one proselyte, and when you make him you make him two fold more the child of hell than ye are yourselves." If ever I viewed myself a lost sinner it was then. I thought that I had committed the unpardonable sin wilfully and knowingly. I got into such a condition that when I laid down at night it appeared to me that I could see the flames of hell, and that I would be there.

Oh my soul, did I feel like I could do anything? No, no. I felt like it was a sin for me to try to pray, but I could not keep from begging the Lord to have mercy, mercy on me, a poor lost and undone sinner, without God and without hope in the world. I remained in this condition about six months when my burden wore away to some extent, but I could claim no hope. Time moved on with me about this way, until the summer of 1886, when one day I was meditating over my lost condition when the words of Christ's sermon on the mount came into my mind which read, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." I have never been able to describe my feelings at that time. Every trouble and doubt was gone, and my soul was filled with love and praise to God. I could claim Jesus as my saviour, the chiefest among ten thousand and altogether lovely. I could see it was for his works, not my own, that I was justified. I stayed out of the church until the fourth Sunday in August 1887, when I went to an arm of Valley church, and told part of what I have here written, and was received and baptized by Elder J. R. Sparks. Since then I have had many

doubts and fears, but I feel to trust him who has said, I will never leave nor forsake thee. He alone can open the eyes of the blind, and unstop the ears of the deaf.

I will close my imperfect sketch by asking you if you think it worthy a place in your good paper to correct and publish, if not all will be well with me, the least of all saints, if one at all,

E. E. LUNDY.

Thompson's Valley, Va.

ELDER P. D. GOLD:—I have been impressed to write to you for sometime, but when I would take up my pen the thought would come to me that I had better wait awhile; for I feel so imperfect, and often like saying that surely I am deceived after all; but my whole trust is in the Lord, for I know that if I am saved it is by his love and mercy alone; for in me dwelleth no good thing, (that is in my flesh.) It makes me feel very lonely to be here where there is not a single Baptist at all except myself, and I know that I never wanted to hear preaching as bad in my life as I do now, but the LAND-MARK which comes duly twice a month is a welcome visitor to me, besides it is a great comfort, it gives me the greatest of pleasure to read the many precious lines from Brothers and sisters from almost all portions of the country. Oh how I do wish some of our good preachers would visit us and preach for us some times. Brother Gold, Mrs. Covington was telling me that she was expecting you down to see her sometime this spring, and I hope the time is not far off when you will pay the expected visit and preach for us down here. It would be a great pleasure to me if some of the traveling preachers would find their way down here, and stop and preach a sermon or two at least. I saw in the LAND-MARK of March the 1st of where Brother Adams spoke of his preaching in some sections above here where there were no Baptists, and said he would preach in other places if it was desired, and I would be more than glad to have

him visit us, and would have written to him before now, but I did not know his post office address. Will you be pleased to say to him and others of traveling ministers through the LAND-MARK that I would be glad if they can make it suitable to visit us in this destitute portion of country.

Brother Gold, will you please give your views on John the 12th chapter 31: 32, verses, I was looking in the Testament this evening, and my eyes fell on the words, and I would like to have your views on them. I have been so scattering in my writing I am afraid that you can scarcely understand what I have written. I have often thought if I could write like others that I would write many long letters for publication, but my education is so limited, and my mind is often scattering.

Remember me in your prayers.

Your sister in hope,

ALICE A. BARNARD.

Red Springs, N. C.

EXPERIENCE.

DEAR BROTHER GOLD:—Feeling very feeble this morning I feel impressed to write some of the dealings of the Lord with me, if not deceived. I have heard sermons and thought about death from a child, but at times I thought I was as good as any body, until I was brought to see my condition, and what a sinful being I saw myself to be.

One day feeling very bad I fell across the bed. It seemed to me I had not been there more than five minutes before I feel asleep, and I dreamed I fell in a pit and it was as deep as a house is high. There I was made to ask for mercy to spare me to get out and would do better. There I felt like I wanted to do something, if I only knew what to do. There I was made to give up all confidence in myself, and saw if I was saved it was an act of mercy of God, and if I was damned it was just. I went on for sometime in a fearful condition, and I dreamed the same dream again and my trouble grew worse and

tongue and pen can never describe my feeling, what I passed through while under conviction, if it was conviction. Sometimes my troubles would wear off and when it started it would rise before me as mountains ready to crush me to the ground. I will mention another dream or vision that appeared to me. A mountain stood in front of me and I was placed there to climb it, and it was as straight in the air as the walls of a house, and I thought it was made known to me if I reached the top I would be saved, and if I fell back I would be lost: by hard scrambling I reached the top, and when I awoke I was telling what great things I hope the Lord has done for my soul, and I am so hard to believe it was the Lord's works with me, I was so miserable night and day I thought if I could only believe it was the Lord's works I would be satisfied: so one night in my weak way I asked if it was his will to show me my condition. It seemed in a moment of time I passed away in a slumber, and I was carried where I could not go forward nor backward, nor to the right nor to the left, there I was made willing to exchange with the beasts of the field, or the fowls of the air. There I was made to cry unto the Lord, what wilt thou have me to do, and the word that was spoken to me was "Stand still and see the salvation of the Lord," and it seemed to me I am no better satisfied, though I believed the good Lord answered my prayers, and I continued to beg, and now I am a beggar until this day, and the good Lord I hope carried a bright light to shine about me, it covered the whole earth and the words were spoken to me, take up thy cross and follow the meek and lowly Jesus, and when I awoke I felt like if I had a thousand tongues they would all be praising God for his great mercies to poor sinful me, as I feel myself to be, as my deliverance came in an unexpected way if I have ever been delivered. It was continually with me to go and tell what great things the Lord has done for your soul; and it was with me, What have I got to tell? what the Lord has

given you. May the Lord keep me in the strait and narrow way, that I may press forward to gain the prize of the mark of the high calling as it is in Christ Jesus our Lord.

SALLIE E. TUCKER.

DEAR BROTHER:—I enclose the Obituary of Brother Joseph D. Biggs, for publication in the LANDMARK.

Dear brother Biggs will be greatly missed in his family and this community, and his church and the Association; but we cannot doubt that the change has been an unspeakably glorious one to him.

Mrs. Dr. Hassell lost her little girl Della last Wednesday after ten days illness with dysentery.

My babe, Fannie Winnie, has been sick two months, first with the measles, and then with bowel disorder, risings on her head, fever, and sleeplessness. She is a great sufferer. The ways of the Lord are mysterious; but we know that they are infinitely righteous, wise, and merciful.

Mr. and Mrs. Ward, of this place, lost their little boy, about a year old, last Thursday; and twenty minutes before he died, he tried to wipe the tears from the eyes of both his parents, who were sitting beside him, and to kiss them. It almost broke their hearts to part with him.

What a world of change and sin and sorrow! "More blessed are the dead who die in the Lord than the living who are yet alive." Yours in love and trial,
SYLVESTER HASSELL.

ELDER P. D. GOLD, DEAR BROTHER.—I will try in my weak way to write the experience of my little son, Joshua L. Williams. He was born the 7th of Feb. 1877.

The first of October 1888 he became serious and would not have anything to say to any one, and no one knew what was the matter with him; and no one could get him to tell anything about what was the matter with him, and he remained in that state until Friday before the second Sunday in

March 1889. Then he commenced talking with me and asked me if he could go to preaching next day with me, at Lower Black Creek, and I asked him what did he want to go for, to see or to be seen? He said he wanted to go to hear preaching, for he was not so pretty that one should want to see him, and he had no fine clothes to show any one. He awoke Saturday morning and put his arm over me and asked me if he could go to preaching, and I told him that he could, and he turned over and went to sleep. He went Saturday and Sunday, and he came home on Sunday evening claiming that he had a better friend than I was: if the Lord did not forsake him that he had a better friend than I was; but he had always claimed me to be his best friend until that time. He went on claiming the Lord to be his best friend until Tuesday before the second Sunday in April. He claimed that the Lord had not forsaken him, that he had forgiven him for his sins; then he said that he wanted to be baptized because the Lord was baptized. On Saturday before the second Sunday he offered to the church at Lower Black Creek, and was received in full fellowship, and was baptized Sunday morning at half past 9 o'clock by Elder A. J. Moore. He is now visiting among the brethren and sisters. They all seem very anxious to hear him talk. The day that he was baptized he was 12 years, 2 months and 7 days old.

He is the son of W. G. Williams and Tildy E. Williams his wife. His mother died when he was 18 months old, Your Brother in hope if one at all.

W. G. WILLIAMS.

Remarks.

Young brother Williams was at Wilson last Saturday and Sunday at the meeting here. He is very small—a little boy, but there is a noted change in his conduct, and it is that of a man of God. He delights in the company and conversation of the brethren.

P. D. G.

ZION'S LANDMARK.

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

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

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Editorial.

WHEELS.

An aged brother requests my views of Wheels in Eze 1: 15, 16. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces," &c.,

Certainly one of the most sublimely awful and glorious visions revealed to man was this one shown to Ezekiel. The date or the time to the year, to the day, the location are both given when the word of the Lord came expressly to Ezekiel as he was among the captive Israelites by the river of Chebar. Surely such an event would be remembered. Observe it does not matter in what locality one is the Lord God can reveal himself to him, if it is his pleasure to do so. By far the greater number of the most wonderful visions God hath shown to men have been when they were in humble and obscure places.

This vision came out of the North. Is it from the North that cold comes? that the oppressing king of Babylon comes? that fair weather comes? So out of the North comes this awful appearance of the likeness of the God of heaven,—a whirlwind, a great cloud, a fire enfolding itself, and a lightness was about it. What an irresistible power in the cloud above, the wind that blows

just where it pleases, and the fire that burns. Thick clouds are the coverings of the great I Am. He rides upon the storm, and a devouring fire goes before him, while he dwells in light unapproachable.

The Lord sent the king of Babylon to carry disobedient Israel into captivity, but God rules in the storm and directs every motion of the darkest cloud or the vehement storm, nor can the fierce passion of Israel's worst enemies do more than the Lord bids them do. He that puts Israel in the furnace himself dwells in the bush, therefore it is not consumed. The Son of man walks with the Hebrews in the midst of the burning fiery furnace.

LIVING CREATURES.

Out of this brightness comes the likeness of four living creatures.

The revelation of Jesus in the midst of affliction and trouble to Israel in the likeness of four living creatures, with the likeness of a man, for Jesus was found in fashion as a man, and was a man—with the face of a lion on the right side, denoting power and kingly dominion, with the face of an ox on the left, showing his patient endurance and laborous suffering in bearing burdens, is here revealed in visions of God. They also had the face of an eagle, denoting omniscience or infinite sight and knowledge.

With wings joined one to another they moved or stood together. With hands of a man under their wings they show the design and purpose of the Lord of hosts. Their feet were as the sole of a calf's foot that could walk in all places moving straight forward and shining as burnished brass. Quick as lightning they went and returned. Having a likeness as burning coals of fire it went up and down among the

creatures which were living creatures, or in whom was no death.

A WHEEL.

As Ezekiel beheld the living creatures one wheel appeared upon the earth by the living creatures with his four faces. For the wheel had four faces as the living creatures.

A wheel is round and without beginning or end in that sense. This wheel had four faces or moved in every direction, and turned not as they went, and was as a wheel in the midst of a wheel. This represents the mysterious operations of God in grace and providence which though they may appear to conflict, yet all move together in perfect harmony without one turning against another, or without turning or shadow of a turn. Nor is there any beginning or end of their operations in the sense that one is not related to another, not growing out of another, or not resulting from another; but as links of one chain they are connected and resultant, and all move as one and work together for good to them that love God, to them that are the called according to his purpose.

For as a wheel within a wheel grace reigns and moves all events in furtherance of the will of God, and in support of his purpose as the army of the Captain of the Lord's host. As the ocean, like a beryl, bearing all ships and freight that move on its bosom,—without being burdened, constantly sending out waters, yet never diminishing aught,—receiving waters from every where, yet never increasing; so the wheel within a wheel is ever moving all things, yet never moved, never clogged, nor hampered, and with ceaseless activity and unmistaken wisdom moving with the living creatures. For Jesus has all power both in heaven and in

earth, and works all things according to the counsel of his will.

THEIR RINGS.

As for their rings they were dreadful. There is no measure to the height or the depth of the boundaries of the works of God, or the rings of these wheels. Who can see how high are the ways of God, or how deep his works. They are high as the heavens above the earth. They are so high they are dreadful. Who can stand before his judgments, or look up to the throne of his holiness which is a glorious high throne from the beginning, and his works proceed of himself and are high and glorious.

These rings were full eyes round about those four, showing infinite wisdom in all the operations of God, for no movement is wrong, nor can make any mistake, nor blunder. All his works praise him and his saints bless him.

SAME MOVEMENT.

When the living creatures went the wheels went by them. Through the proud vain imagination of man many suppose, and the lying tongue of blind man may say that God is often disappointed, and that the ways of Providence are blundering, or that God often fails to do what he purposes, even in his failure to save the sheep for whom Jesus died, yet it was shown to Ezekiel that there is a time to every purpose, or a fixed time for the accomplishment of every purpose as it pleases him to fulfill his counsel, and that wherever the living creatures go the wheels go, when the creatures stand so do the wheels, and when the living creatures are lifted up the wheels are also lifted up. Wherever the Spirit was to go they went: for the Spirit of

the living creatures was in the wheels. It is the all comprehending and all powerful Spirit of God that guides the train of his wonderful providence, and it never fails therefore in its purpose. You have but to look at the history of Israel and see this illustrated. The train or car of God's universal control of all events always accomplishes what prophecy said beforehand he would or what he purposed. The Bible proves this.

A CROWN.

What a crown of glory, the likeness of the firmament above, was upon the heads of the living creatures as the color of a terrible crystal, clear as the body of heaven.

With wings joined these flew in the firmament, and the noise of their wings was as the voice of the Almighty, and even when they stood on the earth a voice was heard above them. Their speech then is from heaven. For God speaks to us in these last days by his Son whom he hath appointed heir of all things. This voice is always speaking giving glory to God, and filling the heaven with praise.

THE BOW.

Above the firmament over their heads was the likeness of a throne bright and radiant as a sapphire stone, and upon the likeness of the throne the likeness of the Son of man above upon it. Here in vision Jesus appears in his resurrection glory above the throne of God, or seated on the throne. As in the flesh he is represented as the living creatures on earth, but as glorified he is above the throne, but still as the likeness of a man. For Jesus enthroned in glory still is Jesus crucified and risen, the same yesterday, to-day and forever.

The color as of amber, or as fire

within, but shining through something darker, from his loins upward, and also from his loins downward. This represents the same Jesus in both dispensations, or from the loins (which mean division) reaching back through the legal dispensation, giving the light of the knowledge of the glory of God in Christ, who is the true light that lighteth every man that cometh into the world.

The brightness was as the appearance of the bow in the cloud in the day of rain or the light. This bow shows the reign of grace in the new covenant, confirmed in Jesus shining in glory, and this was the appearance of the God of heaven. What a girding this was to Ezekiel to prepare him to prophesy of the truth and power, the wisdom and glory, the fear and greatness of God before whom all nations are as nothing, and who is the God of Israel.

P. D. G.

PERFECT LAW OF LIBERTY.

Among the many mysteries set forth in the scriptures and in our experiences, and which come under our observation, the reason why all who alike talk the truth do not do the truth, or why all who love in word do not also love indeed, is one worthy of our attention and investigation. James sets forth the idea in the first chapter of his epistle that one may be a hearer of the word, and yet not the doer of the word, and exhorts the brethren to be doers of the word and not hearers only, deceiving themselves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholds himself, and goeth his way, and straightway forgetteth what manner of man he

was." It is shown by this that one naturally gets a correct impression of what manner of man he is by looking into a glass, and to continue thus looking is the only way to keep fully in mind just what he is, but to turn away is to forget what his manner is. The lesson to be illustrated by this is that the child of God who simply hears the word, but does it not, understands while hearing but does not do the word; and thereby turns away and forgets just what are his peculiarities, but that he who both hears and does the word, and is thereby not a forgetful hearer, is one that looketh into the perfect law of liberty and continues therein, does the work and is blessed in his deed. When we are looking into the finished work of Jesus, we are looking into the perfect law of liberty. "If the Son make you free you shall be free indeed." This does not mean that such a one is free to be slothful, and disobedient, but is free from the curse of the law, and yoke of bondage, and becomes the servant of righteousness. He is then under law to Christ. The law of the spirit of life in Christ Jesus having made him free from the law of sin and death, he should walk after the spirit and not after the flesh. Having been made free from sin and become a servant to God he has his fruit unto holiness and the end everlasting life. This fruit is not a production issuing from him, but is a fruit produced in him, which is of the spirit, but which he should make manifest in word and deed.

Whatever is wrought in our hearts should be worked out. God works in his people both to will and to do of his good pleasure, and they are commanded to work out their own salvation, because the Lord thus works in them.

All the Lord has ever required of his people is to keep his commandments, and we are taught that in the keeping of them there is great reward.

The children of God do not serve him to obtain a blessing, nor because he has blessed them, but the blessing is in serving him. Is it true that all who look into the perfect law of liberty continue therein? Or are there those who look thereinto but do not continue therein? Evidently there are those who believe in Jesus and desire to follow him, and when he shows them his covenant, and fills their hearts with his love, they feel free, and then think they will take up the cross and follow him, but they soon give way to the suggestions of the devil and the flesh and do not do what was in their hearts to do. That this is true is not denied, but when we come to enquire for the cause of this state of affairs and bring forth the remedy, for some cause there appears differences of opinion. There must be a cause for this difference in the outer life of the people of God, and it ought to be sought after, and if possible located. The grace of God that bringeth salvation teaches those to whom it appears that denying ungodliness and worldly lust, they should live soberly, righteously and godly in this present world. Therefore those who do not live as becometh holiness do not live as they ought to live, and are simply hearers of the word and not doers, deceiving themselves, and not looking into and continuing in the perfect law of liberty and are continually forgetting what manner of man they are. If there is anything for us to do, it is right that we do it, and we do wrong when we do not do it. The idea of right and wrong can only be considered in a legal sense, when applied to the people of

God, and should be observed simply because Jesus has commanded it.—Where there is a law given, those who are under it are under obligations to observe its statutes, legally, in the spirit of the law given. The law of Moses had its precepts and the people were required to keep them—legally—who, when they did so were blessed, and did not so were punished. We are not under law to Moses, and therefore are not required in any sense to keep his law, but we are under law to Christ and legally under obligations to keep the precepts and examples given in his law. "If ye love me keep my commandments." Does not this imply that one may love him, and yet not keep them? If this one does not keep his commandments, and yet loves him, what is the character of such an one? What word shall we use to define it? I will use the word "disobedience." To fear God and keep his commandments has ever been the only and whole duty of man.

When we are commanded to keep the sayings of Jesus the only consideration we can truly and properly entertain for observing the statutes of Jesus is simply because he has commanded us so to do.

When a father tells his son to do a certain thing, is it proper for the son to ask why such a thing should be done, or plead as an excuse for not doing it that he is not worthy or fit to engage in such work? Would you not call that an impertinent, disobedient son? And when we put in similar excuses are we not over curious and disobedient.

It seems to me that there is at this time and is more or less at all times, a fearful degree of slothful negligence indulged in by many in regard to at-

tending their stated meetings. Why should we allow ourselves to grow so careless and indifferent about meeting with the brethren, and greeting our pastors at the times and places appointed for the public worship of God? When we stay away for months are we letting our lights so shine before men that they may see our good works and glorify our Father who is in heaven? What are our good works? What are the evidences that we love the Lord when we do not love his people well enough to give one or two days in a month from our avocations of life to meet with them and engage with them in the worship of him who loved us and gave himself for us?

There is a class of Baptists with which I have scarcely any patience at all, and that is those who are well able to attend meeting and do not, and when I meet them out anywhere their whole conversation is on religion. We are to love in word and in deed, and when it is all word and no deed, the less there is of it the better I am suited.—Those who are faithful but unable to attend to the active duties in the church I love to hear talk, and talk with them of the things of Jesus and his love, and with such I have had many pleasant interviews.

There is another class of believers in Jesus for whom I am much interested, and that is those who are not, for some cause, able to deny themselves, and take up their cross and follow him. They have a good experience and a good hope, and yet they are disobedient. Now and then they look in to the perfect law of liberty, but they do not continue therein. What is the matter with them that prevents their being with the church. Child like they want to know too much. They want

to walk by sight, when the pattern is "we walk by faith, and not by sight." They want to see their hope, but hope that is seen is not hope, "but if we hope for that we see not, then do we with patience wait for it." Why should one persist in his own way? is not the Lord's way better? If one has a hope that the Lord has pardoned his sins, and he loves the brethren, and desires to be with them, that is all there is about it, why not go and tell the brethren his feelings and impressions and let them decide it? Such characters say they love doctrine, and believe the preaching and rejoice in it at times and yet their actions go to indicate that they do not believe the preaching. The very spirit of the preaching is love to the brethren and love and obedience to Christ, and yet they do not obey, and therefore in that sense do not believe fully in that doctrine and preaching.

I may be extreme in these things, and would like to hear from some of our readers upon the thoughts herein expressed. What think you of Christ, and what of his bride? P. G. L.

P. D. GOLD, DEAR BROTHER:—I feel inclined to drop you a few lines though unworthy as I feel. I am not a subscriber of your most valuable paper. My father is taking it, and I get to read it. I first joined the Missionary Baptists, but after reading the scriptures and hearing the Old Primitive Baptists preach I soon found out that I was wrong. Brother Lipps came over and preached for us: as able a preacher as I ever heard. He gave me a minute of the Baptist Convention and told me to read it, and I did so, and found that money was their whole object from first to last. I soon afterwards joined the Old Regular Baptists and was baptized by Brother Lipps, and they soon constituted a church and gave it the name of the Oak Grove Church.

Peace seems to dwell among us. We are fifteen in number, but there seems to be a division about what is called the hard doctrine. Some preach that the sinner can do nothing to merit his salvation, neither can he do anything to forfeit his salvation and some preach all that Christ died for will be saved. I read that in the scriptures that in due time Christ died for the ungodly. Now Brother Gold, if you can get the ungodly saved according to the scriptures I will believe all Christ died for will be saved. I find again and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? In searching the scriptures I find that he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Now if Christ never did anything for those that are lost I would like to know what is going to condemn them, or how he is going to judge them. Some preach that he offers nothing to those that are lost. Now how can a person resist or reject a thing that is not offered to him. I find in the scriptures as your fathers did, so do ye always resist the Holy Ghost, and I find again that some of them rejected the counsel of God against themselves. Some contend that there is no cause why the sinner is lost and finally perishes. I find, and with all deceitfulness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness. Now if there is not a cause I do not understand the scriptures, if I do not know the truth I hope it is my heart's desire to know it; for we are all fallible creatures, liable to err.

Brother Gold, give me your views on the 2nd Thess. the second chapter and the 10, 11; and 12 verses.

Your brother in the bonds of peace,

MARION F. MORRIS.

Remarks.

Our brother has quoted the words of 2nd. Thess. 2: 10, 11.

Plain is the teaching of the Bible that there are two manner of people, one the righteous, the other the wicked. It is also clear that the righteous are those made so by the grace of God, and not by their own works, and it is also clear that the wicked are made so, not by the work of God but by their own works. The work of God has not made any wicked, nor has man's own works ever made himself righteous before God.

Does any one doubt or deny these plain propositions or statements.

For our words can do no more than state what is already true. Those are the best expressions that most truthfully state what is already known or made manifest to be true in the statements themselves.

When men work out principles of their own corrupt natures they make it manifest that they are wicked. When men work out that which God works within they make it manifest that they are righteous, and in this sense one is either condemned or justified by his works or words.

Those who receive the truth in the love of it, and follow righteousness, show that they are of God and therefore are righteous, because the righteousness of the saints is of the Lord. But those that hate the truth make it manifest in their unbelief, and have no cloak or covering for their sin. Jesus did not come into the world to make men sinners, nor does his coming make them sinners; but it shows *what they are*. Those that have pleasure in unrighteousness and that have no desire that Jesus should reign receive not the love of the truth. Satan the deceiver operates in these children of disobedience.

Satan works with power and lying wonders to deceive, especially working

in one here called that *wicked*, who comes to deceive mankind, so that all whose names are not written in the lamb's book of life wonder after this notable deceiver, whose manner is according to the coming of satan. This embodies false religion which is opposed to all that is called God or godliness. Those therefore that are its followers are possessed with the spirit of wickedness, and do not love the truth, nor receive the truth in the love of it.

But our brother's trouble appears to be to see how one could reject the kingdom of God unless it had been offered to him, or how he could resist the Holy Ghost unless the Holy Ghost should strive to enter his heart, or how one could fail to receive the love of the truth unless the truth had been offered to him, or how one could put the kingdom of God away from himself, or far from him, unless it had been offered to him.

That the truth is preached when it is said that Christ is the propitiation for (Jews) our sins, and not for ours only, but for the whole world (Gentiles,) and these two classes include the whole race cannot be questioned. Nor can one truthfully say that there could be any insincerity in gospel utterances. The insincerity is all in man.

That is full of truth which declares that there is none other name under heaven given among men whereby we must be saved; and Paul uttered the truth when he said that Christ gave himself a ransom for all, to be testified in due time, and that he was therefore a teacher of the Gentiles. Jesus commanded his disciples to go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

Christ is the Saviour of all men, but especially of them that believe, and when the gospel is preached as many as were ordained to eternal life among the Gentiles believed; Acts 13: 48. It does not say as many as believed were ordained to eternal life, but it reads, "As many as were ordained to eternal life believed."

The gospel was first preached to the Jews, and in the preaching to them it is manifested who are the despisers, and who are those that perish, and who are those from whom the gospel is hid, and who are those that are lost. How can any one know or have any evidence of his salvation except in belief of the truth or receiving the gospel; for that is salvation. The preaching of the cross is foolishness to them that perish, but unto us which are saved it is the power of God. No one can know any thing of salvation except as faith manifests it in preaching and hearing. When one rejects or puts far from him that kingdom he makes it manifest that he has neither part nor lot in the matter. In receiving or rejecting the word preached one shows what he is, and makes it manifest whether he is saved or not, or whether Christ has redeemed him or not. He that does not believe in Jesus makes God a liar, and shows he is full of corruption and is under the power of satan.

Those that stoned Stephen were uncircumcised in heart and ears. Then were they Jews inwardly? No. Did they have the Holy Spirit? No. In what sense then could they resist it? opposing what He taught and by blaspheming the worthy name of Jesus. These men and their fathers persecuted the prophets and thus resisted the Spirit that was in the prophets. Whenever one resists the Spirit of God it is not that which has the Spirit that resists it, but that which has it not. If any man have not the Spirit of Christ he is none of his.

How can a man reject that which he desires or loves, or that which is in har-

mony with his heart. God never gives to one a spiritual blessing that his heart does not desire; for the gift is in the change of ones character. It is to give the heart itself; it is to give the true spirit or mind.

In true preaching then there is always the revelation of salvation, and those that are saved appear clothed in glory, while those that are lost despise and reject the word. There will never be any judgment hereafter to reverse or change the judgment *now* manifested in preaching the gospel. He that believes is saved now, and he that believes not is now damned. Salvation is now manifested as well as damnation, and it is thus that now the separation is made. So that Paul could say he is bound to give thanks to God for you because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; but he hath sent strong delusion to those to believe a lie who received not the love of the truth, but had pleasure in unrighteousness.

P. D. G.

SCRAPS.

In some sections there has been considerable increase in the membership of churches; while in others it yet is winter time. Thus winter and summer are here and there at the same time. The day of prosperity is followed by the day of adversity, and when they strike a balance—sheer nothing is left of surplusage to boast of. The righteous are scarcely saved. They *have no oil to spare*.

But wait: your time is sure to come. Wait on the Lord, for he will bring it to pass. Acknowledge him in all thy way and he shall direct thy steps. Wait I say on the Lord. Do not as Saul who thrust himself in the priesthood where he did not belong. Much of salvation is manifested in enduring;

for thus the strength is shown *which God gives*.

Without money and without price. Why use both terms? Sometimes one buys without paying the money, (yea often,) but there is a price, and he goes in debt and promises to pay and becomes oppressed by debt, if he is honest; and after he eats up what he buys still is owing for the thing he bought and it satisfieth not.

But in the gospel the thirsty buy wine and milk without money and without price. They pay no money, nor do they go in debt. They do not obtain it on that ground or consideration at all. It is by grace or freely given. It is that gift of God. Then it is never taken from them afterward.

But how can one buy without paying anything or promising to pay. He goes in the right or name of Jesus who has bought him and redeemed him, not with corruptible things as silver and gold, but with the precious blood of Christ. He obtains wine and milk or grace through and by grace, and obtains it righteously, and thus a perfect title is given him.

Hence it is called his faith. Where is *your faith? Hast thou faith?* This good part shall not be taken away, for it is obtained righteously.

How different that is from the system of works of the creature whereby claim is made and salvation based on the ground of work rendered or merit of some sort. If it be of works it is no more of grace. For it to be of grace it must be so wholly and not in part, free altogether from works of man.

The subjects of grace are so reduced they are not able to work at all. While those who depend on their own works are so full they cannot hunger

and thirst after *righteousness*.

This is a day of oppression of the poor through legal forms.

The laws are enacted not to favor the poor. It is not safe to be rich at any time; but especially now it is the more dangerous because almost unconsciously the rich are grinding the poor. The poor are the Lord's little flock.

This is a day when the love of money is rampant corrupting politicians, voters and office—seekers, preachers and hearers. Indeed all classes of men are withered by its touch.

O thou man of God, flee these things. For preachers divine for gain supposing that gain is godliness. But one cannot serve God and mammon.

P. D. G.

ENQUIRY.

Does any one know any thing of Federick J. Tolbert who left N. C. 20 or more years ago? His sister, Phoebe E. Burrows, who is a Primitive Baptist and whose Post Office is Gold Rock, Nash Co. N. C., would like to know any thing she could of him. Any information given to her would be thankfully received.

UNION MEETINGS.

The Eastern Union is appointed to be held with the church at Concord, Washington County, N. C. and to commence Friday before the fifth Sunday in June 1889.

SCHOOL.

The 22nd. Session of Elder A. J. Moore's School, at Whitakers, N. C. is appointed to be opened July 15th 1889. Board can be obtained from 8 to 10 dollars per month. Tuition from 10 to 20 dollars to be paid in advance.

For further information enquire of or address, ELDER A. J. MOORE.

Obituary.

HARRIETT PATE.

DEAR BROTHER GOLD:—By the request of brother Pate I will try to write the obituary of his dear companion, sister Harriett Pate. She was the daughter of Cullin Howell and his wife Lucinda, and was married to brother H. F. Pate, Oct. 1st, 1867. Her funeral was preached by brother J. T. Edgerton. Sister Pate received a hope in Christ sometime in the year 1878, united with the church at Nahunta, Saturday before 3rd Sunday in July 1880, and was baptised by Elder S. Pate. She lived in full fellowship always filling her seat and bearing the marks of Jesus. She surely was a precious sister in the Lord. She with her husband procured a letter of dismission to organize a church at Goldsboro, which she was a member of when she died. Sister Pate was troubled with heart disease, and suffered a great deal, but she bore her afflictions with christian fortitude. I visited her in her last days and she was reconciled to her Maker's will. By her request I held prayer meeting at her house and sang and talked of the wonderful dealings of Christ with his people which she was able to rejoice and take courage at and press forward to the mark of the high calling in Christ Jesus the Lord.

Sister Pate, from the time she joined the church, was like the apostle in saying he had fought a good fight, he had kept the faith, henceforth there was a crown of righteousness laid up for him, and not only for him, but for all that love his appearing. Sister Pate was a devoted wife, a loving mother, a good neighbor, and she is greatly missed at the church at Goldsboro. But the heaviest stroke falls on her loving husband and dear children, aged mother, brothers and sisters. Sister Pate was the mother of nine children one girl and eight boys, all survive her but one infant which the Lord saw fit to take to himself a few days before her death, and I feel our loss is her eternal gain, so weep not husband, children, mother, brothers, and sisters: remember that all things work for good to them that love God. The Lord giveth and he taketh away, blessed be the name of the Lord.

May God bless all that are near and dear to her by the ties of nature and may her children be prepared to meet her at the

the right hand of God where we all shall know as we are known. We shall see him as he is and be like him. Then we will join in with sister Pate and all the loved ones of Jesus in singing the hymn,

"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 began."

Then shall we ever be with the Lord,
And all sighing, sickness and pain, troubles
and difficulties shall be done away
and parting shall be no more.

JOHN W. GARDNER.

JOSEPH D. BIGGS.

One of the oldest and best known members of Keebuke Association died May the 18th 1889.

He was one of the best Clerks of the Association I ever knew.

He told me that he was baptized at the time of the division, and had not missed more than two or three sessions of that Association since. He knew more of its workings than any man living. How he will be missed. He was the life long companion of Elder C. B. Hassell. He knew Elder Joshua Lawrence well.

But best of all He knew the Lord Jesus, the head of the church.

His memory is blest.

P. D. G.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Blounts Creek.....	June 4th Sunday	23
Galloways.....	.....	24
Red Banks.....	.....	25
Cross Roads.....	.....	26
Mewborns.....	.....	27
Lagrange.....	.....	28
Friendship.....	.....	29
Dudley.....	5th Sunday	30
Pleasant Plains.....	July 1st	1
Sandy Bottom.....	.....	2
Beaverdam.....	.....	3
Sand Hills.....	.....	4
Cypress Creek.....	.....	5
Muddy Creek.....	.....	6
Maple Hill.....	1st Sunday	7
Stump Sound.....	.....	8
Wilmington.....	.....	9

Conveyance needed.

J. E. ADAMS.

Wilmington.....	3rd Sat. & Sunday in June
Philadelphia.....	..... July 9 & 10
High Hill.....	..... 2nd Sat. & Sunday

Crooked Creek.....	Monday
Watsons.....	Tuesday
Jerusalem.....	Wednesday
School House near brother Thomas.....	.....
Tyson's.....	Thursday
Lawyers Spring.....	Friday
Bethany.....	(Anson Co.) 3rd Sat & Sun.
M. H. near Broadway Moore Co.....	24 & 25

Will need conveyance.

RECEIPTS.

GA.—James E Yates 3 By P D Phillips 3 Mrs R Anna Phillips 8 J T Barfield 2.

IND.—J V Woodall 2

KAN.—S Montgomery 6

LA.—By J T Huckabee 3

MD.—By Elder F A Chick 2

N. C.—W T Hooten 2 L Bassnight 2 Mrs E A Harper 2 W J Oakley 1 50 H O Strickland 1 50 Mary A Smith 1 Mrs P E McGowan 2 Mrs H Dawson 2 W C Lee 1 50 S Atkinson 1 50 Martin Murrill 2 50 By R L Davis 4 G W Johnson 7 Justus Everett 2 50 G C Farthing 7 M H Suit 4 50 Elder Thos. Felton 4 50 Eld P H Hutchinson 5 Elder F L Oakley 2 50.

S. C.—Mrs. M. J. Epperson 2

Va.—P H Moorefield 20 cts Felix Senter 2 50 Elder T G Morris 1 J P Legg 1 H S Wade 4 By A J Condry 3.

LA.—By F M winning 1 50

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

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

TRAINS GOING SOUTH.

Date	May 5, '89.	No. 23, Daily.	No. 27, Past Mail Daily.	No. 41, Daily, ex Sunday.
Leave Weldon	12:40 p. m.	5:43 p. m.	9:00 a. m.	7:10 "
Arrive Rocky	1:55 "	.....	.....	.....
Arrive Tarboro	3:15 p. m.	.....	.....	.....
Leave Tarboro	3:30 a. m.	.....	.....	.....
Arrive Wilson	3:27 p. m.	7:00 p. m.	7:43 a. m.	.....
Leave Wilson	4:37 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	1:30 "	7:40 p. m.	8:35 a. m.	.....
Leave Warsaw	4:40 "	.....	9:40 "	.....
Leave Magnolia	4:30 "	8:40 "	9:55 "	.....
Arrive Wilmington	6:30 "	9:55 a. m.	11:30 "	.....

TRAINS GOING NORTH.

	No. 14, Daily.	No. 18, Daily.	No. 40, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:43 "	5:40 "
Arrive Warsaw	.....	10:57 "	5:55 "
Arrive Goldsboro	2:25 a. m.	11:54 "	6:53 "
Leave Fayetteville	.....	8:40 a. m.	.....
Arrive Selma	.....	11:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:02 a. m.	12:45 p. m.	7:53 p. m.
Arrive Rocky Mt.	.....	1:20 "	8:30 "
Arrive Tarboro	.....	8:55 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 8:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 1:27 p. m., arrive Williamson, N. C., 7:20 p. m., 4:35 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Millard N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Southfield, N. C., 7:30 a. m. Returning, leaves Southfield, N. C., 5:20 a. m., arrive Goldsboro, N. C., 9:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:30 a. m., and 3:00 p. m. Connecting at Warsaw with Nos. 41, 40, 23, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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GILLIAM'S ACADEMY For BOTH SEXES

The 12th Session will open Oct. 30th, and continue twenty weeks.

TUITION:

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

BOARD:

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

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

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

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

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

The principal is persuaded that, as an Acade-mical school, patrons will regard the opportunities offered as second to none.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

J. W. GILLIAM, Principal,
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TERMS.—Per session of twenty weeks, include Board, Washing, Tuition, Fuel and Lights. Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,
Tarboro, N. C.

A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c..

P. D. GOLD.

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Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

JR Congleton 1898

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

Now if the church of England was to cease heaping up teachers from the theological schools of Cambridge, Oxford, Dublin, Fort William, and other seminaries in the United States and elsewhere, what would become of this sect? why, die of its own accord; for these factories and others keep this sect alive. But in a word take away the salaries from the minister, and I warrant you empty martin gourds, as the case of the revolution proved. Then this church has heaped up thousands of men-made teachers, and is still heaping them up, to oppress the poor Britons and Irish, past endurance.

You must take these as specimens of men-made teachers in both churches, and now all others seem to be following and wandering after the beast in this of theological schools to heap up teachers to support their different sects; and the more preachers the better chance to stand, and the more money the more preachers be sure; and the more preachers, men-made, the more moral darkness, lies and falsehood will be propagated. But God ere long will sweep all this trash away, as with the bosom of destruction, to the joy of his own preachers and the triumph of the gospel church on earth. It is not long now, I feel assured, that this state of things is to continue before the beast

and the false prophet will be taken and cast alive into the pit.

From about 606 up to 1517, or thereabouts, is called the dark ages; and well it might, for who darkens the world like men-made teachers? During these 900 years the papal power held all Christendom in bondage and fear, and exercised her priest-craft to the highest pitch; made thousands of preachers, popes, cardinals, monks, friars, and scholastic divines of all sorts and grades; monkery assumed an instituted form, image worship was set up, the pope's supremacy was announced all over the world, pilgrimages were set on foot, absolutions and indulgences granted and sold, the inquisition established, the great religious wars or crusades were carried on &c., Now one would think that the many thousands of men-made preachers and scholastic divines that existed in this age of the church, would have been the light of the world and kept darkness afar off. But sad proof that there is no light in men-made preachers, sad proof that when a church gets to the highest summit of worldly grandeur, wealth, honor and power, that this should be the greatest time of darkness; but so it is that it was and so it ever will be, worldly prosperity ever ruins the church and thus darkens the world; and scholastic divines are one of the causes of covering the earth with darkness, and the people with gross darkness.

This time between 606 and 1517, a period of about 900 years, is the time that John no doubt in his Revelation prophesies of, of all the world's wondering after the beast; that is, of following the church of anti-Christ and her men-made teachers, having itching ears,

which she had heaped up and sent abroad in every part of the Roman world, to sell pardons and indulgences and traffic otherwise in religious matters for money. And also they are the locusts, I think, alluded to that darken the gospel sun of the church. In that age of the church, emperors, kings and princes were hurled from their thrones by the popes—disrobed of their power by the vicar of Christ and their kingdoms filled with rebellion, for the bulls of his holiness must be obeyed. For the Pope was surrounded by tens of thousands of men-made teachers, who all as so many satellites received their instructions from him instead of Jesus Christ. Armies of monks, friars, and ministers were ready to obey his summons and execute his bloody commands, as well as the seventy-two cardinals, at all times; as by him and his power they got their pay for preaching. The clergy were forbid to marry, of which Paul foretold in the New Testament; councils were held by the popes, and at length they assumed the supreme command of the whole Catholic world, and gave new laws and doctrines to the church, even the doctrines of devils as Paul said. The first council was held at Nice, 325; then at Placentia. The Council of constance in 1414; the council of Trent, 1545. The crusades in the eleventh century, that wild enthusiastic project to recover Jerusalem from the Mahometans, that cost the lives of so many hundred thousands of Europeans.

In answer to the above dark state of the world I have nothing to say, as that comes not in my limits; but as to the dark state of the church for these 900 years, I answer that it is beyond all contradiction, that Christianity properly understood, as preached by God's preachers and exercising its due influence on the mind and character of men, must be a lamp of light to the nations of the earth; for only compare the nations who have the gospel preached to them, with those that have never had it, and how different in knowledge, manners and civilization, to the tribes of Indians that never have had the

gospel light. Yet in this dark age there were thousands of thousands of men-made teachers, but there was no light in them to dispel this darkness; but the truth is their deeds were evil, from the pope to the friar, and therefore the darkness, for they loved darkness rather than light because their deeds were evil. And so now with men-made teachers; they hate the light offered to the world by God's ministers. Many during that age of the church left her communion and formed other churches upon what they in this dark age thought to be the gospel plan; and thus made a stand against the beast, but were destroyed by thousands. Yet those men bore their testimony against the man of sin, such as Claude of Turin, Peter de Bruys, Henry, Peter Waldo a Frenchman, Wickliff, John Huss, Jerome, &c. These men often carried terror even to the seat of the beast, and preached with power and made thousands of converts for the wolves to burn, drown, behead and banish. Which shows that men-made preachers even of the Christian name, and made by her who called herself the Christian church, can and will persecute God's preachers and people as well as heathen priests. For self-made and men-made preachers are men of the same sheep-killing spirit, whether found in the antediluvian, Jewish, heathen, or Christian church, matters not—wolf is wolf, before and since the flood. And wolf will be wolf, whether found in Asia, Africa, Europe, or the wilds of America. So are all self-made, men-made, and devil-made teachers; and so they will be found at the day of judgment, when God shall have divested them of the sheepskin.

But while the Pope slumbered and rolled in luxury and power at the head of this bloody whore, and saw all these rising sects in his power, and thousands destroyed, and dreamed of nothing but dominion, peace, riches and power, in 1517 Martin Luther arose, and to his aid Calvin, Melancthon, Carolostadt, Bucer, Erasmus, Menno, Occolampadius and others. These men of God gave the beast the deadly wound; but

yet he lives in Spain and Portugal, showing these two horns, but is dying a lingering death elsewhere. Then from 1517 up to 1834 the Roman church has lived, but not in that power, splendor, riches and persecution as formerly. Yet in that age of the church she has drenched the world with blood in an abundance; but she shall soon see her sorrows, her widowhood, and death and mourning, and the burning of her flesh with fire shall soon come upon her, and God give her in his righteous judgment blood to drink since she has loved it so well; for he shall put it in the hearts of his servants to give her a double cup of his vengeance.

Here I shall close in pursuing the church, as the history of the church for the last 300 years is so full and so abundant almost every where. To them I must refer you for men-made preachers, and come immediately to the matter proposed, and give their marks from scripture, so you can know them from God's ministers.

The church of Rome, the Greek church, the Mahometan church, if I may call it a church, and the church of England, all follow this practice of making preachers; and if there was nothing else to prove that all these churches were lustful and loved unsound doctrine, and could not endure sound doctrine, their making preachers is proof enough according to the text. And I am sorry to say that all Protestant sects have got at it; for it is an infallible proof of their hating sound doctrine, and it is a further proof of their lust and love of wealth and honor. For no sect, as I know of, has ever got at this shameful practice until they have grown in numbers, pride, wealth and popularity; then for making preachers. So with the gospel church, so with the Baptist, and others. I refer you to the rise and progress of all sects as proof. And what is still worse, these sects don't require the person to be made a preacher to be born again; but they make preachers by the schools out of any bit of a fellow. It matters not with them about his conversion to

God, so much the better for not being born again, for then he plays into their hand exactly to preach unsound doctrine and make gain by this craft, as did Demetrius by shrine making. These men can bawl out like him, great is our sect, our doctrines, our church; as was great Diana. But you have only one thing to notice, and that is, whether the man makes gain to himself by such a crying out; if so, he and Demetrius are brothers, by father's side if no kin by mother's side. Now it cannot be denied that the priests of all the above named churches have, and are making gain and preaching for pay, as did the heathen priests. So then they are proven by the text to be the kind itching ears; the turners of truth into fables. Then men-made teachers they are, to preach unsound doctrine for the church in that state to her liking.

The above churches, with others have now for ages been heaping up teachers; yet all along God has had his in the world also, to oppose them and to testify to the world that their deeds are evil, and bear witness to the apostolic doctrine, of which I cannot now speak particularly. Thus Michael and his angels have fought, and the dragon and his angels have fought; but ere long Christ on the white horse, and his ministers on white horses, shall take the beast and false prophet, which means the church of anti-Christ and that of Mahomet, the false prophet. Then will be sung the song of triumph, Alleluia, and praise will echo through the church in heaven and earth, and the martyrs of Jesus will cast their crowns before the throne of God, with joy and praise at the universal downfall of men-made teachers, that have filled the earth with the blood of the saints of God. Law, religion, and wealth and power in a church, breed false teachers as the locusts of Egypt, or as stagnated ponds mosquitoes, for their abundance; and why? because the church can't in this state endure sound doctrine; and because of that gain and honor, pomp, show and parade, that such an unsound church attaches to her minis-

try. This induces men to take on them holy orders and preach false doctrine for pay; and promotes such a church, for by so doing do they get their loaves and good fare, as Ahab's and Jezebel's prophets did by telling lies in the name of the Lord. For such men-made teachers must always, like these prophets and old Balaam, lug the name of the Lord into their doctrine to make their lies pass for truth and wish a better grace. The root from which these teachers spring is lust; base root and baser men, you may say thousands of them have been. Don't say it is not so, for the Holy Ghost knows better than you and I. And this base root of pride, show and pomp shows itself in the church, and did directly after these men-made teachers were made, by gay and fashionable preachers, a gay and fashionable assembly, splendid places of worship—(but John the Baptist could preach in the wilderness and Christ out of a fisherman's boat, and on the mount, and in private houses)—ornamented pulpit, velvet cushions, canopies, pews richly dressed for men of state and taste, out of which places of worship the poor are shut, that all the great, the grand, the rich and noble may be together, and say prayers for fashion sake, and hear preaching to be honorable, and draw nigh to God with their lips; but give their hearts to the world and devil, and their money to their preacher to tell lies for them and cry peace, peace, when there is no peace; and bolster them up in false confidence that outward morality is religion, and the form of godliness all that is requisite for the salvation of such great folks. However, the scriptures says the poor have the gospel preached to them—God hath chosen the poor, rich in faith—and not many mighty and noble are called—and God has hid these things from the wise and prudent. Then if all these scriptures be true, the most of these gay and fashionable preachers and grand assemblies will find a heel at last, with all their forms of religion and men-made preachers, golden cups and golden candlesticks, and black gowns; all from the same root sprung up, as

well as the various titles of honor conferred on members of the church, from the friar to the pope. So that the whole train and apparatus of the church spring from lust, base lust or pride, out of law religion and wealth on the ministry; like church, like priest, birds of a feather flock together. Set up martin gourds in the spring, and you will soon have more martins than the gourds can hold, so settle salaries and honor on the ministry, whether by law or otherwise, and the church will soon have ministers enough to fill every town and village and country; yea two upon a horse to gain the loaves of the beast. Men, with the church's help will soon qualify themselves to pray by books, and preach their written sermons from dead men's heads; sing psalms, speak theology, put on the gown and a disfigured face, for these loaves and fishes. Yet such men-qualified preachers are nothing but hypocrites, a band of purse plunderers of church and world, eclipsers of gospel truth, blind guides, have put on the sheepskin to preach for pay and divine falsehood for hire, and sell something they call gospel for money, a rich wife, and popularity, for the natural man receiveth not the things of the spirit. All the strife, division, discord and blood in the church of God, may be traced to some one or other of these money lovers of church traffic; for God's people are disposed to live, lie and feed together, like a flock of sheep in peace and quietness, were it not for these wolves in the assumed sheep-skin, who scatter the flock and perish and devour the flock of Christ. And these are the fellows that have scattered God's people into so many parties. What says Paul: Mark them which cause divisions among you, (you the gospel church is meant,) the scatterers and dividers of the flock; for their own belly, says he, and serve not our Lord Jesus Christ—which showeth the same men, and that they preach for their own gain. And the reason is these men love the milk more than the flock; and show plainly by such conduct, that if they can but get the feathers the devil may take the

goose for them.

We have been on this head a long time beating the bush by history and observation. Now we draw sword and march into the open field. The first mark by which men-made teachers is to be known, is that of itching ears. What does Paul mean by their having itching ears? This word itch, or itching when taken literally, means a cutaneous disease, to feel an uneasiness in the skin; when taken as a principle, it means a teasing desire, and an uneasiness to obtain. Thus when applied spiritually to the teachers that the church should heap to herself, it means a teasing desire to get wealth and honor by preaching, and an uneasiness in heart to obtain it, an ardent desire after it, in their calling of preaching.

Now apply it to the conduct of the Roman men-made priests, to the Mahometan prests, to the priests of the church of England, to American men-made priests, to the French and Spanish and South American priests, to the tobacco priests, to the Missionary priests, and ask yourself if their teasing desire to get money by preaching, and their uneasiness to obtain it, and their itching desire for it, in all the plans of selling indulgences, absolutions, praying out of purgatory for a certain sum, the tithes by law, the beggings of the day the day the plans laid by the priests in the schemes of the day, combined societies formed by priests to raise money, even of old rags, &c. &c.,

(To be continued.)

ELDER DAVID BARTLEY'S BOOK ON THE RESUR- RECTION.

The title of this work is, "Man Redeemed from Sin and death: the Bible Doctrine of the Resurrection of the Dead by the Holy Son of man." The book is an 18 mo of 342 pages, in pica type, with leaded lines; and is mailed post-paid for seventy-five cents per copy. The mechanical execution is excellent, and the reading is easy and pleasant to the eye.

The book is inscribed to those who

are on pilgrimage to the "better country," who desire to be delivered "from this present evil world," who hope to "obtain a better resurrection," who by "patient continuance in well-doing seek for glory and honor and immortality," who live and believe in Jesus, "the Resurrection, and the life." After the introduction, there are twelve chapters upon the twelve chapters upon the following subjects:—"Man; Son of man; Jesus is the Resurrection; Resurrection of the Unjust; Man in Brotherhood with Christ; Redemption secures Resurrection; Baptism assures Resurrection; Resurrection of the Body; Witnesses for Resurrection; The Body sleeps in Jesus; Jesus will come to raise the dead; Resurrection—Glory, and Heaven."

This is the only book in the English language devoted exclusively to the momentous subject of the Resurrection; and the author presents, in a clear and orderly manner, nearly all the passages in the Scriptures that bear either directly or indirectly upon the subject.

Under the almighty power of the Holy Ghost, the primitive disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42.) And the resurrection of Christ was the central and leading truth in the apostles doctrine and testimony (Acts 1: 22; 2: 32; 3: 15; 4: 33; 5: 32; 10: 41; 13: 33), by which resurrection He was "declared to be the Son of God with power" (Romans 1: 2—5), without which great truth the whole system of Christianity falls to the ground, while, if the body of Christ has been raised in power and glory, so will the bodies of all his people be raised (1 Cor. 15: 12—58. But as there were, among the early professors of Christianity, persons who erred concerning the resurrection and overthrew the faith of some (2 Tim. 2: 17, 18,) so there was to be, in the last evil days, a more extensive departure from the faith of God's elect (1 Tim. 4: 1—3; 2 Thess. 2: 3, 4; Tit. 1: 1; Luke 18: 8); and, lamentable to record, from among the churches themselves were "men to arise, speaking perverse things, to draw away disciples after them." (Acts 20:

30). The oriental heathens, the Brahmans, and the Platonists, the Sadducees, the Gnostics, and the Manicheans, "not knowing the Scriptures, nor the power of God." (Matt. 22 : 29), denied the resurrection of the body; and Emanuel Swedenborg (1688—1772), the founder of the so-called "New Jerusalem Church," taught that the soul has an internal, psychical, or spiritual body, as well as an external, natural, or material body, and that at death the latter body is laid aside forever, and the former body passes with the soul into the eternal world, and that this is the resurrection. Ignoring or perverting numerous Scripture facts and declarations as clear to the unsophisticated child of God as the noonday sun in a cloudless sky, some Baptists even, following the ancient Sadducee and the modern Swedenborgian, deny the resurrection or rising again of the dead body from the grave, and say that the Scriptures teach that the dead body is never to be raised, but that at death a spiritual body is given to the soul, and that thus clothed it enters eternity, and that this is the resurrection. Now, as the apostles sealed their testimony with their blood, it becomes all, who are built upon their foundation (Eph. 2: 20), to contend just as earnestly and uncompromisingly against these human inventions and theories, and in defense of the faith once delivered to the saints, (Jude 3) and recived without question by the people of God for nearly two thousand years. The old London Confession (chapter 31.) shows plainly what is the true Baptist faith on this subject:—Article 2. "At the last day, such of the saints as are found alive shall not sleep, but he changed (1 Cor. 15: 51, 52; 1 Thess. 4: 17); and all the dead shall be raised up with the self-same bodies and none other (Job 19: 26, 27), although with different qualities (1 Cor. 15: 42, 43), which shall be united again to their souls forever." Article 3. "The bodies of the unjust shall, by the power of Christ be raised to dishonor; the bodies of the just, by his Spirit, unto honor (Acts 24: 15; John 5: 28, 29; Philip: 3: 21), and be made conformable to his own glorious

body." A denial of the resurrection and glorification of the same body that dies, is a contradiction of the plainest Scriptures, and a distinct departure from the Baptist faith.

In the admirable little volume under review, Elder Bartley marshals the powerful array of Scripture fact and argument in demonstration of the comforting and glorious doctrine of the resurrection of our mortal bodies from the unspeakable horrors of the grave by the almighty power of the glorified Son of God, when he comes at the last day to take vengeance on his enemies, and to gather his ransomed people to their eternal home.

The following is a brief outline of the argument;—The body, as well as the soul, is a component and essential part of man, and was equally involved in the curse of God's violated law. The Lord Jesus Christ, thereupon as our head and surety, took upon himself our nature, sin excepted, endured all the penalty of the law for us, and arose a mighty conqueror over sin, death, the grave, and hell for us, that we, human beings, composed of both body and soul, might live forever. He is the resurrection and the life of all the members of His mystical body, and has become the first-fruits of them that slept, and they all shall be like Him. The righteous King will raise the bodies of even his voluntary, selfish, sensual, wicked and persecuting enemies, and justly consign them to their appropriate abode in the place of darkness and torment. But the people of God, embraced in His everlasting covenant of mercy, are made by grace his living and loving children, brethren of Jesus and joint-heirs with him, and are predestinated to be conformed to his perfect image. Their bodies, as well as their souls, were redeemed by Him, and shall be raised up by Him at the last day. Their baptism typifies their death and burial and resurrection with Christ both in soul and body. It is that which dies, the mortal, corruptible body and not the immaterial spirit, that is raised from the grave. The ancient patriarchs and prophets, and especially the apostles, were witnesses of the resurrec-

tion of the body. The bodies of the redeemed sleep securely in Jesus 'till the morning of the resurrection. Then He who is their Life will come and awake his dead and translate His living saints. And, having judged and consigned the wicked to eternal fire, He will receive all the blood-bought and blood-washed throng, in their reunited and perfected souls and bodies, beyond the reach of sin and sorrow, in the pure, bright, and everlasting glories of the Heavenly Jerusalem.

To every reader, the style of the book is most charming; and to every simple-minded believer in the Scriptures, the facts and arguments are perfectly unanswerable.

SYLVESTER HASSELL.

Williston, N. C., June 20th 1889.

DEAR BROTHER GOLD —I have just read your extract of a sermon delivered at Middle Creek on Sunday, April 2d, 1889. In which you set forth the glorious gospel of the Son of God, and gave each one their portion in due season and how to act one toward another and so fulfill the law of Christ. I hope I wish I could discharge my duty as you set forth, but I feel to fall very far short; but it fills my soul with joy to know that there is yet a people contending for the faith once delivered to the saints I bid you God-speed and may he still prosper your journey. I send fifty cents for the "Book on Joshua," when it is completed.

Brother Gold, I am here as you are aware in a wilderness of mixed population, and I am old, and of course my mind is treacherous; one thing I hope I desire is that I may be found at the feet of Jesus and that he will be my helper and guide me so I may not be a stumbling-block to his dear children and that I may adorn the profession of our Lord and Saviour; how pleasant, yes how beautiful and glorious it would be to me if I could be blessed with the presence of you and the brethren that have been endowed, to hear you proclaim his everlasting gospel to a perishing world. I feel that it would turn all my sorrows into joy. I sometimes feel

if the Lord would uphold me, and be mouth and wisdom I could go out in the highway and hedges, and proclaim to this perishing world that they are blinded by the god of this world, that all their garments are moth-eaten, there is no soundness in them, they are full of wounds, bruises, and putrefying sores from the crown of the head to the sole of the foot, and they serve to be unconscious of it; my arm is too short. The Lord can teach and open the eyes of the blind. When Zion travails she brings forth sons and daughters. What a lovely sight to behold the dear saints that have come out of great tribulation coming to the church telling what great things Jesus has done for them. "It seems a little heaven below," &c. Brother Gold I ought to be ashamed of my writing, but I am not ashamed of Him whom I hope my soul loveth. The Lord bless you. Farewell.

A. REED.

DEAR BROTHER GOLD AND LESTER: —I feel at times that I could pen down what I hope the dear Lord has done for my soul, and at other times it seemed a cross to me; so I have the consent of my mind to do so, the Lord being my helper. In April 1882 my life seemed miserable. It appeared to me that I was not going to live, and after death my lot would be miserable, forever cast away from God and his angels. It seemed that I was to be cast away from God's presence. I felt that if I could say one word that I thought he would accept it would be a relief, but all I could say was, Lord have mercy on me a poor sinner. It appeared that every word fell to the ground, and I went on in that condition: at times I could pass it off, but when night would come it appeared that I would be cast into the flames of torment before the dawning of another day.

I had a severe spell of sickness and all gave me up to die. I saw no hope if I died, but that I should be lost. Alas, alas for me. I lingered for weeks and it seemed that I grew worse. So I went on in that condition and still con-

fined to my bed; the fever settled on my lungs and consumption followed, and I was bound to die, and the good Lord had no place of rest for me.

In July 1884, the 24th day, in the evening all had left the house, except my two smaller children. I thought I must die. My burden was so heavy that I never could live, and my soul would go for my sins, and seemed all at once that all my burden left me and it is impossible for me to tell how happy I felt, all the birds around the house were praising God for me, as I thought and these words came to me.

"Oh when shall I see Jesus,
And reign with him above;
And drink the flowing fountain
Of everlasting love.

When shall I be delivered
From this vain world of sin,
And with my blessed Jesus
Drink endless pleasure in."

I thought at the time when my husband came home I would tell him what I hoped the Lord had done for my soul, but when he came home my heart failed me, and I could not tell him; and one morning I said to him, stay with me until they finished their work, then he could go. (He worked in the Wollen Factory one mile from home). I felt at that time that I could tell him, but I could not pick up heart to tell him. I was afraid that I was claiming something that I did not have. I thought that no one else would notice such, so I did not tell him.

On Friday before the first Sunday in Sept. 1884, the section meeting commenced at Little Flock church, one mile from where we lived. I felt like it would never come, as I wanted to hear preaching so much. It seemed that any Baptist preacher could preach for me. The time came and on Friday I did not go. On Saturday my husband put my bed in the wagon, as I was unable to set up, to take me; before we got ready to start Elders Thomas Dickens, Amos Dickerson and P. G. Lester came in to see me, and brother Dickerson asked me if I was going down to preaching that day. I said to him, yes, I aimed to do so if I could

stand the trip. He replied you will talk to the church, will you? I replied, I am not worthy, and I noticed old brother Dickens and the tears were running down his face. We went on to the church, and when the time came to receive members, one came forward, and while talking it appeared that I was bound to go and talk, and I was not able to walk alone, and my husband was up listening at the one that was talking, and I went back home and did not talk to the church that day, and when I went to eat my dinner it appeared that I never would have the opportunity to talk to the church. I choked up so I could not eat and I never can tell how miserable I felt. My husband had business that called him away from home that evening.— After he had gone, brother Jonas Boyd came to stay that night with us, and I was afraid that he would mistrust that I was troubled about something. I did not think that I could live. My husband remained out late, and we had lain down when he got home. We got to talking about the one that talked to the church that day, and I asked him if he never felt like it was his duty to talk to the church, as I knew he had a hope for a good while. He said it seemed that there was a compelling power pressing him so that he could hardly stay away to-day. I said to him if I had known it I would have gone with you; then I told him what I hoped the Lord had done for me, and the next day my husband and myself both joined the church, at Little Flock, Floyd Co. Va., and were baptised on Monday after the first Sunday in Oct. by Elder P. G. Lester. I was so weak that I was unable to walk to the water. I was carried in a chair to the water and back. I felt relieved for some time, there I became distressed and was afraid that I was deceived, and had deceived the people of God. I went on that way for some time, I dreamed that I was in a place that I could not see any way to get out, and there was torment. I thought that I would climb up and go out then I thought there is a way for all God's

people, and he that climbeth up any other way the same is a thief and a robber; and then there was a way opened, and I went out, and went into a room that was prepared for the people of God, and it was the most beautiful place that eyes ever could behold. Then I was willing to go if it had been the Lord's will to take me. I had a dear husband and five little children that were near and dear to me, and all I wanted to stay or live for was to comfort them; but I did not think I ever could be cured. I had a long disease and a bad case, and I never had heard of any one being cured of consumption; and we had tried every thing heard of and never had received any benefit. But I have since been cured of it.

MARY E. VAUGHN.

Vaughn, Floyd Co., Va.

EVIDENCE OF HOPE.

ELIZABETH GOLD AND LESTER:—I have thought or have been impressed from some cause to try to write out the evidence of my hope. I was raised by parents of the Primitive church and faith. Some one may say if I had been brought up under some other profession I would have had different thoughts. I wish to show by this scribe, if the Lord will help me, how I have traveled through this life. I thought when I was with my parents growing up they were right. When I grew to manhood I went over the country and heard most all other professions argue and preach. Now said I, what can I believe? It was then I was led to think that the Universalists are right and I lived under that belief for 20 years, or there about, trusting and some time trying to beg the Lord to show me the right way. I believed there was a God. I was certain I had things revealed to me, time and again. Finally I became much interested in going to Hard Shell meetings, and the people of the church I thought were the most loving, and I wanted to be with them. But Oh! what a mountain of sin came to my mind. I thought

there was not a person in the world as sinful as I was, but finally Christ appeared to me, and said, I have paid the debt for you, thy sins are forgiven. Then I wanted thousands of tongues to praise the Lord. Then I could exclaim with the poet,

"Amazing grace, how sweet the sound,
That saved a wretch like me."

Then I "could say with Paul, Sirs, be of good cheer, for I believe God that it shall be even as he told me," and I can say I think with thousands of witnesses that the Primitive doctrine is right, though I think there are some of God's people in other churches, and some that are in no church. But I do not think they are doing their duty as Christians.

Now let us hear the conclusion of the whole matter, Fear the Lord and keep his commandments.

Now let us hear the prophets and apostles talk, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1; we so often think sin is so mixed with all that we do that we are deceived and cannot be christians, and we become discouraged, and then we begin to doubt and fear. But it is no use, our Captain is at the helm, Christ did not die for the righteous, but for sinners. When we were in debt, and nothing to pay with, Christ paid the debt for us; if so be that we are born again, and we must run the race with patience, and look to Jesus the author and finisher of our faith; for without him we can do nothing. But with him we can do all things; (see Heb. 11: 12.) The apostle in this chapter shows what has been done by faith. He cites them to Abel and Noah and a large number of others. By faith Noah built an ark and found he was right, saved his family and self from the flood. Faith is the substance of things hoped for, things hoped for, things not seen, but an evidence that they will come. Heb. 12: 1; Now let us lay aside that sin that besets

us so, for without faith it is impossible to please God. Let us strive for the prize of the mark of the high calling as it is in Christ Jesus. May the Lord help us to run that race for without him my Experience teaches me that I can do nothing.

Written by a poor way-worn traveler marching though sometimes on a dark way and sometimes in the light. I have had much comfort from reading your papers, and think they are written by the Spirit of the Lord, or under it.

I trust that I am your Brother in Christ.

Pollard, N. C.

W. F. COVIL.

DEAR BRETHREN:—I have been impressed from some cause to write what I understand to be the meaning and effects of the gospel.

Where I travel and preach I find different opinions, among the brethren, as to the effects of the gospel when preached. Some believe and contend that God uses the preached gospel as a means by which the dead are quickened.

Now according to my feeble understanding, it is not thus taught in God's word. "It is the Spirit that quickeneth." John 6: 63; "You hath he (God) quickened who were dead." To quicken, I understand, is to give life to the dead. Now let us examine God's word carefully, and see what it is that gives life, and to whom it is given. Is life given to the living? I answer, no; it is to the dead. "That which thou sowest is not quickened except it die." 1 Cor. 15: 36. This is Paul's reply to the fool in reference to the resurrection of the bodies of the saints. The hour is coming and now is when the *dead* shall hear the voice of the Son of God, (not the voice of the preacher) and they that hear shall live. Again: says Jesus, "I give unto them eternal life and they shall never perish." It is Christ that unstops the deaf ears, that the deaf may hear; that opens the blind eyes, that the blind may see; that takes away the stony heart and gives a heart of flesh, in which he (and not the

preacher) puts his laws and imprints them in their minds.

By searching the scripture diligently we find that gospel salvation pertains to this life only. While eternal salvation is Christ's work independent of the gospel and every human effort, means or agency. Paul proves that eternal salvation is the work of God when he says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1: 9. The gospel is to be preached to every creature; to persuade them to come to Christ that he may save them. It is not preached to offer salvation to every creature, nor to bring ungodly sinners to Christ that he may save them; but it is preached for a WITNESS. This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24: 14. The gospel is preached to quickened sinners to comfort and establish them in the belief of the truth, and to save them from those who "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." But those who claim that the preached gospel quickens the dead in sins quote this text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believe."

They take this declaration of the apostle as a definition of the word gospel. But not the expression, "It is the power of God unto salvation to every one that BELIEVES," and not to the unbeliever to make him believe nor to the dead to give them life. Well says one, I do not care to limit the power of God and say it can not quicken the dead. But to this I will reply and say, I have as much right to call it foolishness as you do to call it the power of God.

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God 1 Cor. 1: 18.

So, we see the gospel to the one character, "*them that perish*," is foolishness; to the other character, *which*

are saved," it is the power of God. Paul continues to argue that the gospel is not the power of God to unbelievers or to them that are not called by making the following declaration: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1: 23, 24.

To them that are saved, to them that are called, and to them that believe, the gospel is the power of God, and the wisdom of God; but to them that are not saved, to them that are not called, and to them that believe not, it is foolishness. Do the scriptures teach that it pleased God to save them that believe not, by the foolishness of preaching? No; but they do teach that it pleased God by the foolishness of preaching to save them that believe." I do not deny that the power of God quickens sinners, for indeed no other power can. "It is the Spirit that quickeneth." That God has power to quicken the dead by the preacher I do not deny; but I do say it is not his purpose or way to give life to the dead. But says one, If I ever was quickened it was under the sound of preaching. This may be so, but still that is no evidence that you were quickened by the preaching. To be quickened under the sound of preaching is one thing, and to be quickened by it is another. One may be quickened under the sound of a fiddle, but not by the fiddle; one may be quickened under the sound of cursing, but not by cursing. Paul was quickened while persecuting. Was it by persecuting? No, he heard "the voice of the Son of God." But still they will contend and say I never saw myself a sinner until the preacher spoke that one word, it convinced me of sin.

The gospel is a witness, and a witness is one used to prove something we had never known before. God gives us life by his Spirit alone, and then the witness testifies to the truth that we are poor lost sinners. Then he flees to the law for justification; but what does he learn? Why he learns that

"no flesh shall be justified by the deeds of the law." "The life was the light," and the "light makes manifest." God by his Spirit first gives us life, and this light makes manifest that we are sinners. The eyes of our understanding being enlightened, we can see our awful standing by reason of sin and transgression; therefore we are made to cry unto God for mercy. God be merciful to me a sinner. But when he comes to the end of the law, which is Christ, here ceives faith to lay hold upon the promises of God as belonging to him, and when they read or the preacher says, "Blessed are they that mourn; for they shall be comforted," the response goes out from that poor mourner's heart—I have been mourning on the account of sin; therefore this promise is unto me, the promise is fulfilled, and I am comforted!

God has but one way to give life, and he tells us how that is in John 6: 63. "It is the Spirit that quickeneth; the flesh profiteth nothing." Cornelius was quickened before he heard Peter preach, therefore it was the Spirit and not the preaching of Peter that quickened him. Without natural life we cannot hear, see, taste, feel, nor smell. So, without Spiritual life we cannot hear God's word gladly; we cannot see the kingdom of God; we cannot taste the pleasant fruits which grow in the garden of the Lord; we cannot feel ourselves sinners, or feel the emotions of love in our hearts when Jesus appears as our all sufficient Saviour; nor smell the sweet spices when the South winds come and blow upon the garden of the Lord. I feel that the "love of Christ," and not the love of contention, has constrained me to write these words. Dear brethren and sisters, pray for one who feels too small and unworthy to write or to speak in the name of Jesus.

F. P. BRANSCOME.

BROTHER GOLD, DEAR BROTHER:—
I feel this morning like I want to speak a few words to you, and as I can't have any other opportunity of doing so it is a great blessing I feel that we are

blessed with this privilege of speaking with pen and ink; still I have never been able to describe my feelings, but in part.

I want to tell you why I feel to love to read the LANDMARK so well. I shall have to come to visions and revelations that I hope to be of the Lord. Some months ago I had a dream. I dreamed that brother John B. Hardee came to see me, and brought me his Bible that he uses while preaching, and a LANDMARK also, and told me to read them, and he went out. I thought I took them and went and laid down and slept and dreamed that I saw a throne exalted high, and on the throne sat a man and one step below him I saw a man standing looking him steadfastly in the face, down at the foot of the throne on the ground sat another man and out before him lay seven beasts, all of a different nature, and they looked steadfastly on him and he on them, and on his left knee was a hog standing with his fore feet on his knee, there was a snake lying near his feet, a little at his left side was a male goat and out in front of him and at his right side lay four other very large beasts whose names I cannot tell now. I knew it when I woke, and was commanded to write the vision, or it should in part be taken away from me, which has proved true. I thought in my dream that I awoke out of that sleep, and opened the Bible at the first chapter of Genesis, and I saw all that I had dreamed engraved at the top of the page. It looked dim, but was just bright enough for me to discern. Also in the dream I shut the Bible and took up the LANDMARK, on the first page I saw the very same that I had seen in the Bible. I dreamed that brother Hardee came in and that I said to him, brother Hardee, I have been asleep and had a dream, and that I have not only dreamed it, but it is engraved on your Bible and the LANDMARK also, and I told him my dream and what I had seen, and asked him for an interpretation. He told me the one I saw exalted high was the God heaven, and as I saw but one looking to him for life and salvation,

and the one I saw sitting at the foot of the throne (for the earth is his footstool) was a worshipper of the beast, and as I had seen them engraved on the Bible and the LANDMARK they were bearing witness testifying to the truth, and the LANDMARK was testifying to the truth of the bible; and I awoke out my sleep and behold it was a dream, and it is as fresh yet as then, still the vision is obscured as I was promised, I omitted writing through weakness, as I always do when impressed; and dear brother it seems as if that endeared the LANDMARK to me more than usual, and I pray God if it can be his will to spare you dear editors for a long time to contend for the truth of the gospel, as it is Christ Jesus our Lord: for it does seem to me that there is much need for the truth being preached, for it does seem to me that the time is near that he who kill's you will think he is doing God's pleasure. They are ready to stone us to death for the truth's sake. There is many a one of us that they are trying to put to death in the estimation of this intelligent world with no other weapons than falsehood. They boast as did Goliath of Gath in their mighty weapons, forgetting the Giant was killed by the lad with no other than a smooth stone out of the brook, and one word of pure clean truth will kill a giant today. But they that are dead in sin, and have never seen their condition will boast as did the giant: they are as ready to defy us as he was little David and the host of Israel. It seems to me that I am one of their chief targets in my section. By the time I can wade through one tribulation, and get on the hill to rejoice in what I have come through, they are ready to meet me with another persecution, and every time they try to bring it more hurtful, and every time I am brought through I have the greater rejoicing. I never have in all my pilgrimage had greater rejoicing than I have had twice when brought through persecution. My God has delivered me out of the lion's mouth, and left me without hurt, and I pray he will yet deliver me. They meant all for evil,

but he meant it for good, for he says all things work together for good to them that love him, to them that are the called according to his purpose. Most assuredly they would not persecute us as bad as they do if they knew how we would rejoice to think we were persecuted for righteousness' sake. They have no grounds for their persecution only from a lie, and forget they are serving their old father, the devil, for he is a liar, and the father of it. It is sweet to meditate and say they persecuted without cause.

Brother Gold, can you tell me why it is that some of us have to bear so much more than others, when we feel it is without cause? But I believe that God has a purpose in it, but I cannot see as yet what that purpose is. My heart's desire is to live in peace with all men, as far as within me lies, but God does know, and did know when he said it, that it would be impossible, for he knew the hearts of all people. He knew they hated him, and that they would hate us: for he told us so in his word. I am satisfied from a dream that I had that will continue to be my lot. I dreamed I was in a new building with two rooms in it, standing in the door that looked towards the west, and there stood two images of men, the one on my right side, the other on my left; the one would smite me on one side, and I would turn from him, and the other would smite me on the other cheek. I felt submissive to it all, and at length turned away and saw a little male infant lying perfectly naked prostrated on the floor. I stopped to meditate on the child, and a voice said unto me, this is Jesus Christ, the son of God.

My dear christian friends there was a time of rejoicing with me. I felt at its little feet and put my hands on them, and begged the Lord God to let me die and live on earth no longer, but not so: he said, my will is not finished concerning you, and my dear brother, I hope I can say in Christ I can't see why my unprofitable life is spared; it is for no good ever done in the past, or any prospect of ever doing any in the future: but it was revealed to me

one day last year that it was in part for the protection of my children, as I am the mother of ten living children, and my example if followed is that they may be smart, honest, truthful, helpful children; and that can be said so far of the four that are grown.

They have an industrious, kind father to lead their way who is endeavoring to graduate them in the lesson that old father Adam gave all his posterity, to eat bread in the sweat of their face, but the larger portion of this globe says go to college, and get a refined education, and sit in the shade and fan that you may not sweat at all, or you are not fit for society. If every body was of that opinion where would the multitude get bread. I am not condemning education to make people honest and industrious, but if it is to make people lazy and dishonest and hateful (which is the case very often) it is worse than none, but it is a blessing to those who know how to use it as such, but otherwise it is as hateful as false religion. In fact they are twin brothers in my estimation. I see so many who are floating because of a full head who have very empty hands.

I feel to be the smallest and weakest one in my Father's house, if indeed I be a child. Love to all the household of faith. I remain I hope your humble sister in Christ.

REBECCA L. HARDEE.

Greenville, N. C.

DEAR BROTHERN AND SISTERS:—We hear of coldness on every hand. There is a cause, and what is it? I say it is unfaithfulness. Now let us examine ourselves, and not our brethren so much. Sometimes I have seen brethren trying to get a mote out of a brother's eye when they had a beam in their own eye, as I thought. As ye receive Christ Jesus so walk ye in him. How did we receive him, and what condition were we in when we did receive the Lord? We were poor, humble, dependent beggars until the Lord revealed himself unto us: then we were full of praise to almighty God, loving everybody, and praying for our enemies, desiring to

meet with God's dear children, and mingle our voices in a hymn of praise, and set under the droppings of God's sanctuary feasting on the bread of Life. Was it any cross to us then to leave our homes and spend our time with our brethren and sisters? No, it was our theme and we could sing with the spirit and the understanding. How sweet the name of Jesus sounds in a believer's ear? It soothes his sorrows, heals his wounds, and drives away his fears. Now brethren and sisters we that are asleep to our duty, let us wake up and be doing. O says one, I have nothing to do only attend to my business all the week and meeting on Sundays. There is no use of my going in the week or to-day. I am so busy I can't get off; and to the merchant, Saturday is a busy day and I can't go. How do you think your pastor feels when he gets there and your seats are vacant, if he fails to go you are ready to say he ought to go, yes he had and you, every one of you that has made a profession of Christ in the pardon of your sins, never stay away from your meeting without you are providentially hindered: as ye received Christ so walk ye in him. The children of God that fill their seats, and comply with their duties are not cold because they have the presence of Jesus. We are commanded to bear each others' burdens, and so fulfill the law of Christ. The more you stay away from preaching and the brethren the colder you get. You know whether that is so or not. I was so much built up at Wilson when I was there. Why the brethren and sisters, pure minds are stirred up, and they are fighting the good fight of faith. I met several that had come out of Babylon, and there are others. May they come out also, and be free to enjoy the religion of our Lord. If you want a warm time among us, let each one do his duty. Seek first the kingdom of God and his righteousness, and God will abundantly bless us in obedience. We are cursed if we live after the flesh. We will then surely die; but if we mortify the deeds of the body we will surely live in honor and glory to God. As you received the Lord walk ye in him.

If we want to stand fast in the liberty of Christ, let us fill our seat at preaching, let us visit our churches, and brethren.

Let us from this time turn over a new leaf. What a good Union meeting we had at old Union. When we are called on to visit the Unions let's say we will go, if the Lord will, and remember what we have vowed. I notice at our churches when collections are taken up a few have the burden to bear, when it is the duty of all that can to cast in their mite, and sometimes those that are most able don't give anything. They neglect the poor, the sick, the pastor who are in need, and if they give to the preacher it is to the one that dresses and makes the greatest show. Brethren these things ought not to be. You need not ask anybody so what is your duty. The word of God teaches us what is our duty, and if you will be governed by that you will have your seed-time and harvest. Let us press forward toward the mark for the prize of Christ. Then we like David may say, "The Lord is my Shepherd, I shall not want." Yours in great tribulation,

JOHN W. GARDNER.

CORRECTION.

I notice a mistake or two in LANDMARK for July 1st.

1st, In Elder Adam's trip it is stated that I baptised brother Thomas Goodwin, son of brother J. L. Goodwin, but he was baptized by Elder J. R. Rowe.

2d, In my communication, page 370, 2nd column, line 8, the word "communication" should be *connection*. Affectionately,
L. H. HARDY.
Newport, Carroll Co., N. C.

REQUEST.

All persons that write for publication in LANDMARK, or that write to me at all on any kind of business, are requested to give their post offices.

Will brother M. F. Moris give his post office to Elder John Vickers, Willcoche, Coffee Co. Ga? P. D. G.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 17

WILSON, N. C. JULY, 15, 1889.

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

Editorial.

THE LORD IS MY DEFENCE.

(Psa. 94. 22.)

With the child of God there is no doubt that the Lord is a sure defence to his children that put their trust in him, but the great question is with each one, am I a child of God.

There are times in our lives that we are fully confident of the presence of divine interposition and protection, but even then we may be perplexed with the thought that perhaps we are simply being kept for more severe things, and may be in the end only fitted for destruction. And had we no escape from this, or overpowering comforts from the Lord, surely we should sink in despair, but through the graciousness of our God we are so blessed that "in the multitude of our thoughts within us his comforts delight our souls." We know that while the Lord is ever pitiful and merciful towards us, he also endures with much long-suffering the vessels of wrath fitted to destruction, therefore we cannot assure ourselves of his divine and ever-saving favor because of his indulgence and wonderful forbearance. There must be a multitude of thoughts within us in which are found the comforts of God. That is there is and must be a fullness

of exercise of mind within us from which to deduce consolation. The child of God is disposed to desire, but the simple thought that, "the Lord is mine and I am his," while the fruits of the Spirit are many and their opposites are equal. The Lord sends the rain upon the just and the unjust. In all the things of nature there seems to be no favors granted the righteous that are not to the wicked. If there is any difference it would seem that the wicked have the advantage. Wherefore we look and search in a different field for the evidences of God's special favors tending to an everlasting defence, and salvation. The difference between the righteous and the wicked is in the light given to see and appreciate the blessings of God: for the children of God certainly and deeply feel need of defence, and the children of wrath do not. The day of thanksgiving with the people of God is a continuous one, while the world has but few and those by the proclamations of men. The children of God need defence against the strong holds of satan,—the world, the flesh and the spiritual wickedness in high places, while those of men build bulwarks against their fellowman, and shield themselves, as with the battlements of self-aggrandizement fraught with sin.

The Lord does not have to build up bulwarks of defence whereby to defend his people, but he is himself their bulwarks and defence. Their opposition is not theirs but his. Were he their defender for lack in some way he might fail, but he is their defence, Not as something that is yet to be tried but has already been tested and proven impregnable. In the sense that he is their defence they can not be assailed, they cannot be condemned, yea they cannot even be charged with any thing. 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. What a glorious defence is this; as walls of fire around about His people all enemies are consumed without resistance upon his part. As fuel adds vehemence to fire it seems that an assault against this kind of defence would add to the defence. "Our God is a consuming fire." He not only defends as fire, but as light. "The Lord is my light and my salvation, of whom shall I be afraid." There could be no more sure defence against the elements and powers of darkness than that of light. "Light maketh manifest," no manner, nor amount of darkness can prevail for an instant in the full blaze of that light and shining light which shineth more and more unto the perfect day. While we may be filled with anxiety, and feel to be shrouded in darkness at times, yet if we have a hope, we are nevertheless light in the Lord. It is this character of defence that shows us our end, needs and makes us anxious. The wicked know not their condition and therefore are not troubled as are the children of God. Whom he loveth he chasteneth. In this there is great difference. "Before I was afflicted I went astray."

He is our defence as the "truth." No amount of falsehood can stand against the truth. It ever remains the truth. We are not the truth, neither is there any truth in us, only as Jesus, who is the truth, is in us the hope of glory.

There are no experimental stations nor degrees in this defence, but it is perfect in all its attributes, and as it is our defence, so are we as secure as it is immutable and eternal. If we feel to hunger and thirst after righteousness, and are weary, and heavy laden, and

feel to be weak and dependent, often anxious, filled with interest and deep heart searchings, and are enabled to hope in the mercy of God, and to put your trust in him, and to wait upon him, and to call upon him in every time of trouble, and to realize that all our help is from and in him, then surely he is our defence, and will be our guide even unto death.

I have merely hinted at the subject, but will leave it, hoping that your minds will further investigate it to your comfort and to the praise of him who is the sure defence of his people, world without end.

P. G. L.

REPENTANCE.

Sister C. H. Hines of N. C. requests my view of repentance.

The scriptures show that there is more than one kind of repentance: for they speak of a sorrow of the world that worketh death, and of a godly sorrow that worketh a repentance unto life that need not be repented of.

The sorrow of the world worketh death. There can be no life resulting from any sorrow which proceeds from the world. No doctrines of men can work any other repentance than that which is unto death. It requires a divine power to work or grant repentance unto life. The love of the world, the love of self, or of anything fleshly, causes a repentance unto death. This we do not wish to preach or to encourage. Moses hath in every city them that preach him being read in the synagogues every sabbath day. We see this in the teachings of Sunday Schools and other kinds of preaching, all through the country now by those that preach Moses or teach the works of man.

We do not wish to thus preach or teach: but we wish to preach Jesus and the resurrection from the dead.

The strength of repentance is of that power which is preached; if that name that is preached is weak then will the repentance partake of its character and be weak also. But when repentance and the remission of sins are preached in the name of Jesus, who is exalted a Prince and a Saviour to grant repentance unto Israel and the forgiveness of sins, then the repentance proceeds from a godly sorrow, or a true hatred of sin; and this repentance is unto life, and need not therefore be repeated of.

All the power causing or producing this repentance comes from above, and it is the same power that grants repentance unto life that grants remission of sins.

No one perhaps except a Catholic would pretend to claim that man has power on earth to forgive sins. In the scriptures the granting of repentance and the forgiveness of sins are both equally ascribed to Jesus who is exalted a Prince, and a Saviour for this purpose, a prince having power to turn the sinner from dead works to serve the true and living God, and a Saviour to grant forgiveness of sins.

When repentance is preached in the name and power of the sinner by such as state that man has all this power in himself, we see that a sorrow of the world follows in which there is no lasting departure from former ways of sin and death; but there is a return to sinful ways, as the sow to her wallowing in the mire, and the dog to his vomit again. But when Jesus is preached and he blesses every one of us in turning us away from our iniquities then we can depart from evil being dead

thereto. How shall we that are dead to sin live any longer therein?

Repentance is preached in the name of Jesus in every gospel sermon that is preached. When we declare the sinful and lost condition of man, and set forth the purity and holiness of heaven we preach that men should repent. When we set forth the guilt of sin, and the blessedness of those that live godly in Christ Jesus we preach repentance; When we exalt Jesus as the only name under heaven given among men whereby we must be saved, and he came to call sinners to repentance. when we set forth the sinner as helpless of himself and blinded by the god of this world we preach the name of Jesus who is exalted a prince and a Saviour to grant repentance unto Israel.

The people of God are repenting every day of their lives, or turning from dead works to serve the true and the living God. They desire to repent or turn to the Lord. For true repentance is turning to the Lord. A godly sorrow works it, and those who are thus blessed truly turn from dead works to serve the true and living God.

ALSO:—

“That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem,” Luke 24: 47.

The apostles went into all the world and preached repentance and remission of sins among all nations in the name of Jesus.

This they were not to do until tarrying at Jerusalem they were endued with that power from on high which qualified them so to speak. When the day of Pentecost was fully come they were with one accord in one place. This was the great and notable day of the Lord

when Jesus came in divine and glorious power, as the Holy Ghost brought all things that he said and did to their remembrance, and they were loosed from the infirmity of the flesh; and with great boldness and power they bore witness that Jesus is the Christ. They spake as the spirit gave them utterance testifying repentance toward God and faith toward our Lord Jesus Christ.

You observe they did not preach salvation on condition, that is that if you would repent and believe then the Lord would forgive your sins and save you, or they did not preach that there are certain things to be done by the sinner before the Lord does anything for the sinner or in him; but it is that repentance and the remission of sins should be preached in the name of Jesus. Suppose one should preach repentance and remission of sins in the name of man or of the sinner, what would that imply? To declare a thing to be done in man's name, such as to preach repentance and the remission of sins in man's name, would not be the same as preaching them in the Lord's name. To preach in man's name would be to preach the power of man. To preach in the name of Jesus is to preach the power of Jesus.

Christ when he was raised from the dead and exalted at the right hand of God in glory received gifts for the rebellious. Repentance is granted to the sinner through Jesus (Acts 11 : 18,) who is exalted for that purpose as much as to grant forgiveness or the remission of sins. Always where God grants repentance unto life remission of sins follows.

It is man that repents, but God grants repentance unto life to him, and this is preached in the name of Jesus by those he chooses and ordains or sets apart

for that work, and none others.

Among all nations: this does not mean that every individual man will repent. It is then *among* all nations that the gospel is preached in this sense.

Some object to us because they say we are opposed to having the gospel preached. It would be our delight to see or know that the gospel is preached everywhere, but we wish it to be the gospel or power of God unto salvation to every one that believeth. We rejoice that the gospel is preached. Pray ye the Lord of the vineyard that he send forth more laborers in his vineyard. The field belongs to the Lord, he therefore sends his laborers into his vineyard.

P. D. G.

JUDGMENTS.

We should be warned and humbled under the mighty hand of God, for his judgments are abroad in the earth, and the living will lay it to heart, or consider in the day of adversity. So far as this year has been notable for the destruction of life by water. Of late the rains have been heavy and frequent all over the coast of the Atlantic, and perhaps elsewhere, judging from reports. These excessive rains waste crops as well as long drouths. Now are these rains an accident? Some may so hold; but we say not. The Lord sends or withholds the rain. We know that he is just and righteous, good and true, and that there is a cause for these excessive rains. They do not come by chance. The Lord owns the clouds and the rains, the heavens and the earth with its fulness, nor does he willingly afflict the children of men. God is good and gracious, and when he pours out vials of wrath in judgments

on earth there is a cause for it.

Should we not be humbled unto supplication before him and confess our sins and depart from them. Pride, worldly-mindedness, love of money, neglect of the poor, neglect of your pastors are some of the sins we are guilty of. Want of spiritual-mindedness, not having our conversation in Christ Jesus, not seeking those things which be above, nor minding the things of Christ are some of our neglects and omissions of christian walk.

Humble yourselves under the mighty hand of God. We should be abased in the dust under the terrible hand of Almighty God whose word shakes not the earth only, but heaven also.

P. D. G.

Obituary.

ELDER A. CRADDOCK

By the request of Morrattock church, Washington Co. N. C. I attempt to write an obituary notice of the death of Elder A. Craddock.

The subject of this notice was born and raised in Tyrrell Co., N. C. and afterwards came to this county, and according to his own statements and that of others, he was quite immoral. He was a shingler by trade, and worked hard, and spent his money drinking and gambling.

But after awhile he joined the Missionary Baptist church, and he said he supposed some one told the preacher what kind of a character he was, for going from baptism to the place of meeting the preacher said now he must be careful, be sure to pray three times a day, and if anything did hinder him he must pray enough next day to make it up, and in addition to that if he saw that anything was going to make him mad to leave it, and go off and pray, and, to use his own language, I followed the instruction until I thought that I was the best christian that ever walk-

ed. I do not know how long he remained such a good christian, but I have often heard him relate the following. He was in Juniper Swamp making shingles, found a bunch of twelve Junipers, and in order to work them all on one yard went in the center and cut one of them, and it lodging he cut another across it, thinking to throw it and it lodged also, and he kept on until he had cut the whole number, except the one in which they were lodged, and he said his religion gave way, and he threw his hat on the ground and jumped on it and cursed until his passion somewhat went down, then he caught his ax and ran under the lodged trees and cut the one they were lodged in and they fell all around him and he was not hurt, then said he coming to myself I sat down on a log when something seemed to say, you have fallen from grace, and for a few minutes I was very much troubled over it, when these words sounded in my ears as plain as if some one had spoken to me, you never had any grace, and this quieted him so that he was as wild as he ever was.

After some length of time however it pleased the Lord to convict him of sin, and according to his statement it was truly pungent. I do not remember the details of his condition, but suffice it to say his trouble was great and I remember hearing him say that he left the house never to return as he thought, but while engaged in prayer in the woods all alone a light encircled him about the size of a cart wheel, and his burden was gone, and he felt to praise God with all the power of his soul, and when the tempter came to persuade him that he was mistaken the Lord was pleased to hear his prayer, and caused the same light to shine around him again. From an oversight I suppose in the church clerk the time of his Baptism into the fellowship of the Primitive Baptist church is not recorded, but from the best information that I can gain it was about the date 1850.

Elder Craddock was a man of good sound mind, and yet strange to say he

never could learn the English alphabet, but he would remember as much of what he heard read as any one.

I heard him say when he was laboring under the impression to preach that on one occasion he was sitting by the fire at night, and the impression was so great that he said Lord how can I preach when I can not even read to give out a hymn: when something seemed to say, get thy hymn book: he reached over on the table that was standing near and picked up the book, and as he did the first verse of a certain hymn came into his mind. He asked his wife if that hymn was there: she told him it was, and read it over for him, and in a half an hour he could sing it all by heart. He was liberated to hold prayer meeting, but seemed to make slow progress for sometime, but finally began to improve, and was licensed in Nov. 1871, and ordained April the 20th, 1872, by a Presbytery composed of Elders, Wm. Gray and N. H. Harrison, and proved to be an able minister of the New Testament, not of the letter but of the spirit. Although he could not read, yet the Lord gave him evidence by which he knew the scriptures. He has repeatedly told the writer of this notice that if in his meditations the same word was presented to his mind three different times he never failed on inquiring of some one that could read to find that it was scripture.

Elder Gray once told the writer that he once took his Bible in hand as Elder Craddock began to preach to see if he quoted scripture correctly, and he said I never heard scripture repeated more correctly in my life, and I really believe that he uses scripture while preaching that he could not tell before he begins, nor after he closes, whether it was scripture or not. Elder Craddock was a world's wonder, an humble god-loving and god-fearing man: he was always poor and in his latter days very much afflicted with Rheumatism, but I never heard a murmuring word fall from his lips; and he was my nearest neighbor for some years, and we have spent many pleasant moments together.

Elder Craddock was married four,

times, his last wife was a Miss Jackson and was a member of the church at White Plains, in Beaufort Co. before their marriage. She survives him together with three children, two daughters, the youngest is a boy, and the name sake of his father.

Excepting only a few years with the church at White Plains, Elder Craddock was always a member of the church at Morattock, in Washington Co. He was with the church at their Jan. meeting of 1829, which was the third Saturday, and Sunday, and was taken sick the next day, bore his afflictions with much patience until the first Sunday in Feb. when he peacefully passed away, his remains were taken to the grave-yard at Mr. Isaac Harrison's, and decently laid away to await its call in the resurrection morn.

Some words and prayer by Elder N. H. Harrison while we mourn for our departed Bro. yet not without hope, for we verily believe that he is free from sin and strife, and now enjoys a heavenly life, where he is no more poor, afflicted and care worn, but rich in the blessings of his redeemer, and enabled to praise him as he ought.

Your unworthy Brother in hope.

J. T. ROWE.

JOHN SWINSON.

Also, by request of the same church, I write a notice of the death of our beloved brother John Swinson.

He first joined the Free Will Baptist church and was very zealous for awhile, but being convinced of his error he joined the Primitive Baptist church at Morattock, Washington Co., on Saturday before the third Sunday in June 1871, and remained a consistent member till the day of his death, which occurred on Tuesday after the third Sunday in November 1888.

He attended meeting Saturday and Sunday, and on Saturday the writer asked him to open conference; when he asked to be excused, saying, "he had a pain in his stomach," it was the first time that I ever knew him to render one word of excuse when called upon. Brother Swinson's seat was always filled

where it was possible, and the church greatly misses him. He was a great lover of peace in the church, at home and in the world, and he was charitable and honest in all his dealings, giving at all times the best of evidence that he had been with Jesus, and we verily believe that he is now resting with him in the bright realms of eternal day "where the wicked cease from troubling and the weary are at rest."

While we feel that we have lost a brother indeed, and one beloved, and greatly miss him in our assembly, we are sure that to him it is gain to be with the Lord.

We humbly pray the God whom he served to enable us to follow his example, and may his mantle fall on some one of our body. Brother Swinson died at about the age of 76 years, leaving an aged widow and two sons, both grown to mourn his loss. Sister Swinson, tho' old and infirm attends her church meeting regularly, and has the deepest sympathy of the church.

May the Lord bless the afflicted ones according to his riches in glory by Christ Jesus, Amen.

J. T. ROWE.

LINDEE LEE LAWRENCE.

Lindee Lee Lawrence, my beloved wife, departed this life on the 16th day of June, about eleven o'clock. She was the daughter of Marmaduke and Eliza House, and was twenty-six years, six months and fifteen days old. We were married the fifteenth day of March 1882, and there were born unto us three children all living, the youngest my dear little babe over two years old. She had been in bad health and a sufferer more or less all her life, but about five months ago she was taken with a severe cough which we tried our best to cure, but never could. About two weeks before her death she was taken with the dysentery which assumed a typhoid form and terminated in death. What she suffered is past words to express, but she seemed to bear it with christian meekness. I feel that every thing that could be done was done for her both by kind and attentive and generous physicians,

and friends who were untiring in their attention in nursing and administering to her, and I pray the God of all grace may remember and bless them for it, for I feel that I can never repay them, or be too grateful to them. She said on Saturday morning before she died that she was sorry she had never confessed the Lord Jesus and never been baptized. On Sunday morning I saw that she was going fast. I felt that I could not bear to see her die without hearing some confession from her. I went to her and took her by the hand and said, darling if it is the Lord's will to take you are you willing to die? She replied in a strong, firm voice, yes sir. I then asked her if she had a hope? She said, yes sir. I asked her how long? She said for some time. I know she had loved to hear preaching for some time. I remember brother Gold, when you were preaching at our association at Skewarkey and treating on the christian hope seeing her shed tears freely which gave me much joy of heart, and a blessed hope for her. In the time of her severe affliction she woke me up one night when she was in so much trouble she could not sleep, and told me some of her troubles, but did not profess to have a hope. I tried to console her by telling her my own feelings and exercise of mind. There is not the shadow of a doubt upon my mind but that she has fallen asleep in Jesus, and is now enjoying the rest that remains for the people of God, while I am left alone, sad and sorrowful, to mourn my loss. It is indeed a sad stroke to me. She was to me a good, kind and affectionate companion, and to be deprived of such a one is the severest loss that one ever meets with in this life. It seems that the hand of Lord is heavy upon me. This is the second time I have been called upon to suffer this trial, but I know that the Lord gave her to me, and he has taken her away, and I want grace and patience to wait upon him, and stand still and know that he is God, and say thy will be done, and feel reconciled to it.

On Saturday before she died the sweet and consoling words of the apostle were with me; "But my God shall supply all your need according to his riches in glory by Christ Jesus," which seemed the only proof upon which I could lean my weary head.

Brother Gold, will you and the dear brethren and sisters every where pray for me that I may have grace to sustain me amidst this sad trial, and henceforward my life may be more devoted to my God and Saviour, for I often feel that if a follower of him at all that it is afar off. Yours in sorrow, affliction and trial,

M. T. LAWRENCE.

Hamilton, N. C., June 18th, 1859.

NORFLEET CUTCHIN.

Again the mantle of sorrow has enveloped our community, and we have been called upon to pay our respects to another departed friend. This time the Reaper did not choose a fair young flower, but the bearded grain for his scythe. Mr. Norfleet Cutchin was born March the 31st, 1805, and died June 8th, 1886.

He was confined to his bed sometime before he died, but he had no disease. He was swept into the grave by the accumulated storms of many years. The many long years that had passed over his head had each left its mark upon him and he gradually drifted from this world into another. Mr Cutchin was one of Edgecombe's oldest and most respected citizens, but few are spared to reach the ripe age which he attained, being 84 years 2 months and 8 days old. We know that in all those years he had many burdens, trials and griefs to bear, but we hope that he was only purified the more by them, and better prepared for his home above. He belonged to the Primitive Baptist church at Williams' of which he was a faithful member until his death. Often have I seen him at church when he seemed almost too feeble to be up. He has left a kind and faithful wife, one daughter and three sons, ten grand-children and two great-grand-children. He was highly respected by all who knew him. He was laid to sleep his last long sleep at Williams where he had worshipped so long and so often. One who has been among us for years will be among us no more in this world, in memory only will he live. Although we could not watch his spirit as it was wafted up through the fleecy clouds and rapped at the gates of heav-

en, yet we can imagine we hear the words, "Well done good and faithful servant." A man who was always faithful, industrious and steady has passed away, but his memory will always be revered.

Leggett, N. C.

B. J.

MRS. ELIZABETH COBB.

Please allow space in the LANDMARK for the feeble tribute to the memory of my dear, devoted mother Elizabeth Cobb, who, after a lingering illness of about five months, departed this life on the morning of May 16th about 4 o'clock, making her stay in this world 62 years, 11 months and 3 days. Mother's sojourn upon the shores of time was that of a poor orphan, during her days of childhood, her father and mother both dying and leaving her when but a few years old. In consequence of which she had to live from place to place with relatives and friends, and none but those who have been like bereaved could properly sympathize with her in her irreparable loss.

On the 25 of Oct. 1848 mother was married to my father, the late William Cobb, and they lived happily together until father was called home to his reward beyond this vale of tears, whose death occurred on the 7th Sept. 1863, during the late war between the States. He died in the 40th year of his age. Father was an invalid, and came home from the army sick, and lived only about six weeks. He was a consistent member of the Primitive Baptist church, his membership being at Conetoe, Edgecombe county, N. C. In the death of our dear father a terrible blow was inflicted upon dear mother, and her little children, seven in number, the writer, the oldest and in the 13th year of his age; but her Heavenly Father, who knoweth all our necessities, was a father to the fatherless, and husband to the widow, enabling her to raise her children to be grown and all now living. In the death of father it seemed that it was all against her, but in the mind and purpose of God no doubt but it was working for her good.

During the year 1870 mother professed a hope in Christ and joined the Primitive Baptist church at Conetoe, Edgecombe county, and remained a consistent member of that church up to the time of her death, always endeavoring to fill her

unless providentially hindered; but mother has been called away from time and timely things, no more to be troubled with the perishing things of this unfriendly world. While we deeply mourn our irreparable loss, we confidently believe it is her eternal gain. She is gone from this sin-cursed world, where the wicked cease from troubling, and the weary are at rest. She has entered that blessed sleep from which none ever wake to weep, a calm and undisturbed repose, unbroken by the last of foes.

The last time it was my privilege to see mother while living, (only three days before she died), she expressed her desire and willingness to die. She wanted rest, and said, oh! that it could be the will of the Almighty that I could take wings and fly away to rest, saying it would be best for all, and I remarked to her, no doubt it would be best for you, and asked her if she was willing to die. She said yes that I am. It is a great consolation to us that she has left such blessed evidence behind.

Oh Lord, give us hearts to be truly resigned to thy Holy and righteous will in our sad bereavement, and when it is thy will to take us from this mortal sphere fit and prepare us to meet our mother and father and loved ones gone before in that happy home above, where sickness, sin, sorrow and death are felt and feared no more, is the sincere desire of the feeble writer.

We extend our heartfelt thanks to relatives and friends who so kindly loaned us a helping hand during mother's long continued illness.

JAMES A. COBE.

MRS. HETTY LEWIS.

My dear afflicted mother, Mrs. Hetty Lewis, was born in Hyde county, N. C., April 3rd, 1815, and died at her residence on Goose Creek Island, Pamlico county, N. C., April 19th 1889, being 74 years and 16 days old.

She was married to Mr. R. B. Lewis in 1836, by whom she was the mother of ten children, three only of which survive her.

Mother professed a hope in Christ and united with the church when young. She remained a faithful member until her death. She was a strong believer in the Primitive Baptist faith. I have often heard her say, and heard her say on her death bed, if she was saved it would be by the grace of God and God alone, not

of herself. She believed in God's works, not man's. She attended her church meetings as long as her health would admit of it, she then had meetings held several times at her home so that she might hear preaching which she seemed to enjoy very much. Her health was quite feeble for several years, she had a complication of diseases, the most prominent of which towards the last was consumption. In February 1888, she was taken very bad off, we did not think she could live but she lingered and suffered until warm weather, she got better so went to the church house to hear preaching twice.

On the first of March she was taken bad off again and continued to get worse until her death. She was the greatest sufferer I ever beheld, one could hardly be beset with more crosses, trials, and afflictions of both mind and body than she was, yet she stood it all with christian fortitude.— She said during her last illness she was ready and willing to go, it seemed as if the time was prolonged for her departure.

She often spoke of her hope in Christ. It seemed to be her delight to repeat this poetry:

How sweet the name of Jesus sounds,
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fears.

She leaves her children, many relatives and friends to mourn their loss though we mourn not as those having no hope, for we believe she has gone to a place of eternal felicity.

Mother was a plain, industrious woman ever careful and thoughtful, looking after the welfare of her family, a kind mother, a good neighbor, was ready to sympathize with the distressed of others. She was quiet and peaceable, a well wisher, possessed a forgiving spirit, taught her children to be obedient and respectful at home and abroad.

CHALCEDONY LEWIS,
Goose Creek Island, N. C., June 27th 1889.

ASSOCIATIONAL.

The next Session of the Abbotts Creek Primitive Baptist Association is appointed to be held, the Lord willing, with the Abbotts Creek Church, commencing on Saturday before the 4th, Sunday in August. The M. H. House is 6 miles North West from High Point where brethren will be met.

Those coming by rail from the South will reach High Point about 8 A. M., Friday. Those coming from the East will arrive about 10 o'clock A. M. Friday.

Those coming by rail will drop A. M. Idol, High Point, N. C. a card, or drop me one at Abbotts Creek, N. C.

N. B. ORRELL.

The next session of the Country Line Association will be held, if the Lord will, with the church at Lynch's Creek, Caswell Co. N. C. on Saturday 3rd Sunday, and Monday following in August, about 12 miles from Mebaneville, where visitors by Rail will be met on Friday before.

The Stanton River is expected to meet at Mt. Arrarat, Pittsylvania Co. Va. When I have forgotten; but it is early in August.

P. D. G.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

A. GARDNER.

Abbott's Creek Association	August 24, 25 & 26
N. R. Skeen's	28
New Shepard	29
Rock Hill	30
Mt. Tarbor	Aug. 31 and Sep. 1
Pleasant Hill	2
Sugg's Creek	3
Big Creek	4
Mountain Creek	4
Freedom	5
Liberty Hill	6
Jones Hill	7 & 8
Jerusalem	9
Lawyer's Spring	10
Bethany	11
High Ridge	12
Liberty	13
High Hill	14 & 15
Watson	16
Crooked Creek	17
Meadow Creek	18
Bear Creek	19
Flat Creek	20
Tom's Creek	21 & 22
Brother Workman's	23
Pine Church	24
	25

ISAAC JONES.

The residence of A. J. Tilley's Father	1st Sun in August.
Snow Creek	Monday
Pleasant Grove	Tuesday

Spoon Creek	Wednesday
Near sister Trent's	Thursday
Center	Friday
Reed Creek	Sat. and 2nd Sun.
Leatherwood	Monday
Axton	Tuesday
Brethren please arrange for Wednesday	
Dan River	Thursday
Lick Fork	Friday

Thence to the Country Line Association.
Will Elder Burch please arrange appointments for him from the Country Line Association to the Abbott's Creek and the Mayo Association.
Conveyance needed.

D. N. GORE.

Beaverdam	2nd Sun. 13 July
Simpsons Creek	3rd Saturday and Sun
Sharon Schoolhouse	3rd Sunday night
Pieraway	4th Sat. and Sun.
Mill Branch	1st Saturday & Sun. in August
Beaverdam	2nd Sunday
Sandhill Schoolhouse	3rd Sunday
Sharon Schoolhouse	4th Sunday
Millbranch	Sat. and first Sun. in Sept.

THOS. BELL.

Simpsons Creek	Aug. 4
Sandford	at night
Mr. Hinsons	6
J. D. Sandbury's	7
Brother J. Watkins	9 & 10 & 11
Cool Spring	16 17 and 18
Columbia	20
Mt. Pleasant	22 & 23
MEI Branch	25
Pierway	26

JOHN R. ROWE.

Tarboro	Saturday and 1st Sunday in August
Sparta	Monday
Old Town Creek	Tuesday
Moore's	Wednesday
Wilson	Thursday
Lower Black Creek	Friday
Memorial	Saturday
Chapel	2nd Sunday
Cross Roads	Monday
Bethany	Tuesday
Smithfield	Wednesday
Fellowship	Thursday
Thence to Country Line Association.	
Gilliams	Tuesday
Pleasant Grove	Wednesday
Wolf Island	Thursday
Thence to Abbotts Creek Association.	
He will need conveyance.	

RECEIPTS.

Mo.—T P Nelson	1 50
N. C.—Mrs S J Whitfield	1 50
Ginn 1 Mrs D Hinnant	1 W A Myatt
3 50 A J Hester	2 Miss M E Parker
50 Elizabeth Harper	2 Mrs Mary A
Ricks	2 Mrs Lucy Havens
	2

WHITAKERS' ACADEMY FOR BOTH SEXES, Whitakers, N. C.

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

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

LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

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

Morocco binding, plain edge, single copy, by mail, \$1.00.

Per dozen, by mail, \$9.00.

Morocco binding, gilt edge and gilt cover, single copy, by mail, \$1.25.

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J. A. CLARK, local and general agent,
Wilson, N. C.

Please do not send any postage stamps.

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FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 3rd 1888. Healthy location. Large, commodious, and comfortable buildings. Pure water. Full corps of experienced and accomplished teachers. Primary, Preparatory, Collegiate, Music, and Art Departments. Thoroughness in the work of each department is made an object of special attention.

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

TRAINS GOING SOUTH.

Dated	May 5, 79.	No. 27, Daily.	No. 27, Fast Mail Daily, ex Sunday.	No. 41, Daily, ex Sunday.
Leave Weldon	12:40 p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	1:55 "	.....	7:15 "	
Arrive Tarboro	3:15 p. m.	.....	.....	.....
Leave Tarboro	4:30 a. m.	.....	.....	.....
Arrive Wilson	5:47 p. m.	7:00 p. m.	7:45 a. m.	
Leave Wilson	7:37 p. m.	.....	.....	.....
Arrive Selma	8:40 "	.....	.....	.....
Arrive Fayetteville	9:50 "	.....	.....	.....
Leave Goldsboro	1:20 "	7:40 p. m.	8:35 a. m.	
Leave Warsaw	2:40 "	.....	9:40 "	
Leave Magnolia	4:00 "	.....	9:55 "	
Arrive Wilmington	5:30 "	9:55 a. m.	11:30 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75 Daily.	No. 40, Daily, ex Sunday.
Leave Wilmington	11:45 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:43 "	5:49 "
Arrive Warsaw	.....	10:47 "	5:55 "
Arrive Goldsboro	2:25 a. m.	11:51 "	6:53 "
Leave Fayetteville	.....	5:05 p. m.	.....
Arrive Selma	.....	6:00 "	.....
Arrive Wilson	.....	7:10 "	.....
Leave Wilson	3:02 a. m.	12:45 p. m.	7:57 p. m.
Arrive Rocky Mt.	.....	1:50 "	8:57 "
Arrive Tarboro	.....	5:55 p. m.	.....
Leave Tarboro	.....	10:40 a. m.	.....
Arrive Weldon	4:30 a. m.	12:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, leaves Scotland Neck at 8:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:47 p. m., arrive Wilmington, N. C., 7:40 p. m., 6:55 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Millard N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 3:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 21, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY. JNO. F. DIVINE.
Supt. of Trains. Gen'l Supt.
T. M. EMERSON General Passenger Agent.

GILLIAM'S ACADEMY For BOTH SEXES

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

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

TUITION:

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

BOARD:

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

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

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

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

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

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

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

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

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 29th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

J. W. GILLIAM, Principal.
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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania; but money orders must be made payable at the Philadelphia post-office.

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TERMS.—Per session of twenty weeks, include Board, Washing, Tuition, Fuel and Lights

Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,
Tarboro, N. C.

A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

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Zion's Landmark.

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— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WHY DO MEN BELIEVE UNTO SALVATION?

A very esteemed and beloved ministering brother in Missouri writes me that a so-called Christian minister in his country asserts that there is not a verse in the Bible that teaches that salvation is the result of predestination, declaring that the text, "and as many as were *ordained* to eternal life believed" (Acts 13:48), should be translated "*disposed* to eternal life." I have before me twenty-four of the latest and most scholarly versions of the New Testament, lexicons, and commentaries, by various denominations, Catholic and Protestant, and *not one* of them authorizes such a translation. The Speakers' Commentary, by English Episcopalians, comes nearest to giving the above new translation, rendering the words "were set in order for, that is, disposed for eternal life," as in Syriac; or, the passive of this verb being used as equivalent to the middle, for example in Acts 20:13, and repeatedly by Josephus, as many as *marshalled themselves, placed themselves in the ranks of those who welcomed the offer of eternal life.* Compare 1 Cor. 16:15. The reference is to the efficacy of God's grace, not to His eternal purpose. St. Luke was stating a fact, not setting forth a doctrine. In regard to this remarkable exposition, which is almost totally different from that of all the other twenty-three authorities in my library, I would make the following observations:—1st. The Commentator gives "*disposed*," not as a translation, but as his own imagination of what the original means.—2d. I have not a copy of the Syriac version

of the New Testament, nor do I understand the Syriac language; but the oldest manuscripts of the Syriac versions do not date beyond the fifth or sixth century after Christ; and Mr. Barnes, who perhaps understood the Syriac as well as Mr. William Jacobson, says that the Syriac rendering means "*destined*, or constituted," instead of "*disposed*."—3d. In Acts 20:13, where "*en dia tetagmenos*" (a compound of "*dia*" and "*tasso*") is used, the verb is undoubtedly in the pluperfect middle, meaning "*had appointed for himself*," and has virtually an active meaning, the adverb "*outo*," rendered "*so*," being equivalent to an accusative object of the verb; while in 1 Cor. 16:15, the verb "*etaxan*," rendered "*addicted*," is in the aorist active, and has its object "*eautous*," "*themselves*," expressed in the accusative. But the direct middle is not common in Greek—instead of it, the active voice with a reflexive pronoun being generally used, as in 1 Cor. 16:15; and "*esan tetagmenoi*," in Acts 13:48, is manifestly in the pluperfect, not middle but PASSIVE, as there is no accusative either real or virtual expressed, and as the words "*eis zoen aionion*," "*to eternal life*," immediately follow; and thus the words must mean "*had been ordered, appointed, arranged, assigned, disposed from without, that is, by some one else, by some other power and authority than themselves.*" The passive forms of *tasso* in Luke 7:8; Acts 22:10, and Rom. 13:1, certainly can have no active or middle (reflexive) meaning. The passage last cited, Rom. 13:1, contains the words "*tetagmenoi eisin*," the nearest equivalent expression in the New Testament to the

"esan tetagmenoi" of Acts 13:48; and the agent "upo tou Theou," "by or of God," being expressed, proves conclusively that the verb is in the passive and not in the middle voice. It is highly probable that the same words, "upo tou Theou," "by or of God," are to be understood with the same verb, in so nearly the same form, in Acts 13:48.—I can not comprehend how "the efficacy of God's grace" can be separated from "His eternal purpose;" if God is unchangeable, "the same yesterday, to-day, and forever" (Psalm 102:27; James 1:17; Heb. 13:8), and if "all His works are known unto Him from the beginning of the world" (Acts 15:18; Isaiah 46:10; Eph. 1:11), "the efficacy of His grace" is but the interpretation and expression of "His eternal purpose." So far is doctrine from being different from fact, that all true doctrine is nothing but fact; and, therefore, when Luke states a fact as to why men believe, he states a doctrine also.—5th. The English verb "dispose" seems to have been conveniently invented by recent Arminian expositors as expressing their idea of the meaning of the Greek verb "tasso," because the verb "dispose" in English has two very different meanings, first, to "set in order" or arrange, and, second, "to incline the mind of," "to give a bent or propension to;" and as "tasso" has the first meaning of "dispose," denoting "an arrangement by some one else," they pretend that in Acts 13:48, it also has the second meaning of "dispose," and denotes "an internal inclination," which even these expositors do not claim that it means anywhere else in the New Testament, and *which the verb "tasso" does not mean in the whole range of Greek literature.*

Jerome (A. D. 340-420), "the most erudite and scholarly among the Fathers of the Latin Church," "the most learned scholar, not only of his day, but of many centuries," "amply prepared," for the work of translating the Bible "linguistically through his acquaintance with Latin, Greek, and Hebrew, and morally and spiritually by his earnestness and piety," in his Latin Vulgate

version of the Scriptures, renders tetagmenoi (the perfect passive participle of "tasso") in Acts 13:48, *prae-ordinati*, "fore-ordained;" Jerome puts in the *prae* or "fore," I think, because the form "esan tetagmenoi" is in the pluperfect tense, which denotes an action *finished at or before* some other past event.—The English Catholic Bible renders the passage, "as many as were ordained to life everlasting, believed." The Italian version translates "tetagmenoi" "ordinati," "ordained, ordered, arranged, disposed by another;" the French version renders it "destines," "destined, fated, intended, designed, purposed;" the Spanish version, "ordenados," "arranged, classed, ordered, ordained, regulated, directed;" the German version, "verordnet," "ordered, instituted, decreed, ordained, nominated, appointed;" King James's, or the Authorized English version, "ordained," which is defined by Webster, "set in order, arranged, appointed, decreed," and by Worcester, "appointed, decreed, set apart, established, settled, ordered;" and by Skeats, "set in order;" and by Stormonth, "appointed, decreed, established." The Victorian Revision of the Authorized version (1870-1885), made by eighty-five of the finest scholars of England and the United States, does not change a word in the King James translation of the passage in question, but renders it, "and as many as were ordained to eternal life believed." Greenfield's Lexicon to the Greek Testament defines "tasso," "to arrange, order, set, appoint, constitute, devote, consecrate," and for Acts 13:48, renders the word "destine." The seventh edition of Liddell and Scott's Greek-English Lexicon, the latest and highest joint production of European and American scholarship, which has superseded all other authority on the meaning of Greek words, and which at once and thoroughly settles the question in the mind of every Greek scholar, defines "tasso," "ordain, order, appoint, arrange, draw up, marshal, post, station, assign, fix, settle," and gives the word no such meaning at all as an internal disposition or inclination. The

verb "tasso" occurs only in the following seven other places in the New Testament:—Matt. 28:16; Luke 7:8; Acts 15:2; 22:10; 28:23; Rom. 13:1; and 1 Cor. 16:15. The old and the new English versions render the word, in these passages, "appoint, determine, set, ordain, order, and addict." The correctness of the translation "ordained" in Acts 13:48 is uncompromisingly defended by the eminent critical scholars, Alford, Barnes, Bengel, Brown, DeWette, Hatchet, Kuinoel, Meyer, Olshausen, Usteri, Webster, Winer, and Wilkinson. I will quote the words of a few of these scholars. Says Barnes:—"The language of Luke implies the doctrine of election; it is in fact that doctrine expressed. It was nothing but God's disposing them to embrace eternal life. And he does this according to a plan in his own mind—a plan which is unchangeable as God himself is unchangeable—is clear from the Scriptures." Says Olshausen: "In the words, as many as were ordained to eternal life, we must reckon the idea which pervades the whole Scriptures of a predestination of saints. The attempts which have been made to evade it are in the highest degree forced." Says Brown: "The language can not, without force, be interpreted of anything lower than this—that a divine ordination to eternal life is the cause, not the effect, of any man's believing." Says H. A. W. Meyer, (1800-1873) the foremost Biblical exegete of the 19th century: "Luke regards, in accordance with the Pauline conception, the believing of those Gentiles, as ensuing in conformity to their destination, ordered by God already, namely from of old, to partake of eternal life. Not all in general became believers, but all those who were divinely destined to this life; and not the rest. The literal meaning is to be adhered to, namely, the divine destination to eternal salvation. The faith foreseen by God is subsequent, not previous to the ordination; by the faith of those concerned their divine basis (ordination) becomes manifest and recognized."

The 39 Articles of the Church of Eng-

land, of 1536 (Article 17.), the Westminster Confession of Faith, of 1647 (Chap. 3.), the Savoy Declaration, of 1658 (Chap. 3.), and the London Confession of Faith, of 1689 (Chap. 3.), demonstrate that the Episcopalians 300 years ago, and the Presbyterians, the Congregationalists, and the Baptists, 200 years ago, believed in the divine and unconditional predestination and election of human beings to eternal life. The Eighth of even the Methodist Articles of Religion, of 1784, which is an exact copy of the 10th of the Episcopalian Articles, uses the following language:—"The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [preceding] us, that we may have a good will and working with us, when we have that good will;" and in Article 10, it is declared that "good works, are the fruits and evidences of faith."

Even if the verb "tasso" means (which, however, it does not) the internal disposition of the heart, every one who believes God rather than man, knows from the following Scriptures, that that disposition and faith and salvation are the effect of the sovereign, electing, and efficacious grace of God:—John 1:12, 13; 3:1-8; 5:25; 6:37, 44; 10; 15, 16, 26-30; 17:2, 3, 9, 20, 23, 24; Rom. 8:28-39; 10:10; 11:5-9; 12:3; 1 Cor. 2:14; 12:9; Gal. 5:22; Eph. 1:4, 5, 11, 19-23; 2:1-10; Philip 1:29; 2:12, 13; Col. 2:12; 1 Thess. 5:9; 2 Thess. 2:13, 14; 2 Tim. 1:9; Tit. 1:1; Heb. 12:2; James 1:16-18; 1 Pet. 1:1-9, 21, 23; 2 Pet. 1:3.

No man can save either himself or his fellow-creature from eternal ruin; nothing short of the almighty grace of the Most High God can save a single Jewish or Gentile sinner from sin and hell (Acts 15:11; Matt. 1:21; Rev. 1:5, 6).

SYLVESTER HASSELL.

Williamston, N. C., June 14th, 1889.

"THE SEALED DEED, AND THE OPEN DEED." (Jer. 32: 14.)

ELDERS GOLD AND LESTER, DEAR BRETHREN:—It has been sometime since I have written anything for the LANDMARK, and as I have been having some pleasant reflections upon the subject named above, I feel this morning like sending them to you as a token of remembrance for my brethren, the readers of the LANDMARK.

By reading this 32nd chapter of Jeremiah together with the last chapter of 2d Kings and the last chapter of 2d Chronicles, it will be seen that because of the transgressions and wickedness of the king Zedekiah, and of the people of Israel generally, the Lord their God had given them over into the hand of their enemies; Nebuchadnezzar, King of Babylon, had invaded their land and was now laying siege to Jerusalem.—Jeremiah the prophet having rebuked the wickedness of the king and having denounced the judgments of God upon him and upon his people, had been shut up by his order in the court of the prison. Like many of his brethren before and since, he had been counted an enemy because he told the truth in the fear of God. Zedekiah chose his own evil inclinations rather than the word of the Lord, and hated the faithful man who had dared to remind him of the right way.

But God did not forsake his faithful servant, but sent his word to him when in prison as richly and clearly as ever had been the case. Jeremiah had been put in prison for declaring that God would give Jerusalem into the hand of the king of Babylon, who should take it, and should carry Zedekiah into Babylon. Now in the tenth year of the reign of Zedekiah the king of Babylon had besieged Jerusalem as the prophet had said, and was evidently soon to conquer. The time of trouble and calamity had come. The whole land was to be overrun and all the people carried into captivity. All could now see that the word of God by his prophet was true.

Now from unbounded self confidence

the people would fall into the other extreme. Even many God fearing men would see, not a temporary punishment for their sins, but utter destruction of their whole land forever.—When there was need the prophet of God had not shunned to utter the judgment of God against the land, and now when the judgments were falling and men's hearts were failing them for fear, the "son of thunder" became the "son of consolation" by declaring that God had not forsaken and forgotten his land, but was only intent in burning up all the dross and filth. Though the people must be scattered and peeled yet God would not suffer his name to be blotted out of the earth. Israel had brought reproach upon his name, by the indulgence of such wickedness and rebellion as would even shame the heathen around them, both in their private and public life, and God would prove to them that he still reigned by sore chastisement. God sometimes vindicates his holy character by judgments as well as by mercies. But when the hour of calamity which he had sent should be past, and his name and truth vindicated in their chastisement, then would he again visit and comfort his people. There was now danger that this would be lost sight of even by the godly. Therefore the prophet speaks comforting to them; and this was the manner of his speech.

The word of the Lord said to him that his uncle's son Hanameel should come to him asking him to buy his field which was in Anathoth, because he had the right of redemption to buy it. Accordingly he tells us that his uncle's son came to him asking him to buy the field. Then Jeremiah perceived that the hand of God was in it. Accordingly he bought the field and gave for it seventeen shekels of silver, or about three thousand dollars. Now let us remember what this act signified to all the people. It was a work of faith. It was the assurance that Jeremiah believed that the land would again be inhabited by his own people. God had given him this assurance and had instructed him to seal his testimony

before the people in this way. If any one should ask why does the prophet of God spend his money for this field at such a time as this, it would be answered, he must expect these Calamities to be only temporary and that peace will again fill the land. Faith is the testimony to God's faithfulness in our hearts, and our works are the testimony to our faith. Jeremiah here proved his faith by his works. Jeremiah himself tells us why he purchased the field and commanded the testimony, or the deeds, to be kept in an earthen vessel for many days. He says verse 15th, "For thus saith the Lord of hosts the God of Israel, houses and fields and vineyards shall be possessed again in this land." The general lesson taught us in this chapter is that while God chastises his people and sometimes sorely, he yet loves them and will not destroy them. Their inheritance is theirs forever.

But now I come to consider the special theme that was in my mind. In verse 11th we read that "ACCORDING TO THE LAW AND THE CUSTOM" two deeds were drawn in evidence of the purchase, one sealed and the other open, and were given to the proper officers in the presence of his cousin, and witnesses who subscribed the deeds which were to be put in an earthen vessel that they might be preserved many days; or until all these calamities were overpast, and full possession could be taken of the field. This was the law and the custom in all such purchases. When property was bought in Israel two deeds were always made cut and laid up in evidence. The singular thing in this transaction was not the "two deeds," but the fact that Jeremiah would buy at all in such troublous times. It showed that he believed God as did Abraham before him. And the seen things weighed as nothing before the testimony of God. He walked by faith and not by sight. Everything looked as though the end of Israel as a nation had come, but the word of God said they should inhabit the land again, and he believed God.

Now here was a double witness of

his purchase of the field prepared. A deed does not convey the field and neither is it the field. It is simply the evidence that the field is conveyed.—The law and custom of Israel required that two evidences or witnesses should be prepared. One was open and the other was sealed. Both were laid up in a safe place. Neither could perish or be lost. Both agreed in their testimony. What one said the other said in proof also. The open deed could be read at any time, but the sealed deed only when the time for breaking the seal had come. If any man should dispute the testimony of the open deed then the seal would be broken by lawful authority and they would be seen to agree and confirm each other. Thus God had provided for the security of those who had any inheritance in Israel. There were always two witnesses to the right of him who possessed his inheritance there. These records were preserved in a safe place. How great is the care of God for his people!

Now let us not forget that these things are all types, and they are not dead things. We are not to gaze upon them as curious relics of a by-gone age. They represent the very things with which we have to do. Like Israel our sins often rise up against us and bring up on us the judgments of God. Like Jeremiah we have a personal inheritance in the land of Canaan. But it often seems to us that it is lost, that it has passed beyond our possession forever. Like David we cry in our shame and grief, "Will the Lord cast off forever? And will he be favorable no more? Is his mercy clean gone forever? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? And I said this is my infirmity, but I will remember the years of the right hand of the Most High." Like Paul we find that we cannot do the things that we would and feel to be wretched and helpless and cry who shall deliver us from the body of this death! But still we have an inheritance in the land. This inheritance cannot be wasted nor mortgaged nor sold, but abides forever. For

our transgressions we may be chastised, and the joy of our inheritance may be removed for a little while, and the enemy may overrun the land, but his mercies are not gone forever, he has not forgotten to be gracious, his promise does not fail forever more. But this we do not see. Our title is often hid from our eyes and we question whether we are the Lord's or not.

But our title deeds exist. And where are they? As with Jeremiah so with us. One is open, the other is sealed.—Our title deeds come from God. They are both in handwriting, and they both agree. One is his word in the holy scriptures. This is open to our view. The other his word of grace in our hearts. This is sealed. We may read the bible when we please. But the record in our hearts we cannot read when we please, but only in time of need when God shall break the seal. To read the bible is a comfort. It is the word of God we know. But still it is only when the Lord gives us to read in our hearts the witness of his love and grace in giving us an inheritance with the sanctified, that we can read our titles clear and triumph over every foe. We cannot break the seal ourselves. The lion of the tribe of Judah, and he only, can. The open deed contains life or light in or by itself to us. But when read in the light of the sealed deed how glorious it appears. And on the other hand the open deed confirms the sealed one. We need both. We have both. The possession, and he to whom it belongs are alike described in each deed. God's testimony in the word and our experience must agree or we have no inheritance in the land. If they agree then is our inheritance secure. The enemy may devour, but it is only for a little time. We shall enter in and go out no more forever. May God help us to read what those deeds contain as we have need day by day.

I remain your brother in hope.

F. A. CHICK.

Reisterstown, Md., June 29th, 1859.

"He that walketh uprightly walketh surely."—Prov. 10: 9.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

If all this don't prove the truth of the prophecy, I am a fool; and that men of this character are the very men pointed out by Paul; men who are laying every plan to make money by preaching, men who charge for preaching, men who seek gain by preaching, men who hire themselves out to preach, men who qualify themselves to preach not called of God, men who set out to make money by preaching, men who won't preach without a salary. Find a man with any one of these marks, and he is a self, or men-made, or devil-made preacher; for neither of the above marks had any of the apostles, nor has any minister of God got one of these marks. But the Jewish, heathen, and Roman priests, and all other men-made, have them. Then they have itching ears, itching desire after money, and it is this desire that has made the priests invent so many plans to get it, in all ages of the church. But no such plans to get money were laid by the apostles, as every man knows that reads the New Testament. Then plans in the church of God to get money to enrich priests have arisen from men-made priests and not from God's priests, in any age of the church, as is easily proven. However there can be no doubt but men-made priests have drawn many of God's priests into this snare to get along the better; yet with them and by them, that is men-made priests, has this plan of money-making by preaching been invented and carried on, to the curse of the church of God and the world. And by them it is still pursued both by law and begging; and the conduct of these men in teasing and un-easiness to get money, prove them to be the men that have itching ears; for by their fruits ye shall know them.

Tetzel could be hired by the pope to sell pardons to sinners, and so can some in this day be hired to beg at \$40 per month; and thus there is a traffic in the church now as well as in the pope's day, and men show by such conduct that they are of the same breed.

These words, itching ears, again may imply a teasing and uneasy desire to hear things, novel things, and their own praise, on which the text seems to have a bearing, by saying, these men shall turn away their ears from the truth, and shall be turned unto fables. Now a fable may be pleasing, and by it truth may be illustrated; but fables in themselves are lies told to set forth truth. So if we refer to the origin of men-made teachers, we shall find this thing to be a fact, according to the prophecy by Paul, Was not the supremacy of the pope, mass for the dead, absolution, indulgences, consecrated wafers, purgatory, holy water, the real body and blood of Christ, transubstantiation, holy pilgrimage, and an hundred other fooleries, such as wax candles, images of saints as mediators, &c. all mere fables of the priests, and that too of men-made priests? For God never made a priest that would preach such fables and lies, as you must, I think, acknowledge. For the apostles were God-made priests, did they preach such fables? You know better. And God never did, nor now does, make a priest that would tell such lies for money; therefore so many thousands have been burnt and destroyed. So then a fable is a lie in itself, so were these things. A fable is to set forth truth; but they were lies told by the clergy, and they therefore pretended to set forth: truth but they were lies, and new lies, and novel lies to the church; strange lies, lies from high authority, pleasing lies to sinners, but painful ones to experimental Christians, thus to see the truth of God turned into fables by this heap of men-made teachers who tell lies for money; fairly proving that they have itching ears, and of course will preach novel things to sinners, and make the way to heaven easier than God has made it in his

word; fairly proving that men-made teachers won't preach with the word of God, however they may make use of it in their quotatious as did these men. These marks I leave with you until I get more together.

Now the Roman priests were not all the men-made preachers, but other sects had learned from them to make preachers also. It will not be amiss to glance at them also. The Greek church has pursued this plan ever since. She was divided from the Latin church, but we know so little about her and she troubles us so little, I shall pass her by; the same with the Mahometan church. But the church of England has given America great trouble in Virginia, Massachusetts, &c. and no doubt would now by her men-made teachers were it not for the cool shade of our Constitution; for they are the same bad breed in England and Ireland as formerly, or else the men-made teachers would not hold so galling a yoke of tithes on the British people as for the Archbishop of York to have for his year's preaching \$88,000, and the Bishop of Durham \$94,000, and Bishop of Winchester \$79,000, and so on until it takes \$50,000,000 to support these men-made teachers. For heaven's sake is it a gospel spirit to thus oppress the poor; if so, I vote it out of the world. But not so; the gospel spirit of Paul labored for himself and those that were with him. This is a men-made preacher's spirit; greedy dogs, sleepy dogs called in scripture. Yes, that cannot bark without you shake money at them; or tobacco would do before the revolution, for these men-made horn worms; and horned the poor Quakers and Baptists they did, in the two above States. And so would they now were it not for the laws of the land; for wolves are no better than they used to be before the revolution, they are the same bad breed and now would kill sheep as formerly were it not for the fence; for when the nature of wolves changes, then and not until then will I believe the nature of men will change. Fear and sunshine may keep off wolves from sheep, as well as a good pen. So fear and light, from

fear of danger and self-preservation, may keep these wolves off, as well as the ever to be admired and glorious Constitution of the United States. Rally round it ye children of Columbia, and hoist the standard of liberty over it, and never strike it, nor give up the ship of liberty to religion nor civil despots, but with soaking the Constitution in the last drop of blood in your hearts: Remember and think of the blood it cost your fathers with suffering and treasure to deliver you from these tobacco worms and their tithings. Go to England and see there, and this would have been your case, had it not been for the patriotic blood of your fathers, you would now have been groaning under the horning of these worms made of men, made to eat Virginia tobacco and not to vomit it, until the day of Patrick Henry.

Are there any fables in this church? Surely, since they have schools at Dublin, Oxford, Cambridge, and fort William, to make preachers, there must be, first, lust, pride, wealth, and power, and hating of sound doctrine. These are the root of men-made teachers, and if a church makes teachers, it is a proof that lust exists; and she will not I hope at this late age deny she has not made them, since she made enough to supply the ships with chaplains and the colonies with a parson or two, who fled to their king at the approach of the revolution, like swans from cold weather, to look for warmer climes of money. Where are the fables in this church, of infant baptism, holy days, morning and evening service, the catechism, communion of the sick, churching women, burial of the dead, order of prayers, prayers for certain days, confirmation, archbishops, the gown, god fathers and god mothers, with a number of others of such like vanity fables? For all these the New Testament speaks not one word, as every man that reads it ought to know. But as lying is the trade of men-made priests, so as I have told you before, that a fable is a lie of itself, yet it is to set forth or make truth appear. So in this case, there is neither example nor command in the New

Testament for these things; don't be mad, for I am intending to make truth appear for your good, this is my design. Then the above doctrines are nothing but fabulous tales, framed by Cranmer and his associates, just as they had emerged out of popery and the dark age; which was a great stride to the light. Yet now more light is come, I hope that the church of England will throw away this popish trumpery, and come to the New Testament for her doctrine, ordinances and discipline, and preachers' pay; and this perhaps she would do, were it not for the men-made teachers who can't bear the idea of preaching without salaries by law or otherwise. And thus they will hang on to their present liturgy and loaves by the church, opossum-like, as long as they can curl the tail. Read Lord King's speech in the house of parliament upon the retrenchment of the tithes of the bishops; the teasing fire for money burns, the itch of uneasiness causes them to oppose retrenchment vehemently, the god of belly is at stake; what man-made bishop will not take his part. Thus the opossums of former days would sing psalms, play the fiddle, dance, get drunk, and preach a little for good tobacco, or £133 6s 8d, marriage and funeral fees in the bargain. And they could turn the word of God into these fables—fables, did I say? Yes, for fables are lies; and they could and would set forth these lying fables for truth; but they must be paid for so doing. For men will tell lies for the devil for nothing, but if they tell lies for God they must be paid for it; hard case indeed. But you will say this is too harsh to censure holy preachers with. Remember words were made for use, and the fault is not in using them, but in deserving them. But I have said that the ministers of the church of England preach fables or lies; do you think it is saying too much of these good men? I hope to prove it upon them, or I am ready to make my recantation: for you will not forget the text: And they shall turn away their ears from the truth, and shall be turned unto fables. You know I have said

and can prove, that the Church of England has not a factory to dress ministers over, but to make them from the stump; be as great a fool as he may be, they can prepare him to get a living, if he can but get the license of a demigod bishop.

And in order to prove that they preach fables or lies, we will bring the liturgy or common prayer book along side of the New Testament, and see if I can do it. For this book you know is their common guide in praying, &c., and were it not for this book many of them would be without loaves, unless they went to work. However we will let all this pass and come to facts.—And first, is there such a name or such an office in the church of God as archbishop? If there is tell me the man's name. Was it Paul, Peter, John or James, or Judas? For, for my life, by the New Testament I can't find out; and if you can, you have got a better head and eyes than mine—so one fable. And your church retains this much of popery; put it away, as if you will read all ministers are equal in the New Testament, brethren and fellow laborers, and all of the same grade and authority and support. This office smells of a pope's cap.

Next fable—infant baptism. Every man that reads the New Testament ought to know that there is neither command nor example within its lids for this practice. This then is another fable in the prayer book and not in the New Testament; for there are no subjects but believers pointed out there for baptism.

Third—holy days. Where in all the New Testament will you find holy-days, such as lent, advent, trinity, the saints, days, epiphany, good Friday, Whitsunday, easter, Christmas, &c., &c., as set forth for the observance of the gospel church? Say at once and tell the truth—no where; that they are fables set forth for truth, when there is not a word of such religious observance in the New Testament. In what chapter and verse shall I find morning and evening prayer pointed out? No where. Christ has set forth one form, Our

Father which art in heaven, &c. But the church of England has set forth a great many, as in the prayer book, for morning and evening, and many other occasions. By what authority have you bound this burden on professors? Not by the laws of Jesus Christ nor his apostles. Nor can you prove such forms, nor support such a burden and multiplicity of prayers for the observance of the church of God, from the New Testament; they are burdens imposed by the king and parliament, and not by Jesus Christ. And I may add to this tithing to support your men-made priests, and that tithing is not a law for the gospel church; this is a fable as well as the above, and this is a law of your king and not Jesus Christ, no where set forth in the New Testament, the only laws for the government of the gospel kingdom. Add to this, prayers for certain days. Strange indeed, if a man wants to pray, for prayer is want, that he must go and borrow another man's mouth; or pray with other men's words, and not utter his own wants and his own desires. Strange indeed that I must go and dress myself in other men's clothes before I dare appear before my God. Passingly strange that I must carry other people's hearts, words and forms, as an offering to God and leave my own behind. This is only lip service, while the heart is far from God. Carry the heart like Hannah, no matter for words; this is an offering that God requires, and not forms of prayers set forth by other men's heads, and sanctioned by another king besides Jesus—For we know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. This is the way to pray. And again: I will pray with the spirit and with the understanding also. But in forms of prayer I must borrow my neighbor's understanding before I can pray. Then formal prayer is no prayer, it is fable, it is lying: for if I carry other people's words to God in prayers, and my heart don't want the things expressed by other people's words, my heart at every sentence gives my lips the lie. So then no man can

pray, in the true sense of the word, but by expressing in the words the wants and desires of his own heart; and words are not prayer, no matter how eloquent, without the heart it is lip service.

The gown is another strange thing to me. Can you find any law, rule, command or example in the New Testament for this, that a minister of the gospel must put on so much black silk before he dare enter the pulpit? Is not this all show, all pride and fable? John the Baptist could preach in camel's hair and a leathern girdle; Christ could preach in a coat without seam, and Paul perhaps in tent cloth, and the cloak he left at Troas. What and where in the New Testament shall I find the gown pointed out? Why you know, no where. Then how came this fashion so obligatory on the church men? Why the king and parliament passed a law that men-made teachers should not say their preachment but in a surplice or gown. Then the gown is not a scripture fashion, nor found there; not a God-minister fashion, but the fashion of the king and men-made preachers, both in the Romish and English churches. Then according to the scripture a man may appear in the pulpit in any dress he pleases, but according to high church law a gown must be had before a man dare preach. But suppose I am so poor I can't buy one; why no gown no preach. The first I ever saw was in Raleigh—now you have no idea how I gazed at that gownsman. A curious fashion said I this; this is a kind of dress for a preacher I never saw before. Why the sleeves what in the world could they cut them so large for? why they would hold ten pones of bread; and the tail, why flowing about so much? there is enough of that to cover a herring cart. Upon the whole, I could but conclude the devil had a great hand in the fashion, and that lust of pride was at the bottom, and that the wearer appeared only as a proud hypocrite to me. Since then I have learned more about the gown, that it was a distinguished badge of a men-made ministry to get tobacco.

(To be continued.)

DEAR BROTHER GOLD:—ZION'S LANDMARK is a regular visitor of our villa, yet it always bears sweet tidings of salvation by grace. And how comforting it is to hear the saints tell of their doubts and fears, as well as of the comforting influence of the Holy Ghost for we all know the changes.

The piece written by S. E. Broyles was of special interest and comfort to me, as she expressed my feelings, better than I could have described them.

Yet while I know I'm just as prone to sin as the sparks are to fly upward I feel that the goodness and mercy of God have followed me all the days of my life. And he who knows no change has said, I will never leave nor forsake thee. Oh blessed promise! Yet Satan with his deceptive whispering tries to persuade us that we haven't been directed by the lovely Star of Bethlehem to the Holy Child Jesus.

But, "You may know you are passed from death unto life if you love the brethren."

Christ says: "If you love me keep my commandments." "And this is My commandment: That ye love one another."

I hope the house-hold of faith will try to keep this holy command, for God is love, and will be willing to suffer for Christ's sake, remembering that He died for them, and that they are now heirs of God and joint heirs with their Lord and Saviour Jesus Christ. Then should we not bear each others infirmities and forgive as Christ forgave our sins, and not permit the vain things of this fleeting life to sever our christian affections, but let brotherly love continue.

Brother Gold, I, with christian devotion often wish to meet you in person, and as I'm denied that pleasure, I frequently think of writing to you, yet my mind is so full of vain thoughts of earth that I fear my writing would be of no comfort.

I desire that your mind will direct you to us again ere long and that your coming will be to the good and welfare of Zion.

Asking you to remember me at the throne of grace, I am your sister in

hope of eternal life.

MOLLIE D. BURGESS.

Tanyard, Va.

EXPERIENCE.

DEAR BROTHER GOLD:—Having been somewhat impressed in mind, and hoping that it is of the Lord, I wish to pen down what I hope the Lord has done for me, and may it be some comfort to the dear children of God. In the year 1881 I became exercised about the welfare of my soul. I was alone in the field when I saw my lost and ruined condition. It appeared that I must give up all for lost, and sink down into everlasting destruction. All I could do or say was, Lord have mercy on me a poor sinner. I went on in this way about four months. The more I prayed the worse I got until in the month of November, on Sunday night, in the latter part of the night (I had not slept any that night) it appeared to me that I must die and go down with devils or condemned spirits, for it was the reward justly due me. But I hope the Lord spoke peace to my poor soul. It appeared that I was about as good as dead, but bless the Lord, O my soul, it appeared that an unspeakable bright light shone around me and my feelings were inexpressibly happy. I was praising God from whom all blessings flow. This feeling lasted me for about six hours then I began to wonder and doubt, and I often wonder and doubt, Am I his or am I not? This scripture often appeared to me. 2nd Cor. 4:6: "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." I hope that God has called me from darkness into his marvelous light.—About twelve months after I went to the church and told what I hope the Lord had done for me, and was received into fellowship with God's dear servants, and was baptised by Elder J. A. Burch, and in a short time I saw in a dream or vision the Holy Ghost come down in a bodily shape, as the moon,

and struck me on the head and covered me to the feet, and in the year of 1887 I saw in a dream or a vision the most beautiful little orchard ever could be prepared by man, about the size of an acre square, and there was a road leading strait up through the middle of it, and a carriage standing there, and it was ornate with gold, and I stepped into it and it carried me up through that orchard and it took down trees fruit and all. The fruit was black. I awoke at the sight and got up. I was distressed about the vision. I prayed to the Lord, if I was deceived to have mercy on me. I then laid down, and it appeared like I had not more than struck the bed when I saw a great host of angels come down from over my head, and they surrounded my body; then I saw the familiar spirits come down from the earth in a bodily shape as a great swarm of yellow-jackets.—They appeared to be darting right at me, but the angels of the Lord were between me and them, and they could not touch me, for the angels of the Lord are so I feel that the Lord's power is between his chosen and all the fiery darts of satan, and that they are saved with an everlasting salvation from the foundation of the world. God foresaw the fall of man before the world was, and when the first man fell, which was our father Adam, then we see that his posterity fell, and so says the word of the Lord, by one man's disobedience sin entered and by sin came death; so death hath passed upon all, for all have sinned and come short of the glory of God. So says the Lord when I looked to see if there was any to deliver, there was none; and so I see my dear kindred in Christ, that God made a choice in the fallen race of man, and gave them to his Son for his Bride, and so he left the shining courts above and came down to suffer and die for them, taking the transgression out of the way, nailing it to the cross, and condemning sin in the flesh, and hath ordained us to God the Father; and the blessed Redeemer says, thine they were and thou gavest them to me, and none of them is lost. So he says he

came not to destroy law, but to fulfill. He came to accomplish that which the Father had purposed in himself before the foundation of the world; for he says I will do all my pleasure; so the Father works in his people both to will and to do of his good pleasure. So my dear kindred in Christ, it is not of us, but it is God's great love wherewith he loved us even when we were dead in sin he hath quickened us together with Christ. By grace ye are saved through faith and that not of yourselves, it is the gift of God, and so he has made us heirs and joint-heirs with Christ, if so be that we suffer with him. So the Father saw the end from the beginning and predestinated us unto adoption of children by his dear Son.

W. T. BROADWAY.

KIND WORDS.

BROTHER GOLD:—Since I have been a subscriber to the LANDMARK it has come to me regularly and in good time. It is a welcome visitor. To peruse its pages is a source of great pleasure. In reading the letters of the correspondents and especially experiences there is much comfort to be found. In these we find a witness witnessing with that cloud of witnesses by which we are encompassed about. The editorials, it seems to me are filled with valuable instruction; sweet morsels to an undone sinner hungering and thirsting after righteousness. Withal I regard it as an able advocate and defender of the truth. May it prosper as it deserves, and when its present editors shall have taken up their blest abodes may the same God who sustains them now raise up others to perpetuate so good a work while there are lambs to feed.

Your brother in hope of a blessed immortality.

JOHN M. MORGAN,

Smithfield, N. C.

"Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured."
—Prov. 13: 18.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 18

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Editorial.

ORDINATION.

A Presbytery composed of Elders Isaac Webb, D. S. Webb, P. G. Lester, Jas. A. Matherly, G. A. Reid and G. E. Wilson, met by request of the church at Pilgrims' Rest, Pulaski county, Virginia, July 13th, 1889 for the purpose of examining brother John W. Hurst with the view to ordination to the work of the ministry. After preaching by Elder Lester the Presbytery organized by choosing Elder Isaac Webb Moderator.

Elder Lester led in questions, when it was ascertained that brother Hurst was sound in faith and doctrine. Whereupon he was ordained by prayer by Eld. Lester and laying on of the hands of Presbytery. Charge by the Moderator, and right hand of fellowship by the Presbytery and church.

Elder John W. Hurst is a young man of fair promises of usefulness in the church. He is firm and strong in the doctrine, and we feel to commend him to all lovers of gospel truth, and to the God of all grace who is able to keep him from falling and make him an able minister of the New Testament, to the praise of his grace, and to the comfort of his people. Pilgrims' Rest Church, called Bethel in the earlier

years of its history, is perhaps the oldest organized church in South West Virginia. It is several years older in its constitution than the constitution of the United States, being constituted in 1774. The New River Association to which this church belongs was constituted in 1793, being nearly one hundred years old.

This Association has from its organization to the present time been greatly favored of the Lord. Its churches have been sustained through all the floods which came against it. But few of her members have ever turned away their ears from the truth and have been turned unto fables. She has ever been blessed with sound faithful ministers who were and are not afraid to stand forth in the front, and earnestly contend for the faith which was once delivered unto the saints. Those whom she has by the authority of heaven ordained and sent forth have met with a most cordial reception among God's people wherever they have gone, and none of them have ever been turned from the doors of those who are sound in the faith and who love our Lord in deed and in truth.

While the Primitive Baptists in this mountain country are a plain unpretentious people yet they have no compromises to make with error or false doctrine, but in much simplicity, and with plainness of speech do they proclaim salvation by grace for sinners dead in transgressions and in sins. The churches generally are in peace, and on the increase in membership, the quality of which is good.

P. G. L.

"The simple inherit folly: but the prudent are crowned with knowledge."—
Prov. 14: 18.

GIBEONITES.

After the Gibeonites had made a league with Israel, and thus had deserted the other Canaanites, and cast their lot forever with the Lord's people, the other Canaanites formed a strong combination by uniting in the most formidable manner to destroy these Gibeonites. It is the nature of the enemies of truth, not only to hate Israel, but also to despise all that are friends of Israel. So that if one should become a menial servant, as a hewer of wood and drawer of water in the temple of God, he will thereby incur the displeasure of the enemies of God, and they will seek to destroy him. But it is better to be the lowest servant in Israel, even to a door-keeper in the house of God, than to dwell in the tents of wickedness for a season, for the protection of the God of Israel extends to even the most menial servant of the temple. The Lord God will deliver the feeblest and poorest servant of the house-hold, or serves any where in Israel, even if a hewer of wood. That is, all that are connected with Israel by league or treaty, all that are elect according to the fore-knowledge of God, are in safe-guard, and should abide under the wing of the Almighty.

Now when the Gibeonites perceived that they were greatly exposed to the malice of this powerful confederation of their enemies they at once sent messengers unto Joshua saying, "Slack not thy hand from thy servants, come up to us quickly and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

And the Lord said unto Joshua, Fear them not: for I have delivered

them into thine hand; there shall not a man of them stand before thee." Joshua 10: 6-9.

They that would fight against the humblest dependent upon Israel, or the lowest servant of that people, fight against God. This is a sufficient reason why one had better suffer with the people of God, and serve them in the humblest way, rather than to be found fighting against God. For the Lord will avenge his own elect which cry day and night unto him.

One of the most wonderful discomfitures that ever befel the enemies of God overtook these armies of the Amorites. Never before nor since did God so hearken unto man as he did to Joshua, who commanded the sun and moon to stand still upon Gibeon for a whole day, until the people avenged themselves upon their enemies.

The most noble agencies of material creation, the king of day and the queen of night, obeyed the voice of Joshua and stood still while Israel smote her enemies. In the light of these monarchs that poured their brightness upon the scene of death that day Israel prevailed over his enemies and destroyed them. The sun and moon, representing the covenant of grace and the law or covenant of works, and representing the sun of righteousness and the church of the living God, pour their light upon Israel as they destroy their enemies who can not stand against the truth, nor can any place be found for them. It is in God's Light, and in the light of his continuance all enemies flee apace and are destroyed. The darkness cannot stand before the light.

It has been objected, that Joshua did violence to the laws of nature or of the universe when he commanded the sun and moon to stand still, or Joshua

was ignorant of the fact that the sun does not move at all. For the learned men of earth say the sun does not move, and that Joshua was ignorant of Astronomy and of science. It is strange that the sun and moon obeyed him if he was so ignorant. Have you ever heard that the sun and moon, or even a small star, obeyed any one of the professedly learned men of earth? If Joshua gave a command in total ignorance of God's creation why did the fountains of light give heed to him? It ought forever to silence captious, ignorant man to see what obedience the sun and moon gave to Joshua. No commander of men ever gave an order better obeyed than was this command obeyed by the mighty forces of the universe. Is it not true that the sun and moon are the great driving wheels of the machinery of the universe, and that to stop them is to cause every nation of earth in all its parts to stand still? What a scene when all nations stood still for one day as burning and consuming witnesses of the vengeance of God against his enemies.

The world represents that God has done all he can or will ever do to save sinners redeemed by the blood of Christ. But contrary to nature and against all man's theories, a miracle great as the standing still of the sun and moon until Israel avenged his enemies in favor of Gibeon, does the Lord fight for Israel and for Gibeon?

The Gibeonites represent the man—the fallen Gentile sinner that is saved—that is in covenant by salt with the house of Israel, that is a sinner and therefore a servant in the humblest and weakest place against which Satan makes his most terrible attacks. What a dreadful onslaught does sin make on the weak, vile and fallen sinner under

conviction as he remembers with shame his sins that cannot be numbered, and has no help or strength in himself.

He can turn the battle to the gate only as he cries unto Jesus our spiritual Joshua. In proportion as one has lain among the pots and dwelt in Egypt, or been defiled in his sins, does he feel the power and force of his sins as they all arise to slay him. What is there in him to resist them? Nothing. But he is in league with Israel. He hates his sins. He has turned his back on them. He has believed the report of the power of the God of Israel, and has come to make a treaty of peace and be a servant to Israel forever. He has forgotten his own people and his father's house. His only hope is in Joshua and the God of Israel.

The light of truth shines to put a difference between Gibeon and the other Amorites. Their hearts are hardened to rush on Gibeon to slay him, and in doing so they fight against God.

What is the difference in nature between Gibeon and the other Canaanites? None. Why did they not come and make a league with Israel?

In manifestation we see a difference. Gibeon chose to be servants to Israel rather than die, for they believed in the power of God, and they forsook all their own people. But the other nations hated Israel and hated Gibeon for making a league with Israel, and sought to destroy them.

The Gibeonites were hewers of wood and drawers of water forever in the temple. This represents the sinner that is saved. He remains a sinner, but he loves Israel. The lowest place is too good for him. He is never so safe as when serving in the temple.

He cannot fill his place unless he is

at that service. There is no other place suits him. He must be protected in his place. The Lord defends him.

He always feels that his service, is a low one, that is he feels that his service is very poor and not worthy to be named. He considers that others do better than he does, and dwell nearer the Lord, and know more of his truth.

But the light shines on him. The sun stands still and no more withdraws his light. His day is spent under the light of that sun that smites and destroys his enemies. It is in that light he sees he is a sinner, yet lives by the light or power that shows him his helplessness. That same light too separates as far between him and his sins as the east is from the west and destroys his sins.

Does not that sun that rules him control all the universal world, and slay all enemies of the truth? God who commanded the light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

In death sin is destroyed, and the corrupt mortal body, answering to the Gibeonites is swallowed up in victory, and our vile body in the resurrection shall be changed and fashioned like unto the glorious body of our Lord.—Then the Canaanite shall no more be in the land. But not until the resurrection will this change come. Till then we must serve as bondsmen in our mortal flesh. But our strength is to cleave unto Israel, and be drawers of water and hewers of wood, yet all the while be drawing water out of the wells of salvation, and hewer squared by the Lord according to his word. P. D. G.

“The hand of the diligent shall bear rule.”—Prov. 12: 24.

WAR.

The Canaanites were seized with terror because of the report that preceded the approach of Israel into that country. Trembling got hold of them, and great fear. For the great God who divided the Red Sea, who fed his people in the wilderness, who caused Sinai to tremble, who divides the flames of fire, who caused the rock to follow them and give them water to drink, and slew great kings, who drove Jordan back, had sent great dismay on these kings of the earth, and their hearts melted because of fear. They did what the enemies of God always attempted to do. They confederated together, and sought by arraying their combined strength to overcome the holy one of Israel. Men's idea is to get all their strength together, to organize, combine, and then they can overcome. They said one to another, Go to, let us make brick &c. Let us work together. Let us be joined together. If we can all unite we can overcome the enemy.—The kings of the earth set themselves, and the rulers take counsel together against the Lord &c. Herod and Pilate made friends and acted together in the crucifixion of Jesus. Mankind form societies and organize, and act together, thinking such strength can prevail.—But what is that before the Lord? One can chase a thousand, and two put ten thousand to flight. The Lord can deliver whether with many or few. It only makes the victory more complete when all or so many are gathered against the Lord. As Samson slew so many more of the Philistines at his death by pulling down the house on himself and so many of his enemies, for there were so many more of them assembled within and on the temple at that time: So when Jesus was delivered

into the hands of sinful men to do what they pleased with him *all* the enemies of the church were gathered against him to do what God's hand had determined beforehand to be done.—This was their hour and the power of darkness. Satan enters into Judas, and all the enemies of Jesus are gathered together. Every enemy of the church is present making his accusation. All the sins of all God's people are nailed to the cross, or he bore them in his own body on the tree, as he is made a curse for us. He treads the wine-press of the wrath of God alone. But out of Jesus the true Judah came forth the corner, out of him the nail, out of him the battle bow, out of him ever oppressor together. As every enemy of Jesus and the church was gathered against the Lord and against his anointed, so every enemy was here slain together and not one was left to tell the tale. Such another victory has never been achieved over sin, death and hell. We are more than conquerors through him that loved us. For there is an end made of sin, and everlasting righteousness is brought in, and there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.

When all the kings on the south-side of Jordan, the kings of the hills and the valleys, and all the coasts of the great Sea, the Hittite, the Amorites, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard of the conquests of Joshua, they gathered themselves together with one accord to fight against Joshua and Israel.

Was it not natural for these nations to fight for their own country as they supposed it was? Yet this land had been given to Israel long ago. For when God divided to the nations of the

earth the different portions of the earth as it pleased him, he reserved this choice spot for Israel his portion. For the Lord's portion is his people, Jacob is the lot of his inheritance. He therefore gave him this goodly land as he had long before told Abraham, yet the people could not occupy this land until the iniquity of the Canaanite was fulfilled or complete.

Do not our fleshly natures, our lusts, our sins combine against the Lord and fight against him? The flesh lusteth against the Spirit. The elder or first occupant of the land is Esau or earth, and he claims the land. When the Lord sends his law into us does not sin rise up and revive and fight against the Lord? Do not all the sinful dispositions of the flesh rise up against the Lord and go forth in battle array? There is not a motion of sin that is by the law that does not muster its force against the Lord. There is a full enlistment and array of all our sinful lusts, the seven nations of the enemy, all are gathered against Jesus. Every devil and unclean spirit, every abomination and lust is gathered to fight against God. Then it is that there is such distress in the land. Sin becomes exceeding sinful and all its powers are arrayed against truth, "That sin by the commandment might become exceeding sinful."

The slaughter of the Canaanitish nations was indispensable to make room for Israel to occupy the land. For while Israel could not destroy all these enemies, yet the two nations as nations, could not dwell together in the land. You cannot put a new patch or piece of cloth on an old garment, or new wine into old bottles. Canaanites are not turned into Israelites, nor can Israelites and Canaanites dwell together as equals in the same house.

You expect one professing to be a saint to be above a Canaanite, and consider that there is a new creature and a new government, old things having passed away. One professing to be an Israelite must prove his faith by his works, and show that he is not the old original Canaanite with all his corruptions and love of idolatry. The power of Canaan is broken and cast down as Israel enters and occupies the land.

What a war this was. All the powers of the enemy unite and make a common cause against Israel. Kings and subjects, what we call great and little sins, are all opposed to the entrance of Israel. Every sin and lust of imagination, thought, word or deed unites in war against Israel, and when the great ones are weakened so are the small ones; and when the small ones are harbored or strengthened the great ones are too. That which smites great sins is against small ones too, (if there is that distinction) and that which would invite and encourage little foxes or small sins is not so unfriendly to large ones. He that offends in one point is guilty of all.

The entire power of the Canaanites must be broken, and hence all these kings are confederate and as one man go out against Israel, and in dreadful combat they fight for existence; but they cannot stand before Joshua, and are discomfited and slain, some escaping, but their power broken so that as nations they do not again occupy the land; but all that escape are still Canaanites and still enemies of Israel, and watch their opportunities to afflict and entangle the people of God in their distress.

How these lusts appear in us at times enticing us by their artful and specious flatteries and dissimulation into sin and

distress. For if we sow to the flesh we shall of the flesh reap corruption.

While sin shall not have dominion over you, for ye are not under law but under grace, yet if you sin you are bro't under its power and die to the peace and rest of faith. For if ye walk after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live.

As long as Israel occupied the land of Canaan these old enemies sought to regain their old homes, and hence are ever watchful for an opportunity for such a recovery of their former abodes. So as long as we live in this mortal life we are subject to vanity, and the plague of leprosy is in the wall, and often we must resort to the priest with the old cry, "It seemeth to me there is, as it were, a plague in the house." The remnants of these ancient enemies and original inhabitants, sometimes alone, then in squads or troops, attempt to invade the land, and seem to put up a pretty strong claim to the premises. You are almost persuaded you are not an Israelite, and know nothing of the truth and are about ready to open your doors and be turned out of house and home, until your Captain lets you know that ye are not your own, ye are bought with a price, and therefore you should glorify him in your bodies and spirits which are his, and the Canaanite flees. But when you sin by denying your rights, and transgressing, you let the Canaanite in the house, and he wastes your land, eats up your pleasant fruits, robs you of your joys, beats you, shows no pity, impoverishes your land, until you are cast down in the dust; then you cry unto God who hears you and delivers you out of all your distresses. But when the Canaanites acquire the mastery they will flatter as a strange woman

whose words are smoother than butter, until you are beguiled, then alas how cruel the oppression, and how devoid of mercy or pity are these Canaanites?

But there is a use for them. All things work together for good to them that love God, to them who are the called according to his purpose.

It is no more I that sin. It is not the Israelite that sins, but sin that dwelleth in them; for I know that in me, that is in my flesh there dwelleth no good thing. This therefore forbids my having any confidence in the flesh, and serves to kill me all the day long to self, but it is in this dying that behold we live, so that we must die to live. God makes the wrath of man to praise him, and restrains the remainder of wrath. When I am weak then am I strong. God is the God of the hills and of the valleys, or of all deep places and all high places.

While we have no continuing city here and seek one to come, yet every foot of land we take from the Canaanite is ours, and was ours before it was taken from the enemy. We only obtain a foretaste here of what is reserved for us. All we can take with weapons was ours before we took it. But all the Canaanites or all our sins are linked together and conspire together to resist the triumphs of Israel. The desperate fight made as truth enters the soul is typified in the combinations of these ancient Canaanites against Israel, and nothing but death swallows them up, but as we die we live.

Paul says, I bring my body under and keep it in subjection, lest after having preached to others I myself should be a castaway. Any Israelite, even David or Solomon, brought under their power would no more be spared than the most obscure servant. Sin will slay any and

all.

Mortify your members which are upon earth. Put off the old man with his deeds. The old man is fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. What a horrible monster is this old man. What are his deeds: anger, wrath, malice, blasphemy, filthy communication out of your mouth. The new man which we are to put on is the true Israelite in whom there is no guile, whose members are bowels of mercies, kindness, humbleness of mind, meekness long-suffering. Col. 3: 1-15.

"We wrestle not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. Put on therefore the whole armor of God that ye may put to flight the armies of the aliens, and having done all to stand, having your loins girt with the girdle of truth, your head covered with the helmet of salvation, your heart shielded with the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace."

The Canaanites serve under tribute in Israel, but they must be watched every moment. There is no discharge in this war.

Even in Jerusalem the Jebusites or Canaanites dwell to this day, even in the royal city of David, even among the best Israelites, even among the best church members the Canaanites dwell. As long as you live they are cleaving near you, and it is not until the resurrection from the dead can you say the Canaanite is no more in the Land, but the inhabitant shall no more say I am sick.

P. D. G.

Obituary.

MISS LILLY F. LUNDY.

On Friday, Oct, 8th 1888, after a brief illness of five or six days from brain fever, Miss Lilly F. Lundy departed this life. She had just arrived at the age of 20 years and a few months. She was one of the purest and sweetest girls we ever knew. Her bright countenance shed sunshine and happiness, not only in her home, but in the rooms and around the bedside of the aged and afflicted of her neighborhood for many miles around. She took special delight in visiting the sick and administering to their wants. She was not a member of any church, but in a conversation had with the writer the previous summer gave the brightest evidence of her love for Christ. She told her sister a short while before her sickness that she had made up her mind to be baptized and become a member of the church. Several times during her brief illness she was heard to repeat such expressions as follows: "Oh for a closer walk with God," "I give my life for thee," "I am clinging close to thee," "Every day, every hour," "Keep me ever near thy side." To her betrothed who watched by her bedside she said: "I am going home."

To her parents, Azariah and Rebecca Lundy and to her dear brothers and sisters, we feel to say that what has been your sad loss and sore bereavement has been dear Lilly's gain. For it cannot be that one so sweet and charming in life and disposition, and so Christ-like in walk can be forever lost to you. She cannot come back to you but it is your blessed privilege to go to her. May God's grace sustain you in this sad hour, and may this affliction work good to each one of you. While you can no more see Lilly on earth be consoled with the thought that her blessed angel spirit daily hovers o'er your heads, whispering words of comfort and words of cheer and calling each of you from earth to heaven.

A. FRIEND.

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

SARAH CAROLINE WORKMAN.

Sarah Caroline Workman, the daughter of W. F. and M. L. Workman, born May 23rd 1865, departed this life June the 8th 1889, making her stay on earth 24 years, and 16 days. She grew up to womanhood without much sickness, until September 1883, when she was taken sick from cold, and was under the hands of the doctors off and on for about 3 years, when she seemed to get about well; but had a cough which ran into consumption and ended her mortal life. On the 4th day of April she walked out in the yard and fainted, and was carried to her bed and never was up any more; but bore her afflictions with patience and was resigned to her Master's will, and was conscious to the last, and said she would like to talk a great deal, but was too weak. She said she had hoped to get able to be baptized, but did not think she ever would, and said she did not think she had been out of duty as she had never been able, since she had a hope, but said she would like to tell me about her travail from nature to grace, but could not in words, but would in substance; and said for us to look in her bureau, and we would find some lines written by her within that time, which we found as she had said, true. When I read them I was in great trouble, but I was made to bless the Lord for his wonderful works to the children of men.

* A short time before she died she took me by the hand and said she was dying, and hoped I would meet her in heaven, and called for the rest of the family and took me by the hands, and bid them farewell; then she called one and all and bid them a long farewell; then talked as long as she had breath to talk and said, Jesus suffered so for me, and said it was he that bought her pardon on the tree. I believe she had the brightest hope of any one I ever saw of her eternal happiness beyond the grave. Although we miss her so much, but we believe our loss is her eternal gain. I believe her spirit joined the disembodied host around the throne to praise Father, Son and Holy Ghost in that world that shall never end, and

may we all be prepared to meet her in my humble prayer for Christ's sake.

(These lines were found in her drawer.)

I've been a sinner from my birth,
With my affections placed on earth,
I thought my ways and actions meet,
And thus to me my life was sweet.

I felt no want, went on at ease,
Thought I would do what ever I pleased,
And thus I walked the downward road
Which leads unto that dark abode.

But truly it was not long
Before I found that I was wrong,
Death and hell came in my mind,
And then I could no pleasure find.

I thought I would amend my life,
And that would drive away all strife,
Thus I by self-work did begin,
But find that I got worse within.

Now o'er two years have rolled around,
Since I first felt my self cast down,
And still I have no pardon felt,
To ease this troubled heart from guilt.

I know that I the truth have scorned,
And often wished I'd ne'er been born,
Or had I died when I was young,
I might with babes God's praise sing.

Oh if I had no soul to save,
I'd ne'er fear death, nor the cold grave,
But now must I lament and cry,
For oh my soul will never die.

If I could only know indeed,
I ever should from sin be freed;
Or ever see my Saviour smile,
I'd be content to wait awhile.

But oh, I fear he'll ne'er forgive,
Nor bid me with his children live;
Then how can I contented rest,
Until I feel my soul is blest.

W. T. WORKMAN.

LIZZIE T. BRIGHTWELL.

I send to you for publication the death of my little daughter Lizzie T. Brightwell. She departed this life Oct. 17th, 1888, and was born Jan. 28th 1885 and was the daughter of James and Ella Brightwell. She was my joy and pleasure here in this world. The good Lord was pleased to take her from this I hope to a better world. She was a kind and affectionate child, and beloved by all who knew her. It grieves my heart to give up my dear little child, but the Lord giveth and the Lord taketh away, and blessed be his name.

MARY N. HARRIS.

I also send you for publication the death of my dear old mother Mary N. Harris, the wife of Anderson Harris, who was born Oct. 5th 1825, and departed this life April 8th 1889. She was born and brought up in Person county, N. C. She has been a member of the Primitive Baptist church for a good many years. My mother and father were both baptised the same day. She was a devoted wife, kind and affection mother, and beloved by all who knew her. She had 11 children and lived to see them all grown but one and that died while an infant. It has pleased Almighty God to take her from us. I hope it is for some good purpose. Oh how we miss her. I hope our loss is her eternal gain. She said she was resigned to the will of God.—She called all her children to her bedside and said I want you all to live a different life from what you have been living, and try to meet me in heaven with that blessed Saviour. Her disease was consumption.

SARAH E. BRIGHTWELL.

JULIA SOPHRONIA MASSEY.

I write to you by request of the bereaved husband and children for an insertion in the LANDMARK the death of the dear wife and mother, sister Julia Sophronia Massey, who died May the 10th 1889.—Sister Massey was born May 23rd 1848, aged 40 years 11 months and 13 days, was the daughter of Joel Hines and sister Julia Z. Mondee. Sister Massey was married to Needham G. Massey on the 6th of Jan. 1869, by Wm. Brown. Said sister with her husband and brother Jno. C. Hood united with the Primitive Baptist church at Smithfield, Johnston county, N. C., on Saturday before the 1st Sunday in May 1876 and was baptised 1st Sunday in June following by Elder Wm. Woodard.

Her funeral was preached by the writer of this to quite a solemn congregation before she was interred, on the 11th of May, from Rev. 14:13, "And I heard a voice from heaven saying unto me, write blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Also some comments

on 32:17 of Isaiah, And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. Surely she was a beautiful one that came with the summons for the dear sister on a white cloud with a golden crown. The sister had been lingering for sometime with heart drowsy, she was on a visit to her step-fathers, hoping to be benefited by being with her mother, where she died.

Sister Massey leaves her husband with ten children to mourn their loss, the youngest about 2 months old; but while we sorrow not as those without hope, believing that our loss is her eternal gain, and that those that are asleep in Jesus will God bring with him.

"In this dark world of sin and pain,
We only meet to part again;
But when we reach the heavenly shore,
We there shall meet to part no more."

The hope that we shall see that day
Should chase our present grief away.

I visited brother and sister Massey when they traveled in birth by the Holy Spirit, and would preach to them at night when meeting was at Smithfield. They had that great reason for hope, love of the people of God. It is known by those that are acquainted with them that their house was a home for the way-faring; not only so, but they were faithful to donate to God's ministers, and in that they were blessed.

May our God pity the children like as father pitieth his children. Lord bless them all through time temporally and spiritually, even according to thy abundant mercy, according to thy loving kindness. Shield them from all harm, cause them to be brought up in the admonition of the Lord, even in the foot-steps of their mother, give them the spirit of reconciliation to thy will in all things, and finally crown them heirs in thy kingdom above, where there will be no more sickness, sorrow, pain or death, where the weary are at rest, and the wicked cease from troubling, if consistent with thy will, is our prayer for them for Jesus sake, Amen.

S. H. BRADY.

NATHAN BROWN.

The subject of this notice was the son of Thomas Brown, a native of Caswell county, N. C., was born Feb. 22nd, 1809, died Aug. 19th 1888, making his stay on

earth 79 years, and nearly six months. He was married to Mary Walker, in the year 1812, who died Sept. 22nd, 1847, leaving one child, Sarah Frances by name, who remained with her father until his death. A year before his death his daughter dreamed that her father died, and the road was bad and muddy to travel to the graveyard, and before she started she was bothered about some keys, and was asked whether he had a hope or not, she said she did not know, but she could say one thing, he was honest in his dealings with men. This dream left a lasting impression on her mind causing her to feel if it came to pass she would out-live her father. Two days before his death he told his daughter to get his keys and take care of his things, as he was not able, and when he was buried the road was wet and muddy, which caused her to think of the dream.

On the 14th of Aug. he went to the Arbo, and heard Elders Gold and Harris preach; on returning home he said he felt better than he had for some time. On the 16th he got worse, and laid on his bed and spoke of brother Gold's going into such deep things in his preaching, and the weakness of the people; told his daughter how he wanted her to live, and how he always tried to live, and I think I may truly say his example as a citizen and neighbor is worthy to be remembered.— He was one of the best citizens of the county, an upright, considerate neighbor, a man of sound mind and good judgment. He was remarkable for the quickness and accuracy with which he could make calculations in mathematics, having never learned at school. He made no open profession of religion, but we hope he is gone to reap the reward of such as work righteousness, and walk uprightly.

Since his departure his daughter, sister Sarah F. Walker has also been called from the shores of time. She was a true Baptist, a christian lady, and highly esteemed, and is sadly missed by the church, her neighbors and relatives, but we feel that our loss is her eternal gain.

This brief sketch of her father is written at her request for the benefit of their relations who are scattered in different sections of the country.

Y. I. CHANDLER.

THADEUS LACY JONES.

I am requested to send for publication in the LANDMARK, the following obituary.

Thadeus L. Jones was born in Beaufort county, N. C., March 12th, 1830, a graceless sinner, and grew up without hope and without God in the world, (as all the children of God until the time appointed of their father). Lacy remained a stranger to God till He in his goodness, visited him by his holy spirit, and convinced him of his perfection and his own imperfection. After he believed his sins were forgiven him, he joined the Baptist Church at Blount's Creek, on Saturday before the 5th Sunday in December 1868, and remained in that church a meek, pious and beloved brother until the day of his death, which took place May 31st 1889, caused by that fearful disease dropsy. In his death—sickness his sufferings were beyond human expressions; but like a christian, he bore it all with patience, and the greatest fortitude imaginable. He bore all his afflictions without a murmur. Medical aid was called in, an affectionate wife was by his bed-side, a kind and devoted sister set by him day and night; but all would not avail. The all devouring scythe of time must perform its office, and this bearded grain was gathered into the land of the just.

His great wish in his last illness was to talk, and pray with Elder John B. Rowe who was sent for, but he never came, which was a great cross to all the Baptists and a great pleasure to all the Arminians. But we think he can render a good excuse, for he sent word he would come. His friends and neighbors were kind and true to him to the last, and often talked with of the goodness of God, and we have but little reason to doubt, but he is now set down with our fathers, Abraham, Isaac and Jacob.

He has left a widow, two children, two brothers and two sisters, besides many friends to mourn their loss. A worthy man has fallen, and may the God of all comforts resign the bereaved to his holy will.

L. J.

ASSOCIATIONAL.

The next Session of the Abbotts Creek Primitive Baptist Association is appointed to be held, the Lord willing, with the Abbotts Creek Church, commencing on Saturday before the 4th, Sunday in August. The M. H. House is 6 miles North West from High Point

where brethren will be met

Those coming by rail from the South will reach High Point about 8. A. M., Friday. Those coming from the East will arrive about 10 o'clock A. M. Friday.

Those coming by rail will drop A. M. Idol, High Point N. C. a card, or drop me one at Abbotts Creek, N. C.

N. B. ORRELL.

The next session of the Country Line Association will be held, if the Lord will, with the church at Lynch's Creek, Caswell Co. N. C. on Saturday 3rd Sunday, and Monday following in August, about 12 miles from Mechanville, where visitors by Rail will be met on Friday before.

The Fall Session of the Mayo Association will be held with the church at Cross Roads, in Guilford county, N. C. commencing on Saturday before the 1st Sunday in Sept. 1889.

Visiting brethren invited to attend. Those coming by R. R. will get off at Summerfield, four miles from the church F. J. STONE, Mod.

The Silver Creek Association appointed to be held with the Zion church, Watauga Co., N. C. six miles west of Valle Cruces, and to commence on Friday before the 2d Sunday in Sept. 1889.

The Senter District Primitive Baptist Association expects, the Lord willing, to hold its next session with Maple Springs Church, Ashe Co., N. C., 16 miles north of Jefferson, and to commence on Friday before the 3rd Sun. in September 1889.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

A. GARDNER.

Abbott's Creek Association	August 24, 25 & 26
N. R. Skeen's	25
New Shepard	29
Rock Hill	30
Mt. Tarbor	Aug. 31 and Sep. 1
Pleasant Hill	2

Sugg's Creek	3
Big Creek	4
Mountain Creek	5
Freedom	6
Liberty Hill	7 & 8
Jones Hill	9
Jerusalem	10
Lawyer's Spring	11
Bethany	12
High Ridge	13
Liberty	14 & 15
High Hill	16
Watson	17
Crooked Creek	18
Meadow Creek	19
Dear Creek	20
Flat Creek	21 & 22
Tom's Creek	23
Brother Workman's	24
Pine Church	25

JESSE BROWN.

White Oak	Aug. 13th
Hadnotts	14
Newport	15
Morehead	16
North River	17
Straits	18
Davis Shore	19
Hunting Quarter	20
Cedar Island	21
Goose Creek Island	23
Beulah	24
South Mattamuskeet	25
Pungo	26
White Plains	27
Moratico	28
Jamezville	29
Skewarkey	30
Spring Green	31
Bare Grass	Sep. 1st
Flat Swamp	2
Great Swamp	3
Red Banks	4
Cross Roads	5
Alden Smith	6

W. B. WILLIAMS.

Mill Branch	Saturday before 1st Sun in Aug.
Castalia	Sunday
Hickory Rock	Monday
Suits School House	Tuesday night
Dutchville	Wednesday
Cedar Grove	Thursday
Raleigh	Friday night
Neuse	Saturday
Salem	second Sunday
Creeche's	Monday
Beulah	Tuesday
Upper Black Creek	Wednesday
Healthy Plains	Thursday
Antioch near Mr. Sherrod Brantley's	Saturday & 3rd Sunday.
Sandy Grove	Monday
Contentment	Tuesday
Wilson	Wednesday

Conveyance needed.

JOHN R. ROWE.

Moore,.....Wednesday (Aug. 7.)
 Wilson.....Thursday
 Lower Black Creek.....Friday
 Memorial.....Saturday
 Chapel.....2nd Sunday
 Cross Roads.....Monday
 Bethany.....Tuesday
 Smithfield.....Wednesday
 Fellowship.....Thursday
 Thence to Country Line Association.
 Gilliams.....Tuesday
 Pleasant Grove.....Wednesday
 Wolf Island.....Thursday
 Thence to Abbots Creek Association.
 He will need conveyance.

Snelson 3 Elder J Taylor 1 50 Elder
 Ransom Lloyd 1 50 J W Harris 2 Eld-
 er J G Williams 1 50 J G H Mitchel 3
 A Reid 2 P Hutchinson 3 Elder Job
 Smith 3 J A Gambill 8

N. J.—Miss E H Boggs 5
 N. Y.—Miss S C Pnacher 2 J Abner
 Moore 3

S. C.—I Hinson 5
 TENN.—M D Cox 1 50 Henry Aus-
 mus 3

VA.—J J Ayers 2 S R Biggs 1 50 W
 G Reeves 3 Amanda Merritt 1 50 I
 C Moore 1 By Elder P G Lester 14 25
 Elder J C Hall 3 I C Moore 1 J S
 Ladd 2

CHURCH HISTORY DEBT OF \$2,000.
(Contributions during June.)

ALA.—Ben Farmer 5
 ARK.—T W Fross 1 Nancy Clark 1 R W
 Clark 1 John Kennon 1 H H Carter 1 50
 Cal.—Alex McLean 1
 FLA.—A S J McKinney (additional) 1 Horeb
 Church, Madison co., 12.
 GA.—Elder Ansel Parish 2 J T Copeland (ad-
 ditional) 50cts
 Columbia Church, Brooks co., 5.
 ILL.—Hester Rumney 1
 KY.—J F Conger 1 Elder J L Paris 50cts L H
 Paris 1 Elder James R Clark 50cts Wyatt Hunt
 1 M K Ashbridge 50cts Sulphur Springs Church
 50.
 N. Y.—Mrs Hannah Lane 6
 N. C.—Helen Whitaker 2 Solomon Gornto 1
 Mrs S F Gray 2 John Warren Jr. 1 N A Wolff 2
 Mrs Mary W House 3
 N. C.—Mrs Martha Brazell 50cts
 TENN.—Mrs Bettie Clark 1 J A Bramblett 1
 Eld W Jackson 1
 TEX.—Mrs H Gibson 1 M Cobb 1 Smyrna
 Church, Collin co., 5.
 VA.—Henry Hines 1 Mrs R M Abbott 50cts
 Mrs E M Dodson 50cts
 W. VA.—Virginia Ewers 1 Mrs Sylvia Noland
 25cts.

RECEIPTS.

GA.—Elder J Vickers 2 Elder B Ste-
 wart 4 20 J F Lord 1
 KEN.—D H Cullen 2 15 By A F Dix-
 on 1 50
 Md.—Mrs D Baker 2
 N. C.—J L Ballard 5 Mrs W H
 Leggett 1 50 W J Sears Sr 2 C L Per-
 kins 4 Mrs W T Crawford 2 F L Thigpen
 2 C T Eason 1 Mrs E B Mizelle 4
 Ellis Faucett 4 W E Green 2 James Mc
 Kinney 2 Wm. M McDaniel 2 J M Mc
 Daniel 2 By I H Harris 4 50 Warren
 Woodard 2 G C Farthing 4 Elder J D
 Draughn 3 Elder J W Gardner 1 50
 By C Lewis 2 B W Trott 2 50 D H

"Mr. Edward A. Oldham has resigned
 the editorship of the *Charleston World*
 and will become, about August the 1st,
 editor and proprietor of the *Dur-
 ham Tobacco Plant*, and will change its
 name to the *Durham Daily Globe*. The
 paper will appear in a new and handsome
 typographical dress, and will be metro-
 politan in appearance and contents.
 It will be changed to a morning daily.
 The franchise of the Associated Press
 has been secured, and facilities perfect-
 ed for obtaining the freshest news im-
 mediately after occurrence, from all the
 leading points in the State.

Mr. Oldham is a talented, energetic
 young man. He took hold of the
Winston Sentinel some years ago and
 raised it from an obscure country week-
 ly to one of the leading papers in West-
 ern North Carolina. The experience
 he has had as managing editor of the
Anniston Hot Blast and editor of the
Charleston World will be devoted to his
 new venture, and to making it worthy
 of support. We congratulate the peo-
 ple of Durham and gladly welcome Mr.
 Oldham back to the editorial harness
 in his native State.—*Wilson Advance*.

HOPEWELL FEMALE SEMINARY,
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 Twenty Fourth Scholastic year commences
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 we would hereby solicit a continuance of the
 same.

Send for Catalogue

Mrs. BOGGS Prin.

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

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

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Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C. Principal.

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

TRAINS GOING SOUTH.

Dated May 7, 1889.	No. 25, Daily.	No. 27, Post Mail Daily.	No. 17, Daily, ex Sunday.
Leave Weldon ..	12:40 p. m.	5:43 p. m.	5:30 a. m.
Arrive Rocky ..	1:55 "	.....	7:30 "
Arrive Tarboro..	* 3:45 p. m.	.....	.....
Leave Tarboro... 10:20 a. m.	.....	.....	.....
Arrive Wilson... 1:27 p. m.	.....	7:00 p. m.	7:43 a.m.
Leave Wilson... * 2:37 p. m.	.....	.....	.....
Arrive Selma... 3:45 "	.....	.....	.....
Arrive Fayetteville 5:00 "	.....	.....	.....
Leave Goldsboro, 1:30 "	.....	7:40 p. m.	8:35 a. m.
Leave Warsaw... 4:40 "	.....	.....	9:40 "
Leave Magnolia, 1:30 "	.....	8:40 "	9:35 "
Arrive Wilington 6:50 "	.....	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 26, Daily, ex Sunday.
Leave Wilington 12:05 a. m.	9:00 a. m.	4:00 p. m.	.....
Leave Magnolia, 1:24 a. m.	10:43 "	5:40 "	.....
Arrive Warsaw... 10:57 "	.....	5:55 "	.....
Arrive Goldsboro 2:25 a. m.	11:52 "	6:53 "	.....
Leave Fayetteville 3:40 a. m.	.....	.....	.....
Arrive Selma... 5:40 a. m.	.....	.....	.....
Arrive Wilson... 7:10 "	.....	.....	.....
Leave Wilson... 3:02 a. m.	12:45 p. m.	7:52 p. m.	.....
Arrive Rocky Mt. 4:30 "	.....	8:20 "	.....
Arrive Tarboro... 6:55 p. m.	.....	.....	.....
Leave Tarboro... 8:20 a. m.	3:40 p. m.	9:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Head leaves Halifax for Scotland Neck at 2:30 p. m. Returning, for Scotland Neck at 8:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., Daily, except Sunday, 7:05 p. m., Sunday, 1:27 p. m., arrive Williamson, N. C., 7:23 p. m., 4:55 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 3:00 a. m., arrive Goldsboro, N. C., 5:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 10:25 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:20 a. m., and 1:30 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 28.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

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T. M. EMERSON, General Passenger Agent.

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

BOARD:

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

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

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

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

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

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

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Pupils will be met at Burlington (Company Shops) October 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

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

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D. G. GILLESPIE, Principal,
Tarboro, N. C.

A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

VOL. 22

AUGUST 15, 1889

NO 19

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

Wilson 1889
WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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

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All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

The next fable is, that of god-fathers and god-mothers. Can those noble beings that have that great name God attached to them, be found in the New Testament? For heaven's sake, such lying fables to be set forth for public use, is enough to make men pause and think when they read the prayer book. Did the children of Abraham before they were circumcised, have to give security? You say infants are subjects of baptism; if so, do for heaven's sake put your finger on that text in the New Testament, where any person had to give security before permitted baptism. Were there any god-fathers and god-mothers to be security for the jailor and house, or Lydia and house? Are god-fathers and god-mothers requisite on baptism? What foolishness and lying, good heavens, for learned men to impose on mankind, a word of which is not to be found in the scriptures. And what is worse, that even these men should teach and force men to lie by their religion; first, before infants require security or not baptise the child, and thus put men on lying. Where? say you. Look under the head of public infant baptism; what do you make the god-father and god-mothers promise on baptising a child? Dost thou in the name of this child, renounce the devil and all his works, the vain

pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them? Answer, I renounce them all. Again: Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of your life? Answer, I will. Now what are these promises but lies? For who can curtail the covetous desires or the carnal desires of flesh in another person? What control has a god-father over the heart of a child, or how give him a will to walk in all God's commandments all the days of his life? Alas, the very god-father and mother don't do these things themselves: why then vow such lies before God for others? For your soul's sake quit such fabulous lying. There are no such words nor office in the New Testament as god-fathers and mothers. This office and practice is like the preacher, men-made so all of a piece.

Add to this the catechism, that piece so highly thought of by some in the world. This is the worst of all, for it is the priest setting forth lies to teach children to tell lies, as if they cannot lie without the teaching of priests when the scripture says we go astray from the womb, speaking lies. Look under the head, catechism. What is your name? Answer, N. or M. Who gave you this name? Answer, My god-fathers and my god-mothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. My God what lying is this! How absurd when the scripture says, ye must be born again; born not of blood, nor flesh, nor will of man; but of the word of

God, that liveth and abideth for ever. He that is born of God hath the witness in himself. Except a man be born of the water and of the spirit, he cannot see the kingdom of heaven. Here born of the water means a natural birth and not water baptism, as is proven by Christ's own words: That which is born of the flesh is flesh, and that which is born of the spirit is spirit—marvel not that I said unto you ye must be born again. Here the word again signifies a second birth; and if water baptism be a birth, then there are three births. But Christ showed the birth to prepare for heaven, that is a birth of the spirit. Has this child got it? Does water baptism give it him? No. Then baptism don't make a child of God, nor a member of Christ, nor an inheritor of the kingdom of heaven. Then you teach children three lies in this one short sentence. Christ said, except a man be born of the water and of the spirit, he could not enter into the kingdom of heaven. Was the thief baptised? You know not. Has he gone to heaven? This day shalt thou be with me in Paradise. And this was after Christ spoke the words. If then your meaning be that water baptism is one of the births mentioned by Christ, then the thief is not gone to heaven, or Christ contradicts himself. But the truth is, that there are but two births, one of the flesh or water, and the second of the spirit; and in order to confirm this, baptism is no where in the scripture compared to a birth, but is always compared to a burial. And you know there is a great difference between a birth and a burial, but not more than for baptism to make a child of God, &c. Hence I think I have proved upon you, that you set forth fables for truth; and that you have turned truth into fables. There are so many lies in that prayer book, (don't be mad, for I seek your good by telling you the truth, and for heaven's sake don't think me an enemy because I tell you the truth,) that I can't point you them all; such as a particular form to bury the dead, confirmation, churching women, I heartily thank our heavenly Father, the state of

salvation, the sanctification of the catechumen, I believe, &c. when this child knows no more about belief, or what true faith is, or what these things mean, than he does what is in the moon. These things then prove upon you, that ye are men-made or self-made teachers. It proves secondly, that your church can't endure sound doctrine: for although your creed, or 39 articles, is sound doctrine, with some exceptions, yet these things prove you don't either preach it, or endure it. They prove also that your church is lustful, proud, wealthy, and wants to be honorable. It proves lastly, that you have heaped up teachers having itching ears, and preach for money, and have turned the truth into these fables. Now a word of advice. It is certain that your church made a great advance when she stepped thus far out of popery: yet all these holy days, arch bishops, catechism, forms of prayer and written preaching, god-fathers and mothers, infant baptism, churching women, with a number of other formalities not found in the New Testament, are the remains of popery and Judaism hanging to your church and these prove you a harlot daughter of the church of Rome, wherefore hear the voice from heaven: Come out of her, my people. Put away from among you all these popish fables: clothe yourselves with the doctrine, ordinances, and discipline of the gospel church, as portrayed in the New Testament alone, as you must soon all of you give an account to him that is ready to judge, before whom you will fall if his word be true. For you have added these things, and the plagues are to be added to such. And in vain do you worship me, teaching for doctrines these commandments of men, kings and queens, parliament and bishops. Come to the New Testament for law, and and leave all this rubbish overboard, and let your church shine in gospel simplicity, and be ornamented in the virgin beauty of the gospel church; so shall the sun of righteousness be a lamp of your path. But alas, you have too many men-made preachers for this, these would lose their bread and

gowns, and who among you can bear that, to have nothing yet possesses all things; to be poor, naked and destitute, yet making many rich in the jewels of heaven? So I shall let you off at this and pass by the men-made preachers of other sects until they fall in my way again, and come to my proposition to mark men-made preachers out by scripture more particular, that they may be known no matter what sect they have crept into for money. I shall endeavor to drag them forth from this hiding place of view.

We come now to stick close to the scripture, 1 Timothy, 4, beginning at the verse 1: Now the spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2. Speaking lies in hypocrisy, having their conscience seared with a hot iron; 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. In the above verses we cannot be mistaken, for the prophecy has been exactly fulfilled in the Roman men-made clergy. For the Roman church, with the pope at her head did command the clergy not to marry, and to abstain from meats on certain days and on certain occasions; and the monks were great hands at this, as was Luther before his conversion to God. The Holy Spirit here saw clearly beforehand and pointed it out to Paul, the latter times; some, not all, should depart from the faith. These were men-made teachers. Then one mark of a men-made teacher is to depart from the apostolic doctrine; 2. he is operated upon by a seducing spirit; 3. he is sure to preach the doctrine of devils, or in other words, a doctrine contrary to God's express word. God himself instituted marriage, Christ graced it with his presence: it is every where in scripture spoken of and permitted and counted honorable, the bed undefiled; and no where by God forbidden. Then to forbid to marry is the opposite of God's command and permission, then surely doctrine of the devil and not of God. Thus this is a

never-failing mark to know men-made teachers, why they are sure to preach a doctrine contrary to express scripture; they are sure to bind on men to do things that God never commanded; witness, abstaining from meats which God gave a general grant for to Noah; and Christ said it is not that goeth into a man that defiled him. This doctrine then, when and wherever found, that is contrary to God's word, or is contrary to his permission, or that sets forth things to be done in religion God has not expressly commanded in his word, is the doctrine of devils; and the men that set them forth by preaching may by this mark be known to be self-made or devil-made preachers. And why? because the reason is given, having their conscience seared with an hot iron. A men-made preacher has then not much if any conscience about what he teaches true or false, whether it be found in God's word or not; so money is coming, they will as soon preach a doctrine contrary to God's word as any how, for to please men or their sect, or get money. Then whenever you hear a man preach doctrine in opposition to God's word mark that man—he is a false teacher. Or if he preaches and contends for doctrines, ordinances, &c. not found in God's word, say, men-made teacher. And why? witness the Pharisees binding their burdens on men; witness the Roman priest; witness the church of England priest: all teaching doctrines that God never commanded. You know I have proved they were men-made teachers. These men won't preach apostolic doctrine, old ordinances nor old discipline of the church. And why? because the reason is given—depart from the faith. Mark how—speaking lies in hypocrisy—seared conscience. Then these men-made teachers are hypocrites, as I said; they preach lies, as I said, and now have proved. Thus every men-made preacher in the world is an hypocrite, and is sure to preach lies. Who preaches a lie but he that preaches infant baptism? and from Roman men-made hypocrites and liars this practice first sprung, and they have found followers to contend for their

lies, when there is not one example in the Testament. Go to the Romish church, and see the lying doctrines I have there pointed out. Go to different sects, and see doctrines taught not found in the word of God. And the reason is, men made teachers are about; and they can speak lies in hypocrisy and not choke nor make conscience of it, because seared with an hot iron. The society called the Temperance Society is the doctrine of the devil, yet I hope it will be overruled by God for good; for God sometimes lets the devil do good, but no thanks to him. Why say you, is the Temperance Society a devil doctrine? First, because it set out with a lie in its mouth, calling it a Temperance Society when you know it is an Abstaining Society. Secondly, because it is within a hair's breadth of the length of the devil's foot; for what is the difference from abstaining from meats, and the doctrine of abstaining from drinks, when both equally cross God's word, command and permission, as well as forbidding to marry? If then commanding to abstain from meats be a devil doctrine, why should not abstaining from drinks be a devil doctrine? I can see no reason, when God's word permits one as well as the other. Why say you, because men get drunk, and more is the shame; but God's word permits men to eat, yes, but not to be gluttons.

[To be continued.]

EXPERIENCE—CALL TO THE MINISTRY.

ELDER GOLD, DEAR BROTHER:—I have concluded, after passing through a great many troubles, trials and afflictions; to send you some of my experience and impressions to preach, in order that when I am gone my family, brethren, sisters, friends and foes may know some of the dealings of my blessed Redeemer with me while in a state of mortality.

I have had two experiences in my past life, one in the flesh, the other in the spirit; one of the law, the other of the gospel. I was born of the flesh

May 8th 1816. Was the fourth child my father and mother raised. My father's name was Durham Hall; my mother's Nancy Brown. Both born and raised in Wake county, and both Primitive Baptists. My father was a preacher for many years, and absent from home a great deal of the time. I was raised to work on the farm in the week, and sporting in various ways on the Sabbath day. I rolled sin as a sweet morsel under my tongue, believing I could get religion; whenever I would do my part God would do his, and thereby I could become a christian. About the time I was 15 or 16 years old, there came a preacher to my father's, and preached there and in the neighborhood several weeks. He told the people about the punishment of the damned in hell and how to get religion, and not go to that bad place he talked so much about. I commenced the work, as I thought. Would fast and pray, but did not know what a great sinner I was, for I had never seen myself. I went on for one week, trying to get religion. I thought I was getting on very well. I went to preaching on Sunday, took my seat near the preacher, and paid strict attention. After preaching I got in company with my playmates, and left off seeking religion. Thought when I was grown, and settled I would then seek religion. I went on in this way till I was 22 years old. About that time there came on a camp meeting in the neighborhood which caused a great excitement among the people. I attended the meeting. There were a great many mourners; some singing, some praying, some shouting, and some talking to the mourners. It caused me to feel very solemn indeed. I took my seat some distance from the straw-pen altar. One of the preachers came to me. Told me my father was going to heaven; but I would go to hell, if I did not repent. Told me to go into the altar and get religion. I went. He talked to me a great deal. Said if I did not repent, I would certainly go down to hell. That aroused my feelings so much that I cried freely. I remained there until intermission.

Then they went out to dinner, but I went to the woods to pray. I remained there until the evening sermon came on. The preacher said to the sinners come into the altar and get religion, and I went in again. Could cry freely. I remained there until sun down. Then there seemed to be a good feeling going over me, and I could not cry any more. I did not know whether that was religion or not. One of the preachers came to me, asked me several questions, but I gave him no answer at first. He told me he was my friend, and I ought to answer his questions.— He asked me if I felt as bad as I had. I told him I did not. He told me to get up, I had religion. I got up, and it was soon reported in the congregation that Andrew Hall had professed religion. They drew down my name as one of their converts. I remained there all night. The next morning I went home and stayed two days, but I could not feel as I thought a christian felt; so I went back to the meeting again. About the first man I met after my arrival was the preacher who told me I had religion. When I met him I burst into tears. Told him I had no religion.— He said they all doubted their religion at first. My reply was that I did not think I had any. He told me to go back to the altar as a mourner. It was soon reported over the camp ground that I had come back doubting my religion. Several came around me instructing me how to do. Said when they commenced singing I must join them, and if any one got happy I must take hold of them, and that would cause me to feel happy. I was willing to receive their instructions as I believed that preachers knew all about the scriptures, and what it took to constitute a christian. So I sang with them, because animated, and felt much better. I remained there until the meeting closed. And went home from there, believing I was a christian. Several months after I offered to the Baptist church at Eno, Orange county, N. C. When I related my experience they did not ask me any questions, but received me into fellowship. I was baptised the next Sunday,

which was the third Sunday in Oct. 1838. I remained very well satisfied the most of my time until the next June.

One day while thinking of my condition, and how happy I would be when I died, something seemed to say within me, no flesh can be justified that occupies the ground you do. There was a touch at my heart which I had never felt before, for I felt condemned before the Lord. So much so that I could not look up towards Heaven. I went on from Wednesday until Sunday feeling more wretched and guilty before the Lord. I went to meeting on Sunday, but I felt like I was such a sinner before the Lord that I wanted to go off to myself to try to pray. When the people went into the house, I went down the road, then turned through the field in order to get out of sight that I might pray the Lord to have mercy upon me a poor sinner. When I stopped I cannot tell whether I knelt or fell down; for there was a power came over me that I had no more power to resist than the shining of the sun.— And there was a light which seemed to shine from heaven. In that light I saw the Lord. He seemed to be 25 or 30 feet from the earth. And in the same light I saw the judgment seat. I saw the dead stand before the Lord.— His power seemed to draw a line of distinction between the righteous and the wicked. And I saw but few on the right hand, only a remnant according to the election of his grace. But on his left hand I saw a large multitude with myself. I saw a large book opened, and in that book I saw my sins recorded. And the Lord seemed to look down on me in wrath and indignation for my sins. I tried to hide my face from his presence, but could not. I saw that I was destitute of the wedding garment, the robe of righteousness. I saw that I had never had any religion, but had been a poor deceived soul, and all that I had ever done in a religious way was nothing but sin and abomination in his sight. I thought that I heard the king say, bind him hand and foot and cast him into outer darkness:

there shall be weeping and gnashing of teeth. I thought that I was bound hand and foot, and I saw it just in the Lord to send me to hell. And about the time I thought he was going to cast me down to Satan to be tormented forever, I said, Lord it is just. After I saw and felt these things the Lord seemed to withdraw himself from me, and I got up and stood on my feet. I was astonished with great astonishment for the things which I had seen and felt.

This took place on the 2nd Sunday in June 1839. I was about one mile from home, and when I got so I could walk I went home, for I did not want to see any one. I went up into the granary loft, and remained there until nearly night thinking about the things I had seen and felt that day and trying to read the scriptures to see if there was any way for me to escape the wrath to come. I begged the Lord to spare me until I could repent; for I was such a sinner I was afraid he would kill me and send me to hell. I went on in this way trying to repent. One night I thought I should die before day. I felt that all my days had been spent in sinning against God. I had professed religion and thought I was a christian. I saw that I was only a poor deceived soul that had suffered myself to be deceived by false leaders; that I had not taken the warning which the Lord had given, when he said take heed lest any man shall deceive you, and I was without excuse. And O! dear reader, my tongue can never express, nor pen describe the awful feelings and views I had of myself. It seemed to me I was just on the brink of endless woe. It seemed to me I felt the pains of hell in my breast. I expected to soon be with the rich man in hell. I was much distressed. I could not rest anywhere. I walked the yard and wished that I was a dog, then I would have no soul. After sometime in this way I went in the house and felt some better, I lay down and went to sleep. I went on trying to keep the law. I would read the conditional promises in the old covenant and try to keep them; for I could see no other way by which

I could be saved. Thus I went on doing all I could to keep the law, but failed in every point. I saw the law was perfect, and required perfect obedience in me, while I myself was defiled in every part. My whole head was sick, my whole heart faint, from the sole of my foot even unto my head there was no soundness, but full of wounds, bruises, and putrifying sores. I saw that I was an unclean thing, that all my righteousness was as filthy rags. It seemed to me that I was under the very power and dominion of sin, and that it was a sin for me to eat and drink. All that I said, thought or did in some way seemed to be sin. I was afraid that I had committed the unpardonable sin. I would try to find out what it was, but could not. I wanted to be convicted, as I did not take that for conviction, but thought it was the foreboding of what I must suffer after death. And O, the thought of being banished from God's peaceful presence, and from his glorious power forever! It seemed to me that it was more than I could bear. I thought I was like Cain, my portion was more than I could bear. Sometimes I could not work, but would run to the woods, cry, and pray, roll and tumble upon the ground, wringing my hands and wishing I had never been born. Sometimes I would see the little birds in the trees, and wished I was one of them. I thought I was one of the most miserable beings on God's earth. I felt like I did not have a friend in heaven nor on the earth. I saw I was a sinner by nature as well as practice; that my depraved nature constituted me a child of wrath; it appeared to me that I was a vessel of wrath fitted for destruction. Sometimes I was afraid that God would open the earth as he did Korah and his company. I saw that every imagination of my heart was evil. Oh how I abhorred and hated my poor deceitful heart.— Sometimes it would seem to be as hard as a rock, and again I could shed tears freely. I cried to the Lord to have mercy on me a poor condemned sinner. I saw that the Ethiopian could as easily change his skin and the Leopard his

spots as I could change my condition before God. I saw that unless the Lord Jesus saved me I should be forever gone. I saw there was salvation in none other. That there was no other name given under heaven whereby I must be saved. And I would cry and pray to him to have mercy on me. But it seemed to me that he would not hear me. One day while praying to him to have mercy on me I thought I heard him say depart from me ye cursed into everlasting fire prepared for the devil and his angels. I thought I heard the saints say amen to my damnation.

My tongue can never express my feelings at that time. While lying prostrate on the earth I thought that my damnation was sealed. I expected in a few minutes to be in hell to mingle my groans with the damned forever.— But there was a resolution in my heart to pray as long as I had breath, and thus I went on in despair and distraction. Some people who saw me said I was going deranged. And no doubt I appeared so to them; for I was so much distressed that I did not know where to go nor what to do. Sometimes I was tempted to destroy myself, but I knew if I did hell would be my portion. And O how afraid I was of that place. I was afraid that God would suffer the devil to take me off the earth alive, for I did believe that I was the greatest sinner upon the earth. I saw the justice of God in my damnation shine as bright as a star. I saw no way by which I could escape the punishment due my sins. One day while I was lying on the earth weeping and mourning over my condition, these words of scripture came to my mind. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." My burden of sin was all gone. I rose from the ground and felt calm and serene. It seemed like I viewed Christ on the cross, and through his meditation and intercession had peace with God. I felt like I was justified from all things which the law of Moses could not do. Yet I did not take this for religion at that time. I did not feel

happy enough to shout. I only felt calm and easy—only having a hope for a hope believing the Lord would bless me.

This took place on Wednesday before the 3rd Sunday in July 1840, about 12 o'clock. That night I went to sleep; next morning everything seemed to have a different aspect from what it did before I lost my burden of guilt. Then I went on for several days not knowing where I was, nor what I was. I could not think I was a christian because I had foolish and vain thoughts. I believed that a christian was perfect, soul and body. I said that I was not perfect in the flesh. I wanted my burden back again, but could not get it.— And one day being in much trouble on account of myself I went to the woods to try to pray for my burden again. But while prostrated on the ground the Lord revealed his love to me again. I saw that it was the soul that was born of the spirit and not of the flesh, I then believed it was religion. So I went on for sometime very well satisfied. But one day I was tempted to curse the cross of Christ, and the temptation would come with such power in my heart it would seem to me it would overpower me, and that I would be bound to curse his cross in spite of everything that I could do. And I would not have been guilty of such a thing for all this world. I would shut my mouth and put my hand on it to keep me from cursing it. It seemed to me it was more than I could bear, for it seemed like my very heart would burst; for I did not believe that any one could be a christian and have such a temptation. This temptation lasted two or three days. One day I was in so much trouble and distress I had to leave my work and go off to myself to try to pray to the Lord to have mercy on me a poor tempted soul. And while I was prostrated on the earth with my whole heart poured out in prayer to God to have mercy on me, it seemed I heard a still small voice say, you have eternal life abiding in you, and that banished all that temptation from my heart. And I think I felt the

love of God shed abroad in my heart by the Holy Ghost. (Romans 5:5.) I think I realize the truth of the scriptures where it is said Jesus was tempted in all points as we are yet without sin, and he is yet able to succor them that are tempted (Hebrews 4:15 and 2:18). I felt like the Lord had loved me with an everlasting love, (Jeremiah 31:3). And for a short time I felt as clean of sin and temptation as if I had never been troubled with such things. I thought that all my doubts and fears were gone; for I felt that perfect love casteth out fear. I love my Saviour because he first loved me. I was established in my faith and hope in Christ, seeing and believing from the scriptures and my own experience that there were a great many people deceived in religion by false teachers, as I had been.

And for the love that I had for Christ and for the benefit of souls I felt it my duty to try to preach the gospel to the people and warn them against false teachers. When God convinced Saul of Tarsus that he was wrong he convinced him that the Jews' religion was wrong; for that was the kind of religion he had at that time. (Galatians 1:14). Just so when God convinced me that I had no religion that could save me at my first profession, He convinced me that the Arminian system was wrong. For I was just as well convinced of my sin for professing that kind of religion as any other sin that I had ever been guilty of. And if it is the Lord's will I hope he may convince others of their error as he did me, before it is too late for them, for I cannot. It is the Spirit of God that convinces his people of their sins, (John 16). So I was impressed to talk to the people.

But I was young, and had but little education, and with all I stammered. I would go to meeting and hear other men preach and I thought they were doing their duty, but the Lord required something at my hands, and his word would come in my heart with light and power, and I would go the woods, and preach to the trees, but I kept my impressions as long to myself as I could,

and if I was ever impressed to preach the gospel to believers, I was impressed also to warn the wicked; for the Lord said to Ezekiel, hear the word at my mouth and give them warning from me whether they will hear or whether they will forbear (Ezekiel 3rd chapter). The first person to whom I revealed my impressions was brother Simpson Latta, a member of the same church with me, who had been having prayer meetings in the neighborhood and I told him if he would make an appointment at our church on the 5th day of Jan. 1843, that I would take a part with him in the meeting. But he made the appointment for me, and when I got there the most of the members of the church were there. I tried to talk to them the best I could, but made a bad out. As soon as I closed my remarks, brother George Coggin a member of the same church with me, to wit Mt. Lebanon, arose from his seat and endorsed what I had said and recommended it to the brethren, and said that he had been impressed to preach for eight years previous to that time. But had withstood his impressions, but when he saw that I had taken up the cross, he could not withstand his impressions any longer. And then and there we both agreed to have an appointment the next Sunday.

So we both went out together, and he was an able minister of the New Testament, but I could not express even what I knew, but sometimes I would have some liberty, then I would feel much better, so the brethren at Camp Creek requested us to give them an appointment at their church. We sent on our appointment and I got my text a week before the appointment came on. "The Lord is good, a stronghold in the day of trouble and he knoweth them that trust in him." (Nahum 1:7), and thought I had it right so I could deliver it without much trouble, so we met on Sunday, and I went first, and when I read my text I could not see any thing in the text. All I had studied up was gone from me, and was in perfect darkness, so I set down, and brother Coggin

rose and preached an excellent sermon, and when he dismissed the congregation I felt so ashamed and mean I left the congregation just as soon as I could get away without telling any one farewell. This taught me never to memorize another sermon. I said I would never try another sermon. I went home and remained in that mind for a few weeks. Then my impressions returned on me with power, and I felt the Lord required more of me than I was able to perform; for I stammered so badly that I could not express what I knew. And some of the people would say, "that fool Hall had better quit trying to preach," for somebody else was called but he answered.

So all these things were against me and I was in great trouble not knowing what to do. But I thought the Lord ought to exempt me from this duty, for I had not made my mouth nor tongue, I could not help from stammering, I felt of myself I had no wisdom nor ability to preach the gospel of Christ. So I went out one night to try to pray to the Lord to excuse me.— And while I was on my knees, this scripture came to me like a still small voice, with stammering lips and another tongue will he speak to this people. I did not know at that time where it was, but found it since (Isaiah 28:11). Then and there I was brought to believe that if I would go on and do the best I could that the Lord would enable me so to speak that the people of God could understand what I meant. So I went on to preach Christ and the resurrection for two years or more. Sometimes enjoying myself very well, but at other very much cast down. In 1845 I married and went in debt for land. I then thought I would preach on Sundays and work in the week. So I went on in that way for some four years or more. And I got very worldly minded. But I was brought to feel that I was not doing my duty. And I was in debt and a poor man and had a family to support. So I was in a great straight not knowing what to do. I think I felt "woe is me if I preach not the gospel."

I was in so much trouble that my

family nor nothing I had was any satisfaction to me. Thus I went on from day to day until I think I was made willing to forsake all that I had in my feelings for the sake of Christ and his gospel. And one night while I was on my knees in secret prayer, I promised the Lord I would preach more. So I told my wife that I would have to travel and preach more than I had been doing.— And she said to me, "if you do what will become of me and the children?" I said to her, I was impressed to preach more, and if my impressions were from the Lord, and I followed them, and did my duty that she and the children would have food and raiment. And if the time should ever come, when they should not have it, I would then stay at home, and quit preaching. That has been about 40 years ago, and we have all had food and raiment to the present time. So I followed my impressions in trying to preach. I was soon called to the care of four churches, and I preached on the account of death a great deal. I was satisfied to attend to my churches and preach funerals. But in the date 1859, I dreamed that I was preaching, and thought that I was very happy. And that I was preaching the language of the Heavenly host, praising God and saying glory to God in the highest, and on earth peace and good will toward man (Luke 2:12). And I woke, and just as I dreamed so I was, for I was so happy that I thought I could not remain in mortality long.— For I was so happy that I became cold and speechless for a short time. I thought of some of the old saints that were gone to heaven. And I felt like I would soon be with them. For it seemed to me that I was as near gone from this world as a man could be not to go. But after a short time I revived again and went on praising the Lord; for it seemed to me that all the powers of my soul were blessing the Lord, (Psalms 103).

And I went on having sinking and reviving feelings from 10 o'clock at night until about 3 o'clock. My wife sent for the doctor and neighbors to come and see me, for she thought I

was going to die. The doctor came and examined me and said there was nothing the matter with my system.— He never gave me anything. I told him I was in no pain, that I felt cold. I never slept any more that night. The next day I felt like I was going to die, and be saved. When I was under conviction for sin I felt like I should die and be lost, but I now felt that I should die and be saved. I sent out for two of my neighbors to come in to make my will. They came and wrote my will. I gave my wife instruction how to have me buried. For I believed that I should soon depart from this world. Though I was in no pain, I think I felt the powers of the world to come. I nearly lost my appetite for earthly food. I remained at home one week, I then left home to fill up some appointments with Elder Stadler. We met at the Arbor church, and after I was through trying to preach, Elder Stadler and the congregation sang a hymn, and it overpowered me for some short time. I was not able to stand on my feet. He got some camphor and rubbed my head with it. I revived and went home with him. After we laid down J. J. Scoggin being in bed with me, that same cold feeling returned to me, and he went out and informed Elder Stadler of my condition. He came in and examined me and said I was as cold as clay. I told him if I died, I wanted him to send me home to my family. I remained in that cold condition until late that night. Then I got warm, but never slept any that night.

Next morning, Elder Stadler came in and advised me to return home. I told him I did not feel able to go on with him to our appointments; for I felt so feeble I would try to return home to my family. I was about 35 miles from home. So I went on to Prospect Hill, and from there I went on down to brother John Fuller's. And as I was on the way it seemed to me that the shortness of time and the length of eternity and the worth of souls, and the fulness of Christ to save his people from their sins was all pre-

sented to my understanding at the same time, and my tongue can never express, nor my pen describe my views and feelings concerning these things. For they were as plain to my view as the sun that shines on the ground. I was impressed to travel and preach more than I had ever done, and truly I think I was full of power by the spirit of the Lord (Micah 3). So much so that I was ready to preach at any time, and the impediment in my speech was partially taken away from me. "The heart also of the rash shall understand knowledge and the tongue of the stammerer shall be ready to speak plainly." (Isaiah 32). And I could not hold my peace day nor night, when I had the opportunity of talking to the people. The Lord has said I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, ye that make mention of the Lord keep not silent (Isaiah 62). And I do believe that I realized the truth of that scripture in my own case, for it seemed to me what I saw and felt was enough to make the stones cry out (Luke 19). For I saw that the church of Christ was complete in him without spot, wrinkle or any such thing, (Eph. 5). This revelation that I had of Christ and his fullness in the complete salvation of his people stayed with me several months. And I thought preaching would never be any more cross to me as it had been. I had the care of four churches at this time, and there was a refreshing time with some of these churches. I baptized 25 at one church within 12 months. But I was no longer satisfied to confine myself to a few churches, for when I saw the complete victory God would give his church over all his enemies through our Lord Jesus Christ, my very spirit was stirred within me. And I felt like I wanted to proclaim it to the ends of the earth.

And I went on preaching the most of the time until my throat became ulcerated. The doctors said I had the clergyman's sore throat. I also was plagued with neuralgia, and since that time I have not been able to travel and preach as I did before. One of the

doctors advised me to stop preaching. I told him there was no discharge in that war until death, and that I wanted to die preaching Christ and his resurrection. I have been trying to preach salvation by grace about 40 years, and I am now 72 years old. And when I die, I hope to be saved by the grace of our Lord Jesus Christ from first to last.

A. N. HALL.

Remarks.

Elder A. N. Hall has long been a preacher in the Country Line Association. For about forty years he has been preaching. When he was shown his error he was baptized, for he felt that he was in unbelief when first received into the church.

He has been a remarkable man for his gifts and faithfulness in labor and zeal, in uprightness of conduct, in preaching no new things, nor ever getting up strife or vexatious questions in the pulpit.

Some men shoot up like straws, and want to be leaders and noticed, and they get up hobbies to trouble Israel. Such men are not worthy of notice, and should be discountenanced in the house of God.

Brother Hall has shunned profane babblings and has faithfully preached the word. Now in ripe and fruitful old age he has a good conscience, and the love and affection of his people, and still is preaching the same gospel.

P. D. G.

WARFARE.

I wish to pen a few thoughts this morning concerning my pilgrimage, if the Lord will enable me to do so without offending any one; but I am so offensive to myself I fear I often offend others. It is far from my wishes to do so, for I remember that it is written: "But who so shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged

about his neck, and that he were drowned in the depths of the sea." But my mind is so treacherous that neither warnings, admonition nor promises make a lasting impression upon memory's scroll.

I believe that the creator of all things is a God of power, that there is no power but of him. He has power to kill and power to make alive and none can stay his hand. He doeth all his pleasure, and upholdeth all things by the word of his power; the powers that be are ordained of him. He is also a God of purpose—He shapes the transpiring of all events to the accomplishing of his purpose. He has a purpose in bringing the most insignificant little one to his church militant. And this makes me doubt my title to a place among his people, as I cannot find a purpose in my being brought there; but if I am to be used only as wedge-wood, 'tis enough for that is more than I am fit for in myself.

I have had a name among the household of faith above fifteen years, and if I have ever been in the least degree of any use, service or benefit to the members of the family, either individually, or collectively, it is more than I can call to mind. Or if I have ever honored my Master's cause in word or action, served him in a well ordered walk and godly conversation, or glorified him in my body and spirit which are his it has left no imprint upon my mind. Alas: I am short in all my duties, obligations and privileges. I have done many things that I should not have done, and left undone everything that I ought to have done, yet I am allowed to enjoy a reasonable portion of the good things of life. My bodily afflictions have not been so great as some, I have food and raiment sufficient to satisfy nature's demands—I am often allowed to rest in heavenly places in Christ Jesus—to sit down at his banquet under his banner of love, and feast on the good things prepared for his obedient children and faithful servants. What would you think of such an ungrateful child with such an indulgent father, or such a slothful servant with such a kind Mas-

ter? When his creditor demands payment for the misspent time and unfaithful discharge of duty, what excuse does this slothful servant give? Fall at his creditor's feet, acknowledge the whole account, and beg for mercy. Then in steps the surety Jesus, pays it all and lets the culprit go free. Is there anything this servant can do to manifest his gratitude for such unmerited favors? Conscience brings up an innumerable host of things, but I fail to do the least. For when I can but faintly compare the heavy debt with the full and free receipt that cancels every item, I am filled with wonder and amazement.

But it was of childhood I wished to speak, my second child hood—for once a man twice a child. As people advance in life their minds seem to revert to events of childhood rather than present years. Thoughts of my early soldier days loom up before me, when I had been brought low in my own strength that I might be raised in the strength of another, cast down in my vain imaginations, that I might be lifted up among princes; humbled in my pride that I might be exalted in Christ, killed to the love of the things of this life that I might be made alive to spiritual things. I had spent years of toil wandering to and fro, up and down the earth—foot-sore and weary—seeking rest but find none—searching for peace among the children of pride and vanity, seeking the living among the dead, striving to have my name carved in the temple of fame among the wise and the great. But seeing all my fruitless labors are vain efforts overturned, and crumbled to dust—my fond hopes and brilliant notions of happiness and contentment among the gay, the learned and the grand completely obliterated, by disappointment after disappointment—driven like chaff before the wind—till there was no strength left within me, my case was a deplorable one, for all things worked against me. I was without God, without strength, forsaken and friendless, for I found that vain was the help of man. I was starving and vain would I have filled myself with the husks the swine did eat, and

no man gave unto me. In due time the Lord took me up, appeased my hunger, took me out of the horrible pit—out of the miry clay, and set my feet upon a rock—established my goings, and put a new song in my mouth, even praises unto God. He showed me the vanity of all my toils. He showed me his church founded upon the rock against which the gates of hell cannot prevail—the people of the living God clothed in the robe of righteousness wrought out by a crucified Redeemer—his church in its beauty and holiness—old things were passed away, all things were new—I had all that heart could wish and was perfectly satisfied.

Then I was enabled to enlist, as a soldier, under King Immanuel's banner, take up the cross and follow the Lamb, buried with him in the liquid grave, aware that I was the only blemish—the only imperfect one among them. They were all well drilled and perfectly disciplined, and understood the handling of their weapons, for the weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds. It did my heart good to feast my eyes upon the beauty of their orderly march. But I being a raw recruit at best, and taking too many carnal weapons along which were of no use, but rather a hindrance, soon found my feet were unequal and I could not keep step with this kingly band. My hearing being defective, I failed to understand when to march forward or when to stand still—my mind being weak I could not remember the password, my defensive weapons were awkwardly handled, my armor was too heavy and did not fit well, on account of my trying to mix in a little carnality—being blind I was sure to stray from the track or fall asleep on my post of duty, of a thick and stammering tongue I could not speak distinctly. In consequence of all these defects, the enemy was constantly making inroads and gaining ground on my beat.

Though my Captain was very patient, long suffering and indulgent—never rebuking nor upbraiding me, but encouraging and helping, yea bearing

me in his arms, when overcome by fatigue, he would heal my wounds, and give me strengthening morsels—feed me with milk when I was too weak to relish the strong meat that nourished the veterans. And my comrades, the most lovely and forgiving band that ever marched by sea or land, never chided, nor made fun of my awkwardness, ignorance, and imperfections, as I fear I would have done, had the case been reversed, but spoke words of cheer, comfort and advice. Therefore I hoped in time to overcome all these difficulties and be able to endure hardness as a good soldier of Jesus, and march with systematic order of the rest, but I have not attained to that perfect order. Instead of improving I grow worse. For as age comes on I grow weaker, and am less able to bear the burden and heat of the day. The journeys at times seem so long and tedious. I am ready to give up in despair of holding out to the end. There is no discharge in this war—my Captian has not forsaken me yet, and always gives a lift at the right time, though I have not learned to render the pure language of Canaan yet my speech being still partly Ashdod, mixed with other tongues. When I attempt to say Shibboleth it sounds like Sibboleth to me.

Though I am not able to speak the language in its purity, yet it is music to my ear, and the order of that happy, happy land, the people of the living God is beautiful to my sight. The food sustaining them is sweet to my taste And I hope to live and die with that precious band of brothers. I hope that blessed Captain will continue to be my strength through the rugged warfare of life, and when I am ready to lay my armor down, take me to that land where the weapons of war are needed no more.

I have not written what I intended, but believe, I'll stop and see what becomes of this. Hope I've said nothing unlawful, or dishonoring to the cause.

Truly yours.

BETTIE LANGLEY.

Wilson N. C.

ZION'S LANDMARK.

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

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

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Editorial.

ARE ALL TO BE SAVED?

Brother U. J. Westbrook requests my view of 1st Tim. 2: 4. "Who will have all men to be saved, and to come unto the knowledge of the truth."

Timothy was a young man. How lovely it is to see one in his youthful days remember his Creator. To see one young fleeing from youthful lusts and living soberly, righteously and godly in this present evil world is a lovely scene. However such may be cast off by former associates, and be tempted to run with the multitude, yet let such remember to be called to glory and virtue is so much better. Instead of associating with the profane, they are called to the company of the redeemed of the Lord, and gathered with the excellent of the earth in whom there is no guile.

Timothy was a preacher too, and such are more hated still by the fleshly lusts of the world. But Paul instructs Timothy how to behave himself, and how to teach in the house of God. We do not see or read of one *apostle* instructing or teaching another *apostle*.—Paul does not write an epistle to Jude, nor does Peter write one to John telling him how to preach or act. The apostles receive directly from the Lord

Jesus by revelation that which they preached. We do not occupy the place of the apostles any more than Timothy did. The apostles have never had any successors, nor will they ever have any.

Gospel preachers in this day occupy the place of Timothy, Titus and other such elders that need instruction as Timothy did.

The apostle told him to pray, lifting up holy hands without wrath or doubting. One cannot lift up holy hands who lives ungodly or unrighteously.—Prayer is to be made too for all men, for all classes of men—for kings, or all in authority. To what end, or for what purpose? That we may lead a quiet and peaceable life in all godliness and honesty. God is pleased with such a life, and there is salvation in such a life. God will have all men to be saved, and come to the knowledge of the truth.

What does this mean? Some, who hold the universal salvation eternally of all mankind, rely on this scripture to prove their position. Others, who claim that Jesus made a general or indefinite atonement, not in particular for any one, but for all that would have it; giving all a chance, dying as much for one as another; yet his death not the determining cause, reason or ground of the salvation of any, but the sinner's act of accepting it being the cause or turning point that makes his salvation sure, hold that this scripture proves their position; for they say that God wills the salvation of every sinner, or wants and desires to save every one, and has done all he can do for that purpose.

Those who assume the universal salvation of all men trample under foot the scriptures that teach there is a hell and everlasting punishment as early as they teach there is heaven and ever-

lasting life; for those scriptures which teach that the believer shall be saved also teach that the unbeliever shall be damned, Matt. 25:46. "And these shall go away into everlasting punishment, but the righteous into life eternal."—Here one state, life eternal, is set over against everlasting punishment. So that we cannot for a moment accept the view of the Universalist. Every child of God knows there is a hell.

The view of the Arminian, which is the general view of mankind naturally and generally, while in a state of sin and death, or in unbelief, represents God as disappointed and failing to do what he wills or desires to do; (for what one wills to do he certainly purposes and desires with the force of his will to do;) and we cannot receive that view of the matter. For we believe that God does all his pleasure in heaven and in earth, and that he is never frustrated or disappointed about anything.

But does not this text say that he will have all men to be saved, and to come unto the knowledge of the truth? Yes; and in the sense that is here meant this will be done. For Jesus gave himself a ransom for all, and in due time it shall be testified or witnessed and proven to them, and thus proved to all. Paul tells us he is the apostle of the Gentiles in faith and verity, or truly. Timothy, as of Jewish extraction and faith, did not know the mystery that the Gentiles were also fellow-heirs with the Jews. The fellowship of the mystery that the Gentiles were saved as the Jews was not then known to all. When Peter perceived of a truth that not only among the Jews, but in every nation, he that feareth God and worketh righteousness is accepted with him, he was shown a great truth. Then he was shown that he should not call unclean

that which God had cleansed.

In preaching and in our conduct generally we should feel that God has a people in every nation, and we should pray for all in authority in order that the people of God should be partakers of the benefit of Jesus' redeeming death on the cross. What right has a preacher to conclude that any man is not one of God's loved ones? We should esteem all men with proper good will, and as much as in us is preach the gospel to every creature, not knowing which shall prosper this or that. For the elect's sake the tares are to grow with the wheat until the harvest. We are to walk honestly towards them that are without, and to cherish good will towards them all. For we know the will and purpose of God will be accomplished in the salvation of all Israel. For all that the Father giveth to Jesus shall come to him. All those given to Jesus shall be willing in the day of his power in the beauties of holiness, and being willing they shall call on the name of the Lord, and shall be saved." These things shall in due time be testified to the heirs of promise. How blest are we if the will of God is so wrought in us that we serve him in the gospel of his son in all good will to all men, and in meekness, resting assured that the will of God will surely be accomplished, and that the Lord God shall never be disappointed in his will.

In the preaching of the gospel there is a manifestation of salvation to the heirs of promise, for they believe the word and are gathered into the fold, and are saved from this untoward or ungodly generation of evil doers—and they are saved from the filthy conversation or walk of the unbelievers who are without; and they thus come to the knowl-

edge of the truth. This is a present or time salvation, and it is a prophesy of eternal salvation; and preachers should be ensamples to the flock in these things. Thus it pleased God by the foolishness of preaching to save them that believe.

The good will of him that dwelt in the bush rests on all that hear the word and keep it, and that preacher who so acts as to be an example to the flock is wonderfully blest and highly favored in the kingdom of God.

P. D. G.

IN THAT DAY.

Brother Wm. A. Draughn of N. C. requests my view of Zech. 13:1-9. Read this chapter. None could it seem be fuller of glorious truth, of the precious things of the kingdom of heaven, than these few verses.

It is only a few points that I shall attempt to notice.

1st. The reference is clearly to the gospel in the expression "in that day." For that is the true Sabbath or seventh day, and is the thousand years wherein Christ reigns with his people.

2nd. In that day wonderful things shall be done. A fountain shall be opened. The fountain existed before that day, but it was a hidden mystery, but on that day it is a revealed mystery, not something that ceases to be a mystery, but a mystery manifested. He is no longer shut up from the house of David and the inhabitants of Jerusalem, but is opened to them on that day, and opened to them for sin and for uncleanness. What? Is the house of David sinful, and are the inhabitants of Jerusalem in need of such a cleansing fountain? Yes and they need it applied to them. It is not only for them, but it

is to them. What is applied to a man is received and appropriated by him, and is manifested to him in a stronger sense than when it is provided for him, though what is provided by the God of heaven for one is sure to be given to him. This is the gospel day which means that the blessings are actually given and applied. It could not be a gospel day unless this were done. Under the law the blessings are promised, but in the gospel they are conveyed and applied. The gospel day is therefore the day of salvation.

(b) Another wonderful effect of salvation is to cut off the names of the false gods or idols out of the land of Judah. The grace of God that brings salvation removes the iniquity of that land. Sin is of the devil, and came by man. Jesus came to destroy sin. God hates sin. His nature abhors it, and it cannot dwell in his presence. Jesus came to make an end of sin, or put it away by the sacrifice of himself. Some seek to argue or hold what charges God foolishly as being the author of sin. My conviction from the teaching of scripture and my own experience of the matter is that the fear of the Lord is to hate evil, and let every one that nameth the name of Christ depart from iniquity. The blood of Jesus speaks God's hatred of sin. Christ did not die to destroy the work of God, but he came or was manifested to destroy the works of the devil. Therefore one effect of the *opening* of this fountain is to cut off the idols out of the land of Judah, or from among the people of God.

(c) God also causes false prophets and unclean spirits to pass out of the land of promise so that no more forever shall false worship reign. So that if one shall yet prophesy falsely in the

true church of God even his own father and mother shall say to such false prophets, thou shalt not live, and they shall thrust him through.

The world thinks it strange and counts the Primitive Baptists as hard-hearted and unfeeling because they cannot tolerate or bear false doctrine at all. Even if a child of one of these Old Baptist should preach or attempt to preach false doctrines or lies in the true church they could not endure it, but would have him thrust through. This is true of the church of Jesus Christ. To thrust through with a dart of course does not mean to literally slay him, but that the word of the Lord will slay such in the sense that such could not be fellowshiped nor endured in the true church in this glorious gospel day.

(d) Nor shall the prophets any more take pleasure in false visions nor wear a rough garment to deceive. That is in the light of that day there shall be no false vision nor deceitful handling of the word of God. Not that there shall not be pretenders, hypocrites or deceived persons, but they will not dwell spiritually or truly in the church of Christ. It shall be holiness to the Lord, for where the light shines is no darkness. The God of heaven and his worship is so holy that those dwelling in his courts shall not presume to run when not sent.

But among false prophets they shall be ashamed of their vision, and shall say, I am no prophet. What are these signs or wounds you have, shall be said to such. Have you not cut or wounded and marked yourself as a prophet or teacher? Have you not studied for the ministry, and received the mark of such? Did you not learn to preach? But such will not admit this, but will

say these wounds I received among my friends. That which the church considers as wounds and a reproach and shame, such false prophets will consider as tokens or signs of friendship and approbation. The marks and signs of a man-made preacher are considered reproachful and disgraceful wounds in the eyes of the house of David and the inhabitants of Jerusalem, in the day this fountain is opened for sin and uncleanness to them; but the false teachers claim they are honorable badges received in the house of their friends. They glory in their shame.

2nd. A most wonderful truth is stated in verse 7: "Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts." &c. Jesus is the fellow of the Lord God. What a wonderful Redeemer; the Lord of the whole earth is Jesus.

The sword of justice awakes which had long been slumbering, and it smites the shepherd of the sheep. The shepherd is bound for the sheep and gives his life for them. While justice said Jesus must die, because he bore their sins in his own body, he willingly dies. He gave his life a ransom for many. It was not extorted or wrung from him as a felon convicted dies by force of law. Jesus gave himself in loving obedience to the Father, and because he loved the sheep. As the good shepherd he gave his life for the sheep. The righteousness of God through the faith of Christ is manifested in the justification of him that believes in Jesus. God declares his righteousness in the remission of sins that are passed through the forbearance of God.

The believer receives the witness of his justification before God through the blood of Jesus Christ. How then could one be eternally lost whose sins

Jesus bore on the tree, and for whom Jesus made atonement and obtained eternal redemption?

When Jesus died for the sheep one died for all, and hence all died. For in the one death of the one for the many so complete by efficacious it is that all died; "We thus judge that if one died for all then were all dead: 2nd Cor 5: 14.

Smite the shepherd and the sheep shall be scattered. Jesus said, if ye take me let these go their way. The shepherd is taken and smitten and the sheep go free, for God turne his hand on the little ones to cover and shelter them.

3rd How purging is the power, that saves, and how it reduces to the third part: for in all the land two parts shall be cut off and die, and a third part shall be saved. By the third part is not meant a numerical third part but the remnant or last part, that which men reject,

How small the part that is saved. When the Lord takes a sinner in hand to teach him how does that man become small and get down to be less than nothing and vanity. Before God teaches him he esteems himself as some great one, but when humbled how small he becomes. What is there that fire does not lessen the size if as it consumes it? It reduces wood, hay, and stubble to ashes.

Precious metals are found in small quantities, while matter that can be burned is found in larger bulks. The people of God are tried as gold and silver are tried. They are brought through the fire and shine in glory in the kingdom of God. But in their own experience how small are they. The third part, the last part, a remnant according to the election of grace

is but the filth and the off-scouring of this world. Less than nothing and vanity, and the chief of sinners, do the people of God esteem themselves to be.

P. D. G.

ORDINATION.

By request of the church at Little Flock, Floyd County, Virginia, for a Presbytery to ordain Brother F. C. Reynolds to work of the ministry if found qualified, Elders Amos Dickerson and P. G. Lester met with the church on Friday, July 19th 1889. Elder William Lundy, from the Mountain Association, being present was called to their assistance.

After a sermon by Elder Lester, the Presbytery was organized by choosing Elder Dickerson, the pastor of the church, moderator. Elder Lester led in questions, whereby brother Reynolds was found sound in the faith, and also of good report of them that are without, whereupon he was set apart by prayer and laying on of hands of the Presbytery. Elder Lundy led in prayer. The charge was delivered by Elder Lester.

We feel to commend Brother Reynolds to the favor of the brethren wherever God in his Providence may cast his lot. And we trust he will have a mind to visit the churches and other places for preaching. Especially is it proper for young preachers to make appointments for themselves, in places where there are no regular appointments by older ministers. Some of our young ministers depend too much on going to the regular meetings of pastors, and preaching to congregations other than their own. To a certain extent this is right, but it is often carried too far, or to the extent that the pastors preach but little to their char-

ges. The way for one to see whether he amounts to anything as a preacher, is to appoint for himself, and see if any one comes to hear him. Then he builds up for himself, whereby his usefulness is fully utilized, or his nothingness fully established.

Many times in our mountain countries where Primitive Baptists seem to thrive best, and where preachers seem to be more numerous, there will be from three to six preachers present, and sometimes the majority, if not all of them, have more or less to say, which would seem to be enough to tire out any congregation of people however patient they might be. While many other communities have no preaching for that day. Would it not be better to scatter out? Christ sent out the apostles two by two, and so they continued as is instanced in a number of places in the Acts of the Apostles.

Sometimes men are ordained, and they rarely ever get beyond the bounds of their home church. Ordination is not a requisite for one to stay at home, but to go and preach. He can stay at home too much without being ordained to the work of the ministry. Preachers should let their moderation be known. They should neither be too timid nor too forward, but each should endeavor to stand in his place. Let each one abide in the calling wherewith he is called. Each one should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

P. G. L.

BOOK ON JOSHUA.

The Treatise on the Book of Joshua will be ready for sale, if the Lord will, in a few weeks. The book will contain

about 180 pages, divided into 25 chapters on various subjects.

Those wishing the book may commence sending in their orders. Price of the Book 50 cents single copy. Three for \$1.40; Six for \$2.75; Twelve for \$5.00. Postage paid by me.

Address, P. D. GOLD,
WILSON, N. C.

Obituary.

ELDER JOHN H. MYERS.

Elder John H. Myers was born in Decatur, Ill. on Oct. 12th, 1836, and spent his early days with his father on the farm. He joined Concord church of Predestinarian Baptists, was licensed to preach by said church, and ordained to the gospel ministry by a Presbytery composed of Elders J. B. Moore, Boman, and John Allsberry on Saturday before the 4th Sunday in May 1865. For 30 years Elder Myers was an active minister and able defender of the doctrine of salvation by grace. Until a few year ago he had four churches under his charge. He departed this life at Decatur, Ill. on Feb. 11th, 1889. The funeral discourse was preached by the writer at the Concord church, at Cerro Gordo, March 10th 1889 to a large and well-composed audience of friends and relatives. M. A. HARRIS:

EMPHSON FLORENCE.

The subject of this sketch was the son of Toliver Florence, of Caswell county, N. C., and born Sept. 19th 1820, and departed this life Aug. 28th, 1888, making his stay on earth 67 years, 11 months and 9 days. He was married to Eliza Boswell, and raised six children, 5 sons and 1 daughter, all grown. He joined the church at Arbor and was baptized 1845. He was a useful and orderly member, noted for his constant attendance at the monthly meetings, sound in the faith, showing his faith by his works. He was one of the best citizens of his county, a good neighbor, and friend, of a lively and

cheerful disposition, a kind and indulgent father, a good and provident husband; but he is gone to be here no more, and is sadly missed by the church, his children and numerous friends, and acquaintance; but we believe his soul is gone to the celestial city, while the sleeping dust awaits the voice of God in the resurrection morn, when it will rise in the glorious image of Jesus, and so ever be with the Lord.

May the Lord bless the bereaved children and relations, and prepare them to meet where sickness and sorrow, pain and death are felt and feared no more,
Y. I. C.

SUSAN K. HARBOUR.

Susan R., wife of Elder M. G. Harbour, Moderator of Fisher's River Primitive Baptist Association, and daughter of Jas. Joyce, who for years was Clerk of New River Primitive Baptist Association, was born Nov. 15th, 1837, in Patrick county, Va. She was married to M. G. Harbour Dec. 2nd, 1856. In a few days they moved to Surry county, N. C., where they lived until her death. In the Spring of 1869 she joined the Primitive Baptist church at Arrarat meeting house, and was baptized by Elder John Jones. She remained a member of that body some 18 years, when she took a letter and joined an arm of Hagan's Creek church at Union meeting house, which was soon constituted into a church with 35 members. In the mean time a cancer appeared in the right eye. Though thus afflicted she took great interest in the in-gathering at Union, which prosperity she was not long to enjoy; for the cancer soon spread through her system, causing such suffering as none living can realize, even, to the dividing asunder of soul and body, which (death) resulted April 4th 1889.

She leaves a husband and 11 children, besides relatives and many friends to lament their untimely loss. She was a devoted wife and took great pleasure in entertaining Primitive Baptists. As a mother, her faithfulness cannot be too highly spoken of. As a Christian she had no superior (we believe) giving great devotion to the cause of Christ, rejoicing with them that rejoice; weeping with them that weep. Her seat in the church was never vacant when she was able to

fill it. Her voice was ready to defend the truth of Christ. Her tongue ready to lips his praise. But alas! her husband and children no more bear the coming of her feet, the meekness of her voice, her seat in the family is vacant, her husband has lost a wife, her little children no longer know the protection and love of a mother. Her seat in church is vacant never to be filled. What a loss! What a sad bereavement! But our loss is her gain, while we are yet in the fight, she is free. "No more to weep, no more to sigh, no more to suffer pain. She dwells in happiness on high, where Christ immortal reigns." Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Could we but behold her as she now is, we could rejoice over her exchange of homes, to see her clothed in wrought gold of Ophir, in a raiment of needlework, all glorious within, with gladness and rejoicing she is now with the King.

"And when she's been there ten thousand year,
Bright shining as the sun,
She's no less days to sing his praise
Than when she first began."

JESSE A. ASHBURN.

JAMES M. HINES.

He was born April 11th 1811, and died June 1st, 1889. Passing away is truly a part of earth. It lends a death like air to our gay enjoyments, and mingles sorrow with our cups of bliss. It stops forever our happy labors and frustrates our choicest plans. Those whom we learn to love die, and the cold earth presses the lips we loved to kiss, and freezes the heart tuned to beat in unison with our own. Grave-yards are solemn volumes in which even the blind may read upon their marble pages the records of hopes all departed.

The weight of years was on our dear father, and his locks were changed to the gray filaments of wisdom, but his heart was young, and his mind was active as ever, and with the sweet consciousness of having done the best he could, with the precious life God had given, he waited with the perfect resignation for his master to call him home. He was confined to his bed about a week, and on Wednesday night before he died Saturday, he aroused from seemingly a refreshing sleep, raised up in bed, and said, "I feel better, let me sit up." Willing arms supported him,

and thus reclining, he talked cheerfully for about five minutes, when suddenly his strength all seem to leave him, and looking upward he lisped one word, the name of his departed wife, and mother of his children, then sank back helpless among the pillows. Restoratives were tenderly administered, and when consciousness returned, he asked them not to rub him, saying, "I am nearly gone, you cannot revive me. I am perfectly willing to God's will. Oh! God if it can be thy will take me; this is a sinful world, and I am tired. I want to go home, let me rest." Directly afterward he said again, "I see several lights burning, they have all gone out now, but one. After saying this nature could support no longer, and he relapsed in the stupor which lasted until he died. I asked him several times did anything hurt him, he would shake his head indicating no. As I pressed the feeble pulse and held the dying hand—made brown and rough by many summers' toil procuring homes for his children, dear willing hands that never, never more would clasp my own, I thought much of his noble life. So honest, truthful, kind, generous, patient, and God-fearing, never allowing the impulses of his nature to be governed by a thing so cold and calculative as human reason; for otherwise he enquired of God, and his own conscience the way of duty, and we always saw him forgetting self and trying to lighten the burden of others. He sought to know and do the will of our heavenly Father, and to clothe his thoughts with the precepts of his word. The bible to him was the book of books, his comforter and guide. As the moaning shell whispers of the sea, so the bible to him breathed of love in heaven, the angels, and joys too pure to die. Though his journey was upward in life, mountain path, set on either side with briars and thorns, his pilgrim feet often torn by flinty rocks, we feel assured that all along he had sweet communion and consolation from the Saviour who said, 'Lo! I am with you always, even to the end of the world.'

In many, very many ways did he relieve suffering humanity. The poor were never sent empty from his door, and many a bare-foot urchin will lovingly remember the kind greetings when he passed them by. "Blessed is the peace maker" was his motto in times of disturbance. He taught his children that it was better to

be wronged, than to wrong another, both by precept and example did he teach them to wait upon God who would be their avenger, and never do wrong because others did.

Brother Gold, I feel that God and the angels were around that dying bed. It seemed to me I called up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy. There it was that I dwelt upon the tenderness, the solemn, awful tenderness of the parting scene, the bed of death with all its stifled griefs, its noiseless attendants, its watchful assiduites, the last testimony of expiring love, the feeble, fluttering, thrilling—oh! how thrilling. The pressure of the hand, the last fond look of the glazing eye, turning upon us even from the threshold of existence, the faint, faltering accents struggling in death to give one more assurance of affection. It was there too while witnessing this sublime awe-inspiring scene that I naturally looked back, down the vista of years that has crowned me, wife and mother, oh what did I see? Nothing, nothing, but a mis-spent life, yes; the beautiful innocent life the dear Lord had given me, all black with error and sin, myself a marred and defiled creature. In the presence of death my heart was heavy, and I begged of God to help me to live a better life, and one that would honor and glorify him who has done so much for poor unworthy me. I would not willingly forget this scene. It is far more sacred than all the gaily and mirth of this fast-sinking world. I feel to thank the dear Saviour for his presence on that all-important occasion to the dear one that has gone, and hope that his children may so live that they will honor the example he has left them, for though dead yet he speaketh.

In the presence of about three hundred people he was interred in the family burying ground on June 2nd, 1889. Preacher Dill of Goldsboro being present, made some very appropriate and comforting remarks at the grave from the words, "Weep not for me, but for yourselves and your children."

Ah! yes, let us weep for ourselves, since we have every reason to believe,

though his old arm chair is vacant here that he is in his sylvan home, and his dear parched tongue has already been cooled from the healing waters of Gods' fountain of life eternal, and hence forth let us think of him as of

One whose feet
Press the blossoms pure and sweet,
On the far green hills of God.

Let us think of the living too, our fellow mortals, and settle our conscience for every past benefit unrequited, every past endearment unregarded, ere it is too late, and they too can never return to be soothed by our contrition. Child, if thou hast ever added a sorrow to the soul, or a furrow to the silver brow of an affectionate parent, husband, wife, if thou hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness, or thy truth: friend if thou hast ever wronged in word, thought or deed the spirit that generously confided in thee: lover if thou hast ever given one unmerited pang to that true heart which may soon lie cold and still beneath thy feet, be sure, all every, one of you, that every unkind look, every ungracious word, every ungentle action will come thronging back upon thy memory, and knocking dolefully at thy heart, to lie down sorrowing and repentant on the grave to be unseen, unheard. The unavailing tear will be more deep, more bitter, because unheard and unavailing. Oh! take warning and speak in life the words that cannot be heard in death, and henceforth for the sake of a meek and lowly Jesus who has borne with us in so many transgressions, be more faithful and affectionate and patient in the discharge of your duty to the living: for after all your self justifying thoughts, how much better are you, in the sight of God than your fellow mortals? Who of you could look down upon the grave, even of an enemy, and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies moulding before you. Oh! may this awful thought I too must die sink deep in every breast.

Ah! yes, let us weep for ourselves
and our children, for dear patient father
has bid us adieu.

Adieu sweet friends; I have waited long
To hear the message that calls me home,
And now it comes like a low sweet song
Of welcome over the river's foam. (room)
And my heart shall ache, and my feet shall
No more—no more! I am going home.

I am going home o'er the river's tide,
Crystal—white in the noonsday sun,
I see the friends on the other side
Who the beautiful pearly gates have won;
And far and sweet from the shibbing do lie
They call to me still, come home, come home!

Do not weep for me friends; but lay
Peacefully over my silent breast
The hands whose labor is done, and say,
"He hath entered into the gates of rest."
And God is merciful, God knows best,
And sweet to the weary forest, sweet rest.

Why should I linger? I long to go;
And though no price in my hand I bring,
The Christ who died for us loves us so:
And simply still to his cross I cling,
Never more from that cross to roam;
I am going home, I am going home!

Home! where no storm and no tempest raves,
In the light of the calm, eternal day;
Where no willows droop over the lonely graves,
And tears from our eyes shall be wiped away,
And my heart shall ache, and my feet shall
No more, no more: I am going home.

Brother Gold, this is not intended for
an obituary, as that has already been
published in the *Biblical Recorder*, as
he was a member of the Missionary
Baptist church, this is simply a memoir
of our dear father, which you will pub-
lish at your own convenience and
oblige yours truly,

CORNELIA C. HINES.

Lo Grange, N. C., July 18th, 1889.

SUSAN F. RICHARDSON.

Will you please publish the obituary
of our esteemed friend, Miss Susan F.
Richardson, of Henry county Va., who
departed this life on the 3rd day of
July, 1889, after an illness of four
months. Dropsy of the chest was the
field officer of death with whom she,
her relatives, many friends, and three
eminent physicians contended for four
long doubtful months, with tears,
prayers, affections and skill; but alas,
on the 3rd instant death won a sham

victory over the lovely personage of
this soldier and the weapons of her
warfare were laid aside, or exchanged
for a crown of everlasting rest.

During this mighty contest between
life and death, Susan's mind was di-
rected to the Lamb of God, in whom
she found a friend that stick closer
than a brother. She often spoke dis-
passionately of death, though she was
then facing him on the "pale house,"
in the open field of battle. She delight-
ed to hear the Baptists sing, "When
christians meet to part no more." She
said she would be at rest with her
brother who had gone before. Susan
was greatly attached to her aged
mother and said all she regretted was
leaving her mother so lonely.

Her father, Mr. Geo. W. Richardson
is now 76 years old, and her mother
72. Susan was buried at her home
near Irisburg, Va., by the side of her
brother, Maj. Jesse M. Richardson, one
of Virginia's noblest patriots, who re-
ceived a wound in the last battle of the
late war from which he finally died.

Now to the memorable father and
mother allow me to drop a word of con-
solation. Weep not as those who have
no hope, but turn your eyes from that
dropsical battle field of your lovely
daughter, and that bloody battle field
of strife on which your time honored
son, the late Major Richardson re-
ceived his wound, to Mt. Calvary, and
there see the Lamb for sinners con-
tending, with Dropsy, Palsy, Plagues,
Fever, Sin, Death, Hell and the Grave,
and see him in death conquer the hosts
of enemies, and in his resurrection see
Jesus leading captivity himself captive,
and hear him say to the righteous
"come ye blessed of my Father, inherit
the kingdom prepared for you from
the foundation of the world." Then
may the aged parents meet their victi-
rious children at the throne of our vic-
torious Saviour, and crown Jesus Lord
of all. Then will you praise God for
what you now sorrow about, because
you will realize that this sore dispensa-
tion of God was in mercy to you and
your loved ones.

L. I. BODENHAMER.

ELIZABETH COOPER.

Died at her home near Statesville, Iredell county, N. C., June 27th, Mrs. Elizabeth Cooper, aged 68 years and 2 months. She was the devoted wife of Bluford Cooper who died more than four years ago. She was a member of the Primitive Baptist Church for many years, and a more humble and consistent christian I never knew.—She was what might be termed a sufferer all her life, was delicate from childhood, and for many years had the heart disease which gave her much trouble at times. Notwithstanding she reared quite a large family of children and grand children, and accomplished much in the way of work that a robust person might well boast of. She was a devoted self sacrificing mother, and a most tender nurse, and having naturally a cheerful disposition, her presence in a sick room would often effect much more than medicine. She never ceased to mourn the death of her noble husband, and her grief for his departure, together with her manifold cares and increasing physical ailments, were very trying, and she would say she could not understand why she was spared.

Paralysis set in in May and for about four weeks previous to her death her lower limbs and bowels were entirely paralyzed. The pain about her heart gradually decreased after paralysis set in, and finally left her entirely, though she kept quite sick at her stomach, and complained of her shoulders aching. She was conscious of her approaching death, and longed for the time to come to depart. She would often tell her children when they were ministering to her comfort not to do anything to prolong her life. Several days previous to her death she requested the hymn "Jesus lover of my soul," to be sung. She was the most patient sufferer I ever knew, and seemed more concerned about the trouble she was giving others than she did about her own suffering. She leaves six children and many grand children and friends to mourn their loss, though we can hardly wish her back, for we believe her tired spirit is now enjoying the rest for

which she so much longed.

B. T.

HERBERT O'BRIANT.

On June 29th, 1889, little Herbert, infant son of Mr. and Mrs. Tuggle O'Briant, passed away from sin, sickness, and suffering, up to that sunny realm to meet the hosts of little ones as they come, like innocent doves flocking home from every land. No wonder the master said when bidding the children come, "for of such is the kingdom of heaven," since half of the human race die in infancy, and the other half must be converted, and become as little children before they can enter the kingdom (Matt. 18:1-4). May God "who works in a mysterious way, His wonders to perform," lead the sorrow stricken parents to Jesus.

J. H. L.

ASSOCIATIONS.

The fall session of the New River Association meets with the church at Indian Creek, Floyd Co. Va., on Friday before the first Sunday in Sept. 1889. All lovers of truth are invited to meet with us.

P. G. L.

The next Session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the church at Mingo, Sampson Co. N. C., commencing on Friday before the 4th Sunday in Sept. 1889, which will be the 20th 21st and 22nd. The meeting house is 6 miles South East of Dunn, where brethren will be met. Those coming from the North will reach Dunn Thursday about 5 P. M. Those coming from the South will arrive Friday about 9 1-2 o'clock A. M. Visiting brethren are cordially invited to attend, especially ministers.

CORNELIUS HODGES.

NOTICE.

We the Seven Mile Association forbid every species of traffic and all other disorder within legal bounds of our Association during the entire meeting,

and offenders may expect to be prosecuted to the extent of the law of North Carolina.

The Little River Association is appointed to be held with the church at Willow Spring, Wake Co. N. C., and to commence on Friday before the 5th Sunday in Sept.

Raleigh is the nearest R. R. Station.

The Fall Session of the Mayo Association will be held with the church at Cross Roads, in Guilford county, N. C. commencing on Saturday before the 1st Sunday in Sept. 1889.

Visiting brethren invited to attend. Those coming by R. R. will get off at Summerfield, four miles from the church. F. J. STONE Mod.

The Silver Creek Association appointed to be held with the Zion church, Watauga Co., N. C. six miles west of Valley Cruces, is to commence on Friday before the 2nd Sunday in Sept. 18. 89.

The Senter District Primitive Baptist Association expects, the Lord willing, to hold its next session with Maple Springs Church, Ashe Co., N. C., 16 miles north of Jefferson, and to commence on Friday before the 3rd Sun. in September 1889.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. E. ADAMS.

To be with Elder J. R. Rowe from Country Line to abbotts Creek Association, with Elder Gardner at brother Skeens.....Tuesday
New Shepherd.....Wednesday
Rock Hill.....Thursday
Suggs Creek.....Friday
Pleasant Hill.....Saturday
Mt. Tabor.....1st Sunday (Sept.)
Sandy Creek.....Monday
Bear Creek Church.....Tuesday
He will need conveyance.

JESSE BROWN.

Gorth River.....August 17
Straits.....18
Davis Shore.....19
Hunting Quarter.....20

Cedar Island.....	21
Foose Creek Island.....	23
Beulah.....	24
South Mattamuskeet.....	25
Pungo.....	26
White Plains.....	27
Moratto.....	28
Jamesville.....	29
Skewarkey.....	30
Spring Green.....	31
Bear Grass.....	Sept 1
Flat Swamp.....	2
Great Swamp.....	3
Red Banks.....	4
Cross Roads.....	4
Alden Smith.....	5
He will need conveyance.....	6

RECEIPTS.

ARK.—J M Goodner 2.	
FLA.—D F Roberson 5.	
GA.—B Atwood 2 F M York 2.	
ILL.—Mrs Rachel Shepard 2.	
KEN.—B F Dorris 2.	
LA.—By L L Thomas 2 50,	
N. C.—By S W Outterbridge 4 By	
Elder I Jones 1 50 By A F Honeycut	
4 50 By J C Farthing 4 50 By Elder	
W B Williams 1 By J D Lee 4 15 By	
Elder J S Dameron 1 50 By O B Amy	
12 By J H Jenkins 3 By Wm Slade 1	
50 Geo R Adderton 3 Mrs V E Ker-	
ner 2 E H Hayworth 3 Putney Par-	
rish 1 50 Wm Stanley 1 50 Charles	
Pate 2 Mrs D Hinnant 1 G B Brantly	
1 50 Mrs Edith Yelverton 1 Cornelius	
Hodges 3 Mrs M E Harper 2 Col G W	
Stanton 1 50 Mac Weathersbee 2 B	
Weathersbee 2 Mrs Ruth Lee 2 Mrs Sa-	
rah Burch 1 J P Gulley 1 I B Farmer 2	
By James thigpen 2 By W T Dupree 3.	
VA.—May E Lackey 2.	
W. VA.—By Elder W A Melton	
16 50.	

CHURCH HISTORY DEBT OF \$2,000.

(Contributions during July.)

ALA.—Mrs M J Burton 2.	
ILL.—S R Boggess 2.	
IOWA.—M M Hanna 1 T Bridges (additional) 2	
KAN.—Samuel Montgomery 1 Wilson Thom-	
son 1.	
KEN.—B H Free 2.	
N. Y.—Hiram Horton 1 Mrs M Bender 2 A	
Bogart 1 Elizabeth Bogart 1 Charlotte North 1.	
N. C.—Mrs Bettle Braswell 50cts Miss Milly	
Moore 50cts John W Moore 50cts W E Green 1	
R L Davis 1 Wm R Horn 1 J J Eason 1 Mss M	
A Fogan 1 50 Bryan's Chapel (Colored Church)	
2 50.	
S. C.—Isham Hinson 1.	

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

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

LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C.

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WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

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

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

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Wilson, N. C. Principal.

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

TRAINS GOING SOUTH.

Dated	May, '89.	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 47, Fast Mail Sunday.
Leave Weldon	12:00 p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	1:35 " "	7:19 " "	7:19 " "	
Arrive Tarboro	2:55 p. m.	8:39 " "	8:39 " "	
Leave Tarboro	10:20 p. m.			
Arrive Wilson	1:27 p. m.	7:00 p. m.	7:43 " "	
Leave Wilson	2:27 p. m.			
Arrive Selma	3:40 " "			
Arrive Fayetteville	6:00 " "			
Leave Goldsboro	3:20 " "	7:40 a. m.	3:21 a. m.	
Leave Warsaw	4:40 " "	9:00 " "	4:40 " "	
Leave Magnolia	4:20 " "	8:40 " "	4:55 " "	
Arrive Wilmington	6:00 " "	9:55 a. m.	11:35 " "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 46, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:41 " "	5:40 " "
Arrive Warsaw	2:45 " "	10:52 " "	6:55 " "
Arrive Goldsboro	2:45 a. m.	11:02 " "	
Leave Fayetteville	2:40 a. m.		
Arrive Selma	3:40 " "		
Arrive Wilson	4:10 " "		
Leave Wilson	3:00 a. m.	12:05 p. m.	7:50 p. m.
Arrive Rocky Mt.	4:20 " "	1:20 " "	8:50 " "
Arrive Tarboro	5:40 " "	2:40 " "	
Leave Tarboro	10:20 a. m.		
Arrive Weldon	4:30 a. m.	10:30 p. m.	9:30 p. m.

* Daily except Sunday.
Train of Scotland Neck Branch Road leaves Halifax at Scotland Neck at 2:00 p. m. Returning, leaves Scotland Neck at 5:20 a. m., daily, except Sundays.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:45 p. m., Sunday, 1:17 p. m., arrive Wilmington, N. C., 2:20 p. m., 4:35 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday, 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:20 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 10 a. m., arrive Goldsboro, N. C., 11:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville, 2:40 p. m., Spring Hope 4:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:20 a. m., and 3:30 p. m., Connecting at Warsaw with Nos. 41, 42, 43, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

J. R. KENLY, Supt. Train
J. N. O. DIVINE, Gen' Supt
T. M. EMERSON, General Passenger Agent.

GILLIAM'S ACADEMY For BOTH SEXES

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

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P. D. GOLD.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

So God's word permits men to drink but not to be drunkards; both are punishable and forbidden. Now, sirs, let me make the truth appear, for this is my design. Luke 10: 7. And in the same house remain, eating and drinking such things as they give you. Here in this verse you see Christ's directions to his seventy disciples, and his permission to them to drink: you can't believe this was water. Again, Luke 7: 33. For John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil. Verse 34: The Son of man is come eating and drinking; and ye say behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And Paul to Timothy: Use a little wine for thy stomach's sake—and of bishops, not given to wine; and of deacons, not given to much wine. Do not all these texts show God's permission to drink wine? And the directions of Christ to the seventy is broad enough to drink cider, brandy, rum, wine, beer, or ale, &c. as they were to drink such things as they give you. And did not Christ turn water into wine to furnish the wedding in Cana of Gallilee? The truth is, every creature of God is good and created to be received with thanksgiving; and nothing, says Paul, is to be refused, if it be received with thanksgiving. This is a broad liberty,

but not more than is found elsewhere in the word of God. Then because some men have committed whoredom, you forbid me to marry; because some have been gluttons, like the Roman emperor that could eat forty pounds of flesh a day and drink six gallons of wine, I must abstain from meats; and because some get drunk, I must abstain from drinks. I say then, if forbidding to marry, and abstaining from meats, be devil doctrine—and that they are the text showeth—I cannot for my life see why abstaining from drinks should not be a devil doctrine; because it is equally a lie in hypocrisy with the other two. Then the propagation of such a doctrine proves that there are men-made teachers now in the church; it proves that men-made teachers preach lies in hypocrisy. This is a mark set upon them, set forth by the Holy Spirit, that can't err. Then as I have said, a men-made preacher will preach lies and impose things in religion on the world and church, God has not commanded; and they will contend strenuously for them, and they will yet be mad with them that oppose their errors. These are never failing marks of men-made teachers.

Again, 2 Timothy, 3: 1. This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy. 3. Without natural affection, trace-breakers, false accusers, incontinent, fierce, despisers of those that are good. 4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. 5. Having a form of godliness, but denying the power thereof: from such turn

away. 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; 7. Ever learning, and never able to come to a knowledge of the truth. 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 11. Persecutions, afflictions which came into me at Antioch, &c.

Here in the above verses the Holy Ghost has given these men twenty-four different marks, that Timothy and the gospel church might know them when they come. Surely if any man has on him twenty-four distinguishing marks, any body could know him; therefore Paul is thus particular. For this is a prophecy of the Holy Ghost by Paul to Timothy and church, marking out these men, that whenever they should come the church might know them. And can it be possible that any set of preachers or professors of any sect, or in any sect, can have all these black and sinful marks? Yes, sir, the Holy Ghost can't be mistaken; he possesses a foreknowledge of all things, and this holy man Paul speaks as he was moved by the Holy Ghost, and therefore spoke the truth and gave these marks of these preachers to a hair's breadth. Let us then stick close to the text, to find them out by the marks given; for if we can find a man with these marks upon him, then we may be sure he is the man. But can men as bad as these described, be preachers? Yes, that is proved in the text, by their having a form of godliness; and again by their creeping into the houses and leading captive silly woman; and again, by their resisting the truth and withstanding God's ministers, as did Jannes and Jambres, Moses. These three marks prove that there should be such base preachers as these in the church, at some time to come after Paul's day. First then, we will enquire as to the time they should come: that

is precisely pointed out in the first verse—in the last days. This is the time specified in the text. Now what is meant by the last days? Last days when spoken by the prophets under the Old Testament, means the latter part of the Jewish dispensation. So last days, not day, when spoken by Christ or his apostles in reference to the gospel church, means the latter part of the gospel dispensation. Many scriptures from both the Old and New Testament, prove this position. Then if, according to the style of prophecy by the Holy Ghost, in a great number of places in the scripture, one day is put for one year, seven days for a week of years, and one day for a thousand years, and a thousand years for a day, then the conclusion follows, that the present thousand years is the last day of the gospel dispensation but one; which answers to the Sabbath or the thousand years of rest to the church, from the beast, false prophet, and devil. Then it also follows, that the first thousand years of the gospel dispensation was one day; the second thousand, which is now late in the day of the present thousand; and there is yet a thousand to come, which is the third day. Now mark the text: Paul don't say in the first day, or days, then these men did not come in the first thousand years; nor in the first part of the second thousand years. Then it follows that they were to come in the latter part of the second thousand years; and why? because the apostle don't say in the last day, if he had, then we might have looked for these men in the last thousand years; but he says, in the last days. So then these men were to come in the last day but one; that is, in the latter part of the second thousand years, for that is the last day in the language of prophecy but one. So then as to the time I feel assured I am right, for counting the four thousand years before Christ, and the three afterwards, will make the week of days; and also one day as a thousand years, and a thousand years as a day. And the Sabbath of a thousand years is yet to come, wherein such base men shall not

plague the gospel church. Remember prophecy always looks forward, therefore I have begun the first day or thousand years with the dispensation; whereas, counting from the creation, it would be the fifth day, but it don't then alter the prophecy, for then it comes to pass still in the six thousand years, and not in the last day or Sabbath thousand.

No believing we have hit the time in the prophecy, let us search for the marks and see if we can find any man or set of men that have got such marks upon them; if we can, then let us take the advice of Paul and turn away from them as he advises Timothy to do; as he thinks such men dangerous to the gospel church. There are too many marks to take notice of them all at this time, as I am swelling this piece five times beyond my expectation, much less what is to come; but we will take notice of some of the marks, enough to satisfy him that will look at the marks without prejudice, that such an one is the man pointed out by Paul in the prophecy. The first mark of these men I shall notice is, that of creeping into houses and leading captive silly women; these then show first that they are self and men-made preachers. For Paul here puts the same mark on them as Jude does on a self-made minister, saying, they creep in unawares. And Paul again in Galatians, 2. 4. points to these same sort of ministers, saying: And that because of the false brethren unawares brought in, who came in privily to spy out our liberty, &c. Then these three testimonies prove that these sort of men are false brethren, no matter what sect they may be found in; secondly, they prove these creepers first creep into churches, and the manner is pointed out, unawares by both apostles. And further, they come in privily, not known, like Judas was to the Saviour; and for what they come is also pointed out, to spy out our liberty? Now you know as I have said, this word creep in its common acceptation, means in a low, still, sneaking manner, as the cat to her prey, or the gunner to his game; and when applied to false teachers it means the same, that they

in a low, humble, sneaking, unperceived manner, first creep into the churches unawares to the churches. This is done privily by them, that is, to the prey and game they have in view, and their design is unknown to the church. The next step is to creep in the same way into the ministry; this they also do for getting nearer their prey. And thirdly, they creep into houses and lay hold of silly women and lead them captive. Mark the apostle how he don't say they creep into meeting houses, private houses, or public houses; but he uses expressly the word houses, in the plural; which may mean all these three kind of houses. Now were there ever any kind of preachers that did this? or are there any such now that have got this mark, in conduct upon them? Study awhile and think of the history of all sects.

If you go to the Roman church, the priests did not lead captive the silly nuns into the nunnery; for first monkery becoming a popular religion by degrees, and the clergy being forbid to marry, the young ladies could get no husbands and so were of necessity forced to take the veil and devote themselves to single life. If you carry it to the church of England, in the main you can't apply it there, nor to any sect in Christendom. And yet this prophecy is fulfilled and fulfilling every day before our eyes in the church, as plain as the one fulfilled already mentioned, of the Roman church fording to marry and abstaining from meats. Well, say you, do tell us where and how. This I will do, as you know I said my design was to bring truth to light.

[To be continued.]

THE LAW OF TRESPASSES.

(FOR THE LANDMARK.)

ELDS. GOLD AND LESTER, DEAR BRETHREN :- I have had of late some reflections upon the scriptures relating to this subject, recorded in Matt. 18th chap. 15th, 17th verses, and Matt. 5th chap. 23rd, 26th verses, and I feel like spending a little time in penning them down for the LANDMARK. The same

things are recorded in Luke 12th chap. 58th and 59th verses, and in Luke 17th chap. 3rd and 4th verses. I have no doubt that nearly all Old School Baptists are familiar with these scriptures and with much that has been said concerning them. The 18th chap. of Matt. especially has been called the book of discipline for our churches. But still it is always well to give a close examination again and again to any part of the word of God, however familiar it may be. There are always hidden treasures in these mines of wisdom, no matter how deep we may have gone nor how thoroughly they may have been explored. This is my reason for now writing upon this theme. I do not desire to go over all the ground that has been so well and so long trodden by many feet but merely if I may to suggest a few things that seem to me important.

In Matt. 18th and 15th, we read, "if thy brother shall trespass against thee." The word trespass means any wrong that one may do in his dealings with another. It may be a wrong done in transacting business, in social concern or in church relationship. It may be in word or in deed. It may be designedly or inadvertently. Be all this as it may, it must be a real trespass or wrong done, something that hurts us in some way.

Now the rule of the Saviour is "go and tell him his fault between thee and him alone." And first I want to notice that this is the rule of love and not of dislike or hatred. It is designed to save, not to destroy the brother. The Lord says, "Go," not wait for him to come to thee. "Go," the brother is in danger. "Go," at once and pull him out of the fire. Thy hurt is nothing but the danger is great. His sin cannot hurt thee, but unless saved from it, it will hurt him. It is he of whom thou must think and for whom thou must be anxious, and not thyself. If it were of thy hurt that thou must think, then stay away from him for thou mayst be hurt again.

Then go, and "tell him his fault." It may be that he is unaware of it, that it

was done inadvertently. It may be that he thinks he had provocation. It may be that he is aware of his fault and sorry for it, and yet afraid to approach thee fearing that thou art angry with him. It may be that he knows his fault and meant to do it, and so is in rebellion against God, and therefore he has all the more need that they should try to win him to the better way. Therefore tell him his fault and its consequences. If he is not aware of it he will thank and bless thee for showing him the slippery ground on which he stands. If he is aware of his fault God may so bless the love you have to him as thy brother, and the tender interest thou showest in him, as to soften his heart and lead him to repentance, and so thou wilt have gained thy brother. Thou wilt have saved him from much sorrow and to the sweet fellowship of saints; to peace of conscience and to thyself.

"Between thee and him alone," the object is to gain and save him. Therefore let that charity work, that hides a multitude of faults. Thou thyself art also a sinner. Thou mayst have trespassed against another, or thou mayst yet do so, therefore whatsoever ye would that men should do unto you, do ye even so unto them. If this matter be not spread abroad, but kept between your two selves. What a precious hoard it may prove to both of you in coming time. Therefore tell it alone to the erring one, for the good of both of you and that the name of God be glorified.

"If he shall hear thee, thou hast gained thy brother." Not destroyed him, but gained him. Not gained a victory over him but gained him. He has been thy brother and companion and fellow traveler and helper. Thou wast in danger of losing all this. But now thou hast gained him. Thou canst not afford to lose him. He is of more value to thee than gold, or pearls, or friends, or all human kindred. He is thy brother in Christ. He is thy brother forever. Christ, the all lovely one, whom thy soul loves, dwells in him. And so in gaining him, thou gainest the commun-

ion of that Jesus who dwells in him.

"But, if he will not hear thee." It may be that thou hast gone to him with a wrong spirit in thee and with wrong words upon thy lips. It may be that he cannot see himself guilty. It may be that he is not guilty, and that thou art mistaken. It may be that he fancies that thou hast wronged him. And it may be that he is stubborn and unyielding and set steadfastly to do wickedness. In the former case thou must take extra pains to make the matter clear. In the last case his condition is deplorable, and his danger is great. Therefore thou must put forth redoubled exertions to save him. As he has refused to hear thee, there may be danger lest thou also become stubborn and proud and unyielding and un pitying toward him. If so thou wilt say, "I will leave him to his own destruction." But this will be sin on thine own part. This spirit must not reign in thee. He must not thus be given up.

Therefore "take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Thou hast failed to gain him, thy words may have not been right words. He may have misunderstood thee, thou mayst have misunderstood him, or both of you may have failed to say what was wise. Now if thou takest one or two more, thou mayst be able through them to see things in a different light. What thou hast failed to do thy with thee may be able to accomplish. Thou art not to take thy partisan friends, but lovers of God and truth alone. They are to be his friends as well as thine. If thou lovest him and desire to save him, thou wilt take faithful brethren who desire his and thy good and the glory of God. They will not desire thine advantage nor his, except as you both will be advantaged by doing the truth. This does not mean that these witnesses are to be witnesses for thee or against him. Thou art not to take them that they may establish thy charges against him before the church, but only to establish the word

of the Lord in both your minds, and if it be God's will, establish thee and him in fellowship and in truth. Thy object is to gain thy brother, whether thou goest alone or whether thou takest one or two more with thee.

But what if all this fails? What must be done then? Still thou must persevere in trying to win him. He is too precious to be given up yet. He is one of the Lord's loved ones. He is in thy heart. Still try to win him and strive harder yet. Now tell it to the whole church. Why? That the church may cut him off? God forbid! No, but that the whole church may join in the effort to save him. Not that they may seek to justify thee or that thou mayst seek for justification from the church, but that he may be saved from the error of his ways and from the sorrow that will follow. The church are not to try the case as a court of law would do, but to beseech him to be reconciled to God. They are to hold over him no threat of what they will do if he refuses to be reconciled but simply manifest their love to him and for the name of the Lord and his cause.

But if he neglect to hear the church, what then? Art thou to seek revenge? Art thou to say hard things about him? Is the church necessarily to exclude him? It is not so said. But simply this. Let him be unto thee as an heathen man and a publican. How is that? Why, have no dealings with him. Let him alone. The meaning is, thou hast done all that thou canst to gain him. He has refused at the last to hear the church, the highest tribunal on earth. He must be left in the hands of the Almighty. It was said in the former days, "Ephraim is joined to his idols let him alone." And so this brother must now be let alone. He is not to be abused, or cursed, or injured, but in sorrow thou art to simply give up the struggle to gain him. Let him be to thee as a heathen man and a publican. To "thee." It does not say here that thou must insist that he shall be to all the church as a heathen and publican, but to thee. It will probably result in the whole church incurring his enmity, and

in his withdrawing from them all, but that is for thee to consider. Let him be to thee as a heathen &c. This will save further danger of conflict, and will save thee from further trespasses at his hand. Afterwards, verses 21st and 22nd, the Savior teaches that if God shall give the trespasser repentance and he shall turn saying, I repent, we are to forgive him 'till seventy times seven. Another way of saying that there is to be no limit to forgiveness.

Turning now to the other text Matt. 5th chap. 23rd—26th we see another side of this subject presented. "If thou bringest thy gifts to the altar," that is if thou comest up to worship God and there rememberest that thy brother has aught against thee, that is rememberest that thou has trespassed against him. We have been considering the duty of the trespasser, when he comes before God in praise or prayer or in any way and there remembers that he has done wrong. He must not, he cannot, offer his gift. God will not accept it. He has sinned and done evil in the sight of God, and that evil must be put away. No child of God can profess his love to God when he has acted unlovely to his brother and remembers it.

Now what must he do? Leave there thy gift before the altar, and go thy way; First be reconciled to thy brother, and then come and offer thy gift. Go and confess thy fault and ask thy brother to forgive, and then thy gift will be acceptable to God. Here is a matter of experience. Now, what I want to suggest is this, viz:—that if both the trespasser and the one trespassed against follow the directions of the blessed Lord, and each starts to seek the other, they will meet half way, and will find themselves already reconciled. How they will love each afterwards, and how they will praise God for his unspeakable mercies. But neither one is to wait for the other. Each is to do his own duty. We must not say I would gladly do my part if my brother would do his.

We must obey whether our brother obey or not.

But now we come to consider a third subject embraced in verses 25th and 26th of this fifth chapter of Matt. "Agree with thine adversary quickly while in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to an officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, 'till thou has paid the uttermost farthing."

We have heretofore been considering the people of God in their dealings with each other. But the word of God is a perfect rule regarding the behavior of believers to the world as well as to each other, as for instance when the apostle says "as much as in you both live peaceably with all men" or "do good to all men especially to them that are of the household of faith." And so in this language the Saviour teaches his disciples how they should do if any man become their adversary. I do not understand that the adversary is one of their brethren but a man of the world. Believers would be forbidden by the law of their master to deliver a brother to the judge, and so press an accusation against him that the judge should deliver him to the officer and to prison, where he must lay until he has paid the last farthing. But when transacting business in the world difficulty might arise and all these results might follow. The adversary would be under no restraint from the law of Zion which he would not recognize. And so he might bring charges against the child of God and cast him into prison, to his own distress and to the reproach of the cause of Christ. Therefore make haste to agree even with worldly men, lest they bring sorrow upon thee and reproach upon the name of Jesus by charging thee with wrong. A Christian had better sacrifice some of his rights than be charged with wrong even by worldly men. This it seems to me is the teaching of this last text. In all we do the honor of the most blessed name is to be regarded as uppermost. This is to be sought first of all. Hon-

or, wealth, fame, all are as nothing compared to this. All we do is to be subordinated to this. May God help us to be patterns of meekness and gentleness toward each other and toward all men. I leave these thoughts with the brethren. I remain your brother in hope.

F. A. CHICK.

Reisterstown, Md.

CONFLICTS.

ELDER GOLD AND LESTER:—Dear brethren in the hope of the Lord, for some cause I feel impressed to write a few lines for publication in the LANDMARK. I feel to say a truth that I love the dear old Primitive Baptists with an affection which the world cannot give nor take away. I feel that these are they which have come up out of great tribulation, and have washed their robes white in the blood of the Lamb. But ah me, my trouble is, can there be among that favored number one so sinful, so vile, so prone to evil as I know I am. I have now been in the church twelve months, and do not feel that I am worthy to go to meeting, much less to be called a church member. It seems that I have been a draw-back instead of an up-builder of the cause, which oftentimes makes me cry and say with David, why standest thou afar off, O Lord, why hidest thou thyself in times of trouble? But still much of my pleasure is just after deep distress, and then I can again with the Psalmist exclaim, truly my soul waiteth upon God; from him cometh my salvation. The heavens declare the glory of God, and firmament showeth his handy work. I think I can faithfully say with Paul, I am the chief of sinners, but I have a little hope which is an anchor to the soul both sure and steadfast, and which enters within the veil. It is by this hope I live, without it I would be wretched. One says, if we have hope in this world only we are of all men most miserable. I had a dream some time ago which I have thought about a great deal. It seemed to be a settled fact that we all knew the world would

end and be destroyed by a flood. I thought it began to rain in torrents, and soon began to rise in the house coming in great waves of water clear, only looked a little dark. I thought ma and the rest of the children were in another's part of the house: pa and myself being alone in one room. I said to pa it is the flood (meaning the end of all time,) and he said yes, yes, and then I sprung forward and into his arms, expecting to be plunged into an everlasting eternity. The next moment, I thought death had a sting, but still I felt so happy to know that I would soon be with my Redeemer, never more to see trouble again. I thought I did not have a doubt of my acceptance, and was ready to die and go hence. I knew the world would not all be saved, but I bowed and said to myself it is just, and glorified God with all my heart. The last thing I recollect in my dream was that in the next moment I would be with my Savior and reign with him for ever blest.

Dear brethren and sisters, please pray for me as I feel to need the prayers of all God's people. May God bless you Brother Gold in your Labors, is the prayer of your little brother if one at all.

J. W. JONES.

Bennet, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I will this evening try to write what has been on my mind for several years but felt too unworthy to commence, but will try by the help of God to relieve my mind.

That is the reason of that little hope I have and also the reason I joined the Baptists. When I was about thirteen years of age I dreamed a dream that I thought was to warn me I should soon die, when I did not think I was prepared for death, and went to praying, the best I knew, to the Lord for mercy. I would go off to myself and try to pray. I went on in this way for a month or more. There was a camp meeting commenced near us and I thought it might be if I would go there I could get relief from my troubles. My

parents were Methodist and as we went to this meeting I was still burdened from that same impression; there were many of my friends and relatives professing to have a hope in Jesus. I went to this meeting several times, but could not think they could do me any good. Finally I got down to be prayed for but have never known how, and gave up all to Jesus. In a short time it seemed to me that I could see the gates of heaven open and the Saviour standing with out-stretched arms ready to take me in. From that moment I felt I loved every body, and the most of all my dear Saviour, I felt I could praise him all the rest of my days and would see no more trouble, but oh how sadly I have been mistaken. I wanted to see everybody I knew and tell them what the Lord had done for my soul. I was not ashamed to tell it. Oh that hour, how sweet its memory still.

I joined the Methodist church and was baptized, or sprinkled when I was very young. I knew nothing about the Primitive Baptists until I was twenty years of age. I was satisfied a short time, I do not know how long until I heard that Grand-ma said she did not think I had any religion, for I was too young to know anything about religion. So I got into trouble and commenced praying to the Lord to show me whether I was deceived or not, if not to make me feel as I first felt. Grand-ma was at our house one night, and she and the rest of the family were in the other room eating supper and I was by myself singing and the same happy feeling came on me and I rose up and went to Grandmother and told her the Lord had showed me that I was not deceived. She said she would doubt me no more. It has been twenty-eight years and I fear sometimes yet I was deceived, but at other times I do not doubt my hope in the least. Grandmother professed a hope shortly afterwards, and I believe she was a true Christian and always spoke well of the Old Baptists. I was satisfied at times until I was married. I married Wm Nichols, he was a Baptist believer, but no Christian. We would go to hear them preach, and I thought

they could tell my feelings nearer than any others. Then I got into trouble and thought it would never do to join them, for there were none of my relations Primitive Baptists nearer than first and second cousin. I did not own that I liked them until I was the mother of four children. I saw a great deal of trouble though and it seemed something was wrong, I could not tell what. Some of my near relatives said to others they believed I was going deranged but it was trouble. I advise all that desire to join the right church to go and hear the Baptists preach themselves, go among them and talk with them, and not listen to what some one says about them that does not understand, or is prejudiced. They appear to me to have more love for one another than any other people. I went to the first Association I ever attended at Fisher's River in April 1877, and Elder B. G. Caudill preached the last sermon on Sunday and his explanation of Baptist doctrine was sufficient for me. I never heard such a sermon before, and wondered why every body did not understand him as I did. I thought they were the lovely people I ever saw although there were trouble with Fishers River and Mountain Association at that time. When they were taking the parting hand I thought I would give any thing to be among them. I went home troubled worse than I was and remained that way until I joined them in April 1878. I dreamed I was off in a field away from home and I got into trouble and went home being out of place where I ought to be and there were several people there worshipping God. It seems in the way of prayer; and I looked at my hand and it was all withered and it looked very bad, and I showed it to mother. She told me to show it to Caudill, he could heal it, for he was there; I did it and was relieved. The next day we went to Stuart's Creek and heard him, and others preach, and he explained my dream for me. I thought he made it so plain, that I was away from home the Baptist Church, and that hand was something that was wrong; yet I took it to be Baptism and

that is one reason why I chose Brother Caudill to baptize me. But I did not consent to join them until about the 1st of next December. The same year Brother Caudill preached at White Plains, and he and Brother Booker and others came home with us; my husband being concerned and in much trouble about his condition. He was a good friend to the Baptists and we were very anxious for their company and their prayers, and felt it a great blessing to have them with us. That night after retiring I was studying very much about offering myself to the church the first opportunity. I was thinking what other people would say if I joined the Old Baptists, as people called them; and it seemed that something said, would you give up all happiness in this life and in the world to come for what some one would say. I then made up my mind to offer to the church the first opportunity at Stuart's Creek. In about three weeks from that time my husband was delivered from his trouble. Oh what precious news to me. If ever I felt unworthy it was then; for I had often tried to pray for that hour, and felt that it was more than I deserved, a poor sinner.

In Feb. 1879 we went to Stuart's Creek. Brother Isaac Webb and brother Draughn and others being there. Brother Webb and others preached a powerful sermon for me. They were singing the last song when I gave way. I felt like I could never leave the place without offering to the church. My husband went up and I followed him; we were received in April afterwards and baptized by Elder Caudill. That was surely a happy day with us. I cannot express my feelings toward those that assisted us in Baptism—Brother Booker, and sister Booker and daughter, sister Kingsbury and sister Key and others. I have been satisfied ever since as to the church, only feel too unworthy to be among as good people as they are.

I am now forty one years old and feel myself more imperfect every day of my life. I know if I were to have to save myself by my good works I would forever be lost. If I am saved it will be

by the grace of God, and nothing good that I can do.

I want to write something to the praise and honor of my blessed Saviour. In vain is my attempt to describe the praise that is due him for his goodness and mercy while we are so prone to sin.

I have six living children, one gone to heaven. I hope to live as I would wish to die, so my children will not doubt my happiness after death. I pray the Lord will have mercy on them and save us all in heaven. Not one left out to praise him round that throne where all his chosen will be.

I write this for the benefit of my children and near relatives, to show them why my name is found among the Baptists. My near relations are Friends, commonly called Quakers, and I think they are christians, but do not see as I do. I cannot tell why it seems strange to me.

Brother Gold remember us at a throne of grace.

MARTHA J. NICHOLS,
White Plains, Cherry Co., N. C.

"THERE IS NOW NO CON- DEMNATION."

DEAR BRETHREN GOLD AND LES-
TER:—The Apostle says, there is there-
fore now no condemnation to them
which are in Christ Jesus, who walk not
after the flesh, but after the Spirit. For
the law of the Spirit of life in Christ
Jesus hath made me free from the law
of sin and death." Rom. 8: 1, 2. The
word "therefore," in the first verse calls
our attention to that which immedi-
ately preceded it. In the 7th chapter the
apostle had called the attention of God's
dear people to the warfare through
which they must pass while in their
earthly pilgrimage. While he speaks of
himself in that chapter, and tells of the
power of sin in his Adamic nature, yet
what he says about himself applies to
all God's dear people, for they are all
taught of the Lord. In that teaching
he shows them that the law is spiritual
but they are carnal, sold under sin which
causes them to cry out, "O wretched
man that I am, who shall deliver me

from the body of this death?" By a sweet and precious faith, the dear saints are made to answer that question in the language of the apostles. "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Then he says, "There is therefore now no condemnation to them which are in Christ Jesus." There can be no condemnation to them, for he Christ Jesus is made the end of the law of sin and death. By his death on Calvary he redeemed them that are in him, for He bear them and carried them all the days of old. And their life is hid with Christ in God. The apostle further says, "When Christ who is our life shall appear then shall ye also appear with him in glory." Then surely there is no condemnation to them who are in Christ Jesus, for the Apostle says, "They SHALL appear with him in glory." If there was the slightest stain of condemnation on them, they could not appear with him in glory. But he by "one offering hath forever perfected them that are sanctified." The offerings under the temple service did not make the comers therunto perfect. But he who was made a little lower than the angels for the suffering of death was crowned with glory and honor, that he by the grace of God should taste death for every man. For it becomes him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth, and they that are sanctified are all of one for which cause he is not ashamed to call them brethren. Heb. 2: 9-11. Those who are the sanctified are the all men for whom he tasted death, "they were sanctified, set apart, by God the Father, preserved in Jesus Christ and called." That sanctification, that setting apart, was in infinite wisdom and in accordance with the eternal purposes of God which he purposed before the world began. Those that were thus set apart are of the same blessed family to which the apostle speaks, saying, "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 to the adoption of children, by Jesus Christ to himself according to the good pleasure of his will." Then surely there is now no condemnation to them which are in Christ Jesus. The prophet when speaking of him says, "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles." It is thus the eternal Father speaks by his servant, the prophet, and he calls his son his elect, and says he shall bring judgment to the Gentiles. He was the elect of the Father and in him was chosen all that blessed family on whom there is now no condemnation. There is now no condemnation resting on them because he in his own glorious person met all the demands of that law of sin and death, and by that one great offering he hushed the awful thunders of Sinai, and having satisfied that law bro't in everlasting righteousness. He is the life of his people and in that unity with him they were redeemed from the law of sin and death when he said it is finished and gave up the ghost, went down into the dark cavern of the tomb, and arose on the third or appointed morning proclaiming to an astonished world, "Mine own arm hath brought salvation unto me." His elect being one with him he brought salvation from the power—death, and the grave to them when he came forth from the tomb. He said by the mouth of the prophet, "Thy dead men shall live, with my dead body shalt they arise. Awake and sing, ye that dwell in the dust. Your dew shall be as the dew of herbs and the earth shall cast out its dead. In their unity with him condemnation was removed from them when he suffered the penalty of the law which they had violated, and in that unity their resurrection was secured to them when he arose from the dead. Viewing these great and glorious truths the apostle could appropriately

say, "This corruptible must put on incorruption, and this mortal must put on immortality." Then death will be swallowed up in victory. But it will all be through the wondrous work of our Lord Jesus Christ, and for them who are in him. The apostle says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By that law is the knowledge of sin, and the wages of sin is death. What a wondrous contrast between the law of the Spirit of life in Christ Jesus and the law of sin and death. On Calvary's bloody summit that law of sin and death received its full satisfaction as to all who are in Christ Jesus for them, there he met all its demands and brought them under a new law which is the law of the spirit of life in Christ Jesus, and by that law they were made free. It is written, "If the Son make you free ye shall be free indeed." Surely they were free from all the demands of the law of sin and death when he suffered its penalty for them. He was their surety and they being insolvent, the law reached the Surety and he satisfied it.

Then there was no more condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. These last words are descriptive of those who are experimentally made free from the law of sin and death. "By their fruits ye shall know them." They adorn their profession by a godly walk and conversation, and by them they give evidence that they belong to that class of whom our Lord speaks by the prophet. To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word. But ah, dear saint how often do you, like this feeble one, who is now talking to you, lie down on the bed of carnal security, and then look to this vain world for help and for spiritual strength. While in that condition all is gloom and darkness. Then we were walking after the flesh and that flesh lusteth against the Spirit, for in that flesh there dwelleth no good thing. When amidst that gloom and darkness the dear saints say to themselves, Sure-

ly I am deceived and have deceived others. Surely I have never walked after the Spirit. But ah, dear little one it is then that you are made to know that you are poor; and when realizing your poverty, deep contrition seized you and you were made to tremble at the word of your glorious Lord. It is then he comes to you and speaks in the sweet accents of an unchanging love and says "Come unto me all ye that labor and are heavy laden and I will give you rest." The rest which he gives to his people is a rest from under the law of sin and death. By that law you have a knowledge of sin. It is that knowledge that causes you to realize that you are poor and fills you with deep contrition. These are evidences to you that you are in the King's highway of holiness. Your faith leads you away from the contemplation of your poverty, and your inability to do anything good by which you will merit the favor of a thrice holy God. Trusting alone in the finished work of your ever to be adored Redeemer, you look away from the vanities of a sin-cursed world, and by an ever precious faith you cry out in the language of the Psalmist, "God is our refuge and strength, a very present help in trouble." It is thus you in your earthly pilgrimage are daily realizing your poverty. But for your comfort your Lord hath said to you, "Blessed are the poor in Spirit for theirs is the kingdom of heaven." Remember that kingdom is made yours, not by any works of righteousness which you have done. But your being poor in spirit is evidence of your right in that kingdom. You will also remember that the word 'kingdom' thus used by our Lord does not mean the kingdom of ultimate glory, but the kingdom set up by the God of heaven on the earth, and your being poor in spirit is to all the members of that kingdom evidence that all its enjoyments are yours and that you have a right to all its blessed privileges. Suppose you were to go to the church and boast of your good works, and claim that you had a right to a seat in that church because of those works. Do you imagine that God's dear people

would accept you.² Certainly not. But if you come with a contrite heart, and a broken spirit of which the rich in good works must ever remain in ignorance you will be gladly welcomed into the sweet fellowship of saints, and have secured to you all the privileges of the house of God. Your Lord hath said to you by his prophet. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The Psalmist says to them, "They that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever." They are they to whom the Apostle speaks, saying, "There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit." To comfort them amidst their earthly afflictions the prophet says to them. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." This is the heritage of the servants of the Lord and their righteousness is of me saith the Lord. When contemplating the goodness and mercy of their God, their cry is, "Give unto the Lord the glory due unto his name." May all of God's dear people be ever ready to give that glory to his great and wonderful name, is the sincere prayer of this feeble one.

H. COX.

Ghent, Ky.

FAITH DELIVERED.

DEAR BRETHREN GOLD AND LESTER:
—From some cause my mind has been exercised on the following scripture, "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints;" Jude 3rd. I am not able to tell whether the exercise of my mind is of the Lord, or of the flesh. God only knoweth. But be that as it may, by God's permission I will try to put on paper for your consideration the thoughts that may be pre-

sented to my mind, humbly as I hope, trusting that I may be guided by the Spirit to speak the truth as it is in Christ, and thereby edify some one of the household of faith.

The apostle is evidently speaking to the household of faith, the church of God. The beloved who had been called, justified and glorified, in that they were delivered from the power of darkness and translated into the kingdom of God's dear Son, (it having been made manifest to them that they had been made partakers of eternal life in him Christ,) were beloved of God, and as such beloved by the apostle. For every one that loveth him that begat, loveth him also that is begotten of him. 1st John 5, 1. This love existing in the breast of the apostle for the family of God begets in him a desire for their peace, comfort and joy. Hence his diligence to write to them concerning the common salvation. He had been industriously studying and seeking their welfare, that they might be fruitful in every good work. They being objects of saving grace, should be exhorted to walk worthy of the vocation wherewith they had been called keeping the commandments of God. For thereby they worked out their own salvation, not eternal salvation but the common salvation. For where this is neglected, coldness, indifference, barrenness, with all the clogs that hinder a patient race are sure to follow. It is often said by those who oppose them that the Primitive Baptists teach a doctrine that encourages sloth, idleness, and indifference. But not so, the doctrine of grace reigning has nothing of the kind in it. But to the contrary speaketh on this wise, "Therefore let us not sleep, as do others; but let us watch and be sober." 1st Thess. 5: 6: In view of these things our apostle writes to them of the common salvation. Diligence is characteristic of christians. It is not commendable in one professing to be a believer in sovereign grace to be sleeping away the time, as they that "sleep, sleep in the night; and they that be drunken, are drunken in the night." Then the call is "Awake thou that sleepest, and

arise from the dead, and Christ shall give thee light." Eph 5: 14. To this end Jude wrote of the common salvation. Then it was needful (necessary) that he should write and exhort (advise, warn or caution) them that they should earnestly contend for the faith once delivered unto the saints; not another faith, but the faith once delivered. Earnestly (eagerly) contend (strive) for the faith. Why this particular faith? Because this faith is a faith *once* delivered, not often delivered: *but once*, this is a saving faith; it is too precious to be often delivered; it is a justifying faith; (see Rom. 5: 1.) It is the faith of God's Elect. Titus 1: 1. This faith works by love. Gal. 5: 6.) It is reckoned for righteousness: Rom. 4: 9. It is born of God and overcometh the world. 1st John 5: 4. This faith will not suffer those which are of the law to be heirs, if so it is made void: Rom. 4: 14. None but the children of God have this faith. None others can have it, it was delivered to the saints. By this faith the patriarchs wrought wonders. Lion's dens, fiery furnaces, dungeons and chains were bid defiance. It overcomes, it lays hold of the premises of God. Being a fruit of the Spirit it is divine in its nature, and faileth not: it is unfeigned: like its divine author it is strength. It will admit of no partner: One Lord, one faith. This faith takes Christ as a complete and sufficient Saviour: it never has, nor never will seek to rob him of his glory by aiming to substitute auxiliaries or helps. This faith ignores all the institutions of men as being means of grace. If Jude or any of the apostles of Christ ever heard of such means as are now resorted to for the conversion of the world as it is called then it is not upon record. The faith once delivered knows nothing but Jesus and him crucified. For in him faith sees grace reigning to the chief of sinners. It sees in him the resurrection and the life, and all power both in heaven and earth given to him. Therefore it embraces none of the modern schemes of men, but says away with them: it sees no Boards or schools to educate

preachers, no Sunday School to train up the young, nor anything of the kind; but sees a fulness in Jesus for the accomplishing of the end for which he offered himself, and scorns to offer insults by advocating any of these modern schemes. This faith dwells in all God's children. That being the case they earnestly contend for it, because it looks to the finished work of Christ. To go after these worldly institutions of the latter day, or any other day, would be to ignore faith, and shoulder a weight that would burden them to a degree that they could not run with patience the race which is set before them looking to Jesus who is the author and finisher of our faith. Heb. 12: 2. How can the children of God earnestly contend for the faith once delivered, and yet patronize one or all of these institutions of the world? That they are of the world is certain for they are not in all the scriptures. The most eagle-eyed men who contend for them cannot show others saith the Lord for them, even in one place. They never have done it. They never can do it. Not if the present version of the Bible is true. Then dear children of God let us earnestly contend for the Faith which was once delivered unto the saints. What matters it if we are hated, shunned by all the great and noble of earth so-called? We are admonished by the apostle to earnestly contend. If Primitive Baptists do not who will? Not one. For every denomination with whom I am acquainted has wedded these modern idols. There is more said by them in praise of these things, than there is of Christ. 'Tis hard for me to believe that the advocates of these idols ever had any part in the faith once delivered unto the saints. I know that there is much respectability among those who advocate these things. But respectability and friendship are not the religion of Jesus Christ. Neither is it an excuse for failing to contend for the faith once delivered. All men have not faith so says the apostle: 2nd Thess. 3: 2. Hence the contending for these late schemes. Let not the church of

Christ be deceived thereby, but let each one stand fast in the faith and earnestly contend for it. It belongs to the saints as it was delivered unto them, and is the gift of God to them. And, comes to them by hearing, and hearing by the word of God. Rom. 10: 17. And this word was in the beginning with God, and in him was life, and the life was the light of men: John 1st. So they who are in this life and light are in possession of the faith once delivered, and are earnestly to contend for it. They who are destitute of this life and light are strangers to the faith and must be classed among the unbelievers, be they who they may. For without this life there is death, and the dead contend not. Oh! how glorious is this light. It reveals the Son of God as an all-conquering Saviour, traveling in the greatness of his strength, speaking in righteousness, mighty to save. This life and light reveals the stronger man loosing or delivering all the lawful captives, bidding the enemy to destroy no more, and causing those who were sometimes darkness to be light in the Lord. Can it be that he is in need of the puny arm of man or men to aid him to bring in all his jewels and crown them in glory? Faith in him says no. It seems to me that the faith once delivered certainly must yield all into his hands, and cry 'tis all that I can do. Now dear brethren to conclude permit me to say that in great weakness I have been trying in a public way to contend for the faith since October 1851. The doctrine of salvation by grace, the sovereignty of God, the unconditional, personal election of the saints, and their final preservation in grace have been the theme aimed at all these long years, and having passed my three score years, I know my work must be drawing to a close. I know that I must shortly quit the shores of earth, leave the brotherhood on earth, and enter into the world of spirits. Yet to save my soul I cannot understand the scriptures to teach anything outside or separate from the obedient life, the passive and vicarious death, the triumphant resurrection, glorious ascension, and effectual mediation

of Jesus Christ for salvation. This is what I call great grace, or grace reigning through him unto eternal life. This my faith embraces, and is what I have tried in great weakness to preach. Now I must soon die. But these truths console me. And as the outward man waxeth old and decayeth the inward man is renewed day by day. I feel perfectly willing to go to the bar of God with this doctrine, believing that outside of it there is no salvation. May God bless the household of faith.

J. C. HALL.

Gogginsville, Va.,

DEAR BROTHER GOLD:—I have a great impression on my mind this morning to try and tell you some things which I hope the Lord has done for me, but I feel too ignorant and unworthy. Dear Brethren and friends you can't begin to know the trouble it has given me. If I have a hope it has been for years ago, almost from childhood. While my father was living, and my health was bad I would look to him so much thinking that he was able to send for the Dr. to relieve me, and the blessed Lord took him away which I think to a better place than here, for in his last hours was nothing but praise to God, and after he had been dead about one year I married J. B. House. Never a kinder husband lived: his stay with me was short, about two years. After I married him I thought my troubles had ended, but alas they soon came back again greater than ever. While we were together I would often have spells of crying and he would say Mollie have I done any thing to hurt your feelings, I would say no Burt, I don't know what's the matter, I feel like I haven't a friend in the world. Burt died the 15th of Feb. and I broke up, and moved to his brother Bob House's the 16th, and the 19th the Lord blessed me with a sweet little girl, also blessed me to undergo my troubles up to now, and I hope will, until the end. I think my troubles were sent on me for a good purpose.

Brother Bob House and wife went with me to town to see the Dr. and

that night I thought I would die, but the blessed Lord has spared me awhile longer. On Saturday morning after I went to the Dr. on Friday I never had such feelings in all my life, I had a heart full of love for every body and felt like I was willing to give up all the beauties of this world. I put my arms around sister Lyddies neck, and told her how good I loved her and told her I wanted to see Mr. Ben Strickland, and she said, do you want me to send for him, and I told her I did, and he soon came. I felt like a person real sick, and had sent for the Dr., that was along week to me. The next Saturday I went to Kehukee and offered, and was baptized by brother A. J. Moore. I am so prone to sin I fear I am deceived in the whole matter, at other times I feel like his grace would be sufficient if I were called to die. I am a mystery to myself. I don't see how the Brethren and Sisters can fellowship one so vile.

Remember me at the throne of grace. Your unworthy sister if one at all.

MOLLIE L. HOUSE.

Soetland Neck, N. C.

MR. P. D. GOLD:—I am going to tell you something which occurred to me about '45. I was at a Methodist meeting and I became deeply concerned about my sins. I was sitting in the house and feeling very bad, the preacher came to me and wanted me to go to the mourners' bench. I told him I would not that God was present there as well as at that bench, and I would not go. He talked to me some time and left, and they quit for dinner. I went to the spring and still getting worse. They all went back in the house. I went in the school house and asked the Lord to have mercy on me a sinner. When I went into the house I fell down at a bench and saw that I was going to hell, and viewed it as an awful place, and I saw it was just in God to send me there. I thought there were people there, and I would tell them it was just in God to send me there, and about that time I was on my feet and the lightest time I

ever saw was then. I loved every body, my burden was gone. I can't tell how I felt. I thought I would go to the meeting house and tell what the Lord had done for me, but that would not do, and went on and stood in the door, and looked on. I never have thought so much that I would go to hell when leaving the world.

The Bible has never read like it has since that time, it looks like that I can see why things were so, and can see deeper in the scriptures.

I will close, I could write much more: this is the first time I ever told this. It has been more than 40 years ago.

J. G. WARREN.

Would not our friend do well to tell this good news to the household? We should bring all this increase which the Lord gives into his home.

P. D. G.

DEAR BROTHER GOLD:—I have been thinking for some time I would try to write to you. I will now undertake it if the Lord will bear me up in my weakness. My fifth brother received a hope one night during the date of '1873 or '74. I am not sure of what date; the next morning my brother came to the house and told my mother that brother Leonard had professed religion last night. Then I felt like I was left, and was burdened with a heavy load at my heart.

I would feel like it was a sin for such a sinner as I to call on the Lord, but my desire was for the Lord to pardon my sins. I went to bed some nights and lay and cried until my pillow was wet with tears. One night in September, 1875, after laying awake sometime, I dropped off to sleep and dreamed that I was at Stuart's Creek meeting, and when the church was called together, I went and joined the church and was baptized.

To be continued.

ZION'S LANDMARK.

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

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

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Editorial.

"WHY DO THE HEATHEN RAGE."

"Why do the heathen rage, and the people imagine a vain thing?" Ps. 2: 1.

I have simply used the above language to introduce the subjects which I wish to notice in this article. From the beginning of the existence of man, he has been unable to look into and comprehend the purpose and will of God, and has never, as a man, been disposed to admit the wisdom and righteousness of Him by whom, and for whom are all things, and by whom all things consist. Most especially has it been so with him from the time he was beguiled by the serpent, and transgressed the law of God, and became "dead in trespasses and sins." Gal. 2: 1. From that time forth his mind has been enmity against God, not subject to his law neither indeed can be. Rom. 8: 7. There is a saying that it is the mind that makes the man. In the sense that the actions and general conduct of a man prove the character and power of his mind. The saying is true, "By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7: 18—20. After the mind has by development made the man, then the mind becomes the man, for as is

the mind so also is the man. If the mind be evil the man is evil, and if the mind be good the man is good. The carnal mind being enmity against God, the carnal or natural man is also likewise enmity against him, and is not subject to his law neither indeed can be. We need not wonder then that the heathen who are idolatrous and ungodly should rage, and the people who are deceived, blinded, lost, or bewildered, darkened—having not the bright and shining light of the glorious gospel should imagine vain things. When one is at enmity against another he is greatly incapacitated to do him the justice that he otherwise might do, and when he is himself—soul mind, body and spirit not at enmity, but is *enmity itself* against another, he is wholly and totally depraved, or unable, unwilling, undesirous to do justice by or toward him in any respect whatever. Thus it is with each and every one who is born into the world. He is blind, deaf, dumb and dead. "Without me, ye can do nothing."

The corrupt depraved nature, state and condition of man will not allow him to acknowledge the perfect and unlimited wisdom, power and justice of God in his works and judgments. Did you never see a man who was so wretchedly depraved that he could not speak well of any one? Why does he do this. Because his very corruption suggests that others are better disposed than he, and it makes him hate and condemn everything that is called good, or is thought to be better than he is. And the better others are the worse he hates them, and so his hatred increases until he is made to confront perfect goodness, which is alone with God, and his hatred, or enmity becomes perfect against him.

Show me a man in a community who always has a quarrel against each

of his neighbors, and is continually giving vent to his enmity against them, and I will guarantee him to be one of the meanest if not *the* meanest man in all that community.

So it is with man, with reference to God, and when I say man, I mean it in the broadest sense of the word as applied to Adam and his posterity, which I will term Adamic sinners. "The Lord God formed man of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. This is the only man the Lord God ever created, made and formed, and this is the man I am talking about.

Those who object to that which we understand to be the Lord's way of saving sinners, vainly deduce from the doctrine the imaginary conclusion that he made some expressly for heaven and others expressly for hell, let each do good or evil as they may. Now this is a vain imagination of a sordid and disordered mind. I have shown above that God never made but one man. And he commanded that man to multiply and replenish the earth, and what we call men is simply man multiplied.

A unit multiplied making many units is readily resolved into its prime unit. The same unit divided into fractional parts presents each fraction as a perfect part of the whole which is also readily resolved into its prime unit. An integral whether divided or multiplied always retains perfectly, in all its parts, the character and kind of itself or its unit. Therefore as God only made one man, a unit, and multiplied that one man or unit, it could not be that either the creation, or multiplication could affect any one part differently from that of each and every other part, from the

fact that each and every part is in character and kind precisely the same as was the unit from which they were multiplied, and are therefore readily resolvable into their unit, which would be the one man which God created and made. God did not therefore create one part for heaven and the other part for hell. Neither do we believe nor teach such doctrine. "And hath made of the blood all nations of men for to dwell on all the face of the earth." Acts. 17: 26. "From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth all their hearts alike; he considereth all their works: Ps 33: 14, 15.

So we see the difference cannot be in the blood of which all nations of people are made, for they are all of one blood, nor of the fashion of their hearts for they are all alike. All of the same nature, kind and character, as they came from the hand of the Creator, but they are not in the state or condition they were in then. God never created, made nor formed a sinner. That is man was not a sinner, when the Lord God made him, but to the contrary he "was very good." That is was a good natural man, made of the earth and was earthy. He was not a sinner, neither was he immaculate. He was in this state neither fit for heaven nor hell, but for the Garden in which he was placed.

The Lord God in his infinite mind, and according to his eternal purpose gave man a law the penalty for the violation of which was death. It cannot be properly or consistently claimed or maintained that there was any promise attached to the keeping of this law, or that there was really any law to be kept only as it pertained to his not violating it. In point of liberty he could freely eat of all the trees of the

garden except the one tree which was the tree of knowledge of good and evil. Man disobeyed this law. By the one act of the one man once sin entered into the world, and death by sin. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, (that is upon man in all generations) for that all have sinned." Rom. 5: 12.

Now we have man in a state of death, from which he must be delivered and saved in order to be brought to heaven to be in peace with God.

It is not a part of the human family, so to speak, that is dead, but all men, each and every man, woman and child is in this condition. Each and every one is born in this state, therefore all are alike, "dead in trespasses and sins," and that too by the disobedience of the one man, and not of his creation. By virtue of this one transgression, all the children of man both of those who shall be saved and those who will be lost to all eternity, are, while in this state of death just exactly alike in every particular. The children of God "Were by nature the children of wrath, even as others." Eph. 2: 3. Notice that by *nature* they were the children of wrath. They were all alike born to wrath being in a state of condemnation by nature. Nature only produces children of wrath. It would seem by this that nature produces tendencies to destruction, which must finally and forever end in utter destruction. Nature with all its powers can do nothing better than produce a child of wrath. Then in looking for virtue and power that can save a sinner, we must by no means apply to nature for them, for she only brings forth children of wrath. We would not think of looking to wrath for deliverance or even aid, and yet the elements of nature are controlled by the

principles of wrath, in so much that wrath is by nature the common mother of us all.

"How shall man be just with God?" How are sinners saved? This is the point where the difference commences with men. There are two ways claimed by men whereby sinners are saved—one is by works, the other is by grace. As it cannot be by both these ways it must be by one or the other. "And if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. Rom. 11: 6.

Is salvation by works? No. By grace are ye saved through faith: that not of yourselves, it is the gift of God: not of works lest any man should boast. Eph. 2: 8, 9. Paul not only affirms that salvation is by grace but denies that it is by works. As also again he says, "not by works of righteousness which we have done but according to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost." And again, "who hath saved us and called us with a holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2d Tim. 1: 9. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law, for by the works of the law shall no flesh be justified. Gal. 2: 16. I understand the works of the law here to embrace all conditions for salvation. These proof texts like two edge swords cut both ways, proving salvation by grace and disproving it by works.

A system basing salvation upon conditions to be performed by the sinner would not and could not save anybody. Why would it not save? Simply because sinners will not, and therefore can not accept terms, or come thus to Christ. Why will they not come? Because they have no will to come. Christ says, "ye will not come unto me that ye might have life." Jno. 5 : 40. Some one will say: "Sinners could come if they would. That is all true, but Jesus says they have not got the will. A man can come if he will, but Jesus says those who have not the love of God in them have not the will to come. He says, I know you that ye have not the love of God in you Jno. 5 : 42. They have no will to come. They will not come to Jesus. If one will not come to Jesus that he might have life is there anything for which he would come? If left to himself, will he ever come, and if so when? Jesus again says. "No man can come to me except my Father which hath sent me draw him, and I will raise him up at the last day." Jno. 6 : 44. In the same chapter, verse 65, He says, "No man can come unto me except it were given him of my Father." Except what were given unto him? The will and the power to come. Have all these gifts? If so then all will come, for they shall be all taught of God, every one therefore that hath heard and learned of the Father cometh unto me. Jno. 6 : 45. "All that the Father giveth me will come to me, and him that cometh to me I will in no wise cast out." Jno. 6 : 37.

Finding that sinners are all dead in sins, and have no power nor disposition to come to Christ and be saved, it is a blessed thing that there is salvation still for sinners and that they in spite of their depraved natures are saved. By what virtue and power are sinners sav-

ed? By the election of grace in Christ Jesus according to the will, purpose and power of God.

Peter writes to the scattered strangers thus:—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1st Peter, 1 : 2. Again, the church that is at Babylon, elected together with you. 5 : 10. 1st Pet. The fact that God has an elect people is too clearly set forth in the scriptures to be successfully refuted, and can not and will not be denied by those who are disposed to give glory to God for his grace without asking why he doeth his will in the armies of heaven and among the inhabitants of the earth. Most especially will his elect grant his personal sovereignty, and bow before him and acknowledge his prerogative to do what he will, and that what he doeth is done forever, and is right. As I have before said, in substance, those who are not elected do not want to be, and are most bitterly opposed to the doctrine. Especially is this the case where one has been biased through contrary teaching. In natural elections it is always those who are not elected that find fault with the election. Sometimes individuals attempt to over-ride the idea of election by tauntingly referring to those who believe this doctrine as "the elect." But 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 is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8 : 33, 34. The election of any to eternal salvation is purely the result of the will, purpose and pleasure of God. Why it is thus with him we can only answer as did Jesus, "even so, Father; for so it seemed good in thy sight." Luke 10 : 21.

[To be continued.]

GLADDENING STREAMS.

MR P. D. GOLD, DEAR FRIEND:—Will you please give your views on a part of the 4th verse of the 46th chapter of the Psalms. The part that I want your views on reads thus,

“There is a river, the streams whereof shall make glad the city of God.”

These words came to me while talking on the subject of baptism. I did not know at first that they were scripture, but I found they were.

Your friend,

SHEPHERD EDWARDS.

Polkton, Anderson Co. N. C.

Remarks.

God is himself the refuge of his people, and the center and circumference of their life, comfort, peace and joy. Though the earth were removed, and all things destroyed, God is the same and the refuge of his people. If every thing that God has made were removed or destroyed, God is himself the same God as perfect and blessed; yea, the removal of every thing in the universe would not for one moment lessen his character, nor perfection. The things of his creation are displays of his wisdom, power and goodness; but he would as much exist if they were all blotted up as now.

Hence if the mountains were removed, or the sea dried up, or all earth destroyed, still there is a river the streams whereof shall make glad the city of God. This is no earthly river. But it flows as a river. We know that rivers are the largest streams of flowing water. They cannot therefore be stopt nor dried up easily. They betoken power and fulness. The river of God's love flows in power and fulness, and the streams or flowings of this river shall make glad the city of God. The city of God is the church of the living God, the pillar and ground of the truth. It is the habitation where God's honor

dwelleth, or the holy place of the tabernacle of the most high. God dwells in his people and walks in them.

This river of the water of life waters the city of God. For naturally as rivers help cities in supplying them, as the great river of Egypt supplies that land with fatness of bread, fish and fowl, so the river of God waters the city of God, and with its streams makes glad the city of God.

There was a river in the garden of Eden that, parted into four streams and flowed in all quarters. This never watered the garden of Eden, or the garden of the Lord. This was typical of the river that proceeds from the throne of God and the Lamb. This is the river of the water of life that is clear as crystal or pure. The water of life is in the believer in Jesus a living fountain. The tree of life that bare twelve manner of fruits ripening every month is this river, the streams whereof shall make glad the city of God.

Now such is the perfection of the happiness of this river and its streams all flowing into the city of God that, though all earthly comforts be removed, its happiness still remains. Indeed to enjoy this happiness it is necessary that earthly things be removed. By the removal of earthly things is not meant their natural destruction or removal in the sense of their being literally destroyed, but that we see and know true nature to be petishing and vain, and our so dying to them that we have no pleasure in them. We thus forsake them and cease to find any more joy in them: so that God is our refuge and our comfort is in him. Truly we must die to and hence forsake the vanities of earth to dwell in this city and be gladdened by its waters that fail never. Our happiness in God is

not the least dependent on earth nor its possession. But as earth is removed our happiness in God increases; nor shall it be perfect and complete until the removal of all things by our entire removal out of time.

But this river, the streams whereof shall make glad the city or church of God, now flows, nor can it be obstructed nor its course turned.

What are the streams of this river that shall make glad the city of God? One of them is what ran through the heart of our friend, washing and purifying the soul, namely baptism. It also may be said that all that Jesus has commanded to be done by his people is embraced in these streams. Whether baptism, prayer, hope, joy, love, meekness, watchfulness, or any obedience, all that is done first in them and then by them, whether in the inward heart witnessing and washing by the spirit of God; for all true obedience first appears in the heart; or whether as it flows out or is wrought out in the act of obedience by the child of God, as he makes manifest by outward act that which is first wrought within; all that thus is done as unto the Lord is as streams of this river of love, and they all make glad this city, or church of God.

If for instance our friend is led in obedience to Jesus in love to follow him in the act of baptism, that as a stream of joy washing away sin and purifying the soul, in obeying the truth in unfeigned love of the brethren, will be a stream of joy comforting both the one who is baptized, so that such a soul shall have the answer of a good conscience, and go on rejoicing; and the church or city of God too shall have joy or it will make glad the city of God, for what is the joy of one is the joy of

all.

There are many of these streams. Indeed all obedience of faith to Jesus is productive of joy and gladness, for it is not a vain thing to serve God. Nor can any worldly trouble or removal of things of time take away this joy. It abides because it is not of the world. For God is the refuge of his people, and he will help them and that right early. God is our refuge, a very present help in time of trouble.

P. D. G.

Obituary.

NANCY FARMER.

Nancy Farmer wife of I. B. Farmer and daughter of Hardy and Mary Velverton was born the 11th, of Sept, 1835 and died April 19th 1889, making her stay here, near 54 years.

She was always considered a good girl at home and at school, loved by all who knew her. Her mother died when she was about grown, leaving her with the family to care for, consisting of father and two brothers and three sisters, all younger than herself. She cared for them in a woman like manner and tried to speak a word of comfort to her father in his lonely hours of trouble.

She was married to said I. B. Farmer July 8th 1861 to whom she bore seven children, five of which survive her, together with her dear father to mourn their loss. Surely she was a wife who could meet her companion at all times with a smile, like a lovely rose, sending forth its fragrance to cheer him on the pathway of life's journey. She spoke to her children with the fondness and tenderness of a mother: was affectionate to her neighbors, could look into the empty vessel of the poor with pity, her soul would not be comforted because theirs was not.

Soon after the late war it pleased the good Lord to show her what a sinner she was both by nature and by practice, a need of a Saviour, and the Lord Jesus as her hope: she went before the conference of the church at Wilson, related the reason of her hope, and was received and baptized on—day of—18—by

Elder John Daniel and went on her way rejoicing. She remained a constant member of the church until her death, always filling her seat when she could.

She surely could be called a tree of righteousness the planting of the Lord; not like a wild tree leaning on, and entangling its branches with other trees for support, not like climbing vines or mass or stagnated ponds; but like a trusting child of faith had learned to cast all her care on the Lord; her inward life was soft and tender, it grew outward and was sound.

About six or seven weeks before she died she was taken with what the Doctor called softening of the brain, with which she died.

Though death had laid its iron weight to crush her hopes, her words hung upon Jesus. He sat enthroned upon her brow; His words were sealed on her lips, He had put them in the quiver of her mind. She might (owing to her disease) vary as to other things, but on this never. Jesus had kissed her lips, therefore she loved Him. The fruit was ripe and mellow with the juice of heaven; her conversation was of heaven, from heaven, in heaven, from whence she looked for the Saviour.

As the disease progressed and the waiting family stood around watching every action and sign, she was breathing the air of heaven; a goodly place. Notwithstanding the shadow cast over the attendants, God's sanctuary was in their midst; beneath the wings of flesh and blood was couched the mighty God, the everlasting Father, the Prince of peace. This man shall be the peace.

She was often heard to sing No. 109 Lloyd's Selection "Jesus my Saviour, I know thou art mine," and so on, (her favorite) she would often speak of the Saviour, and say; here he lies by my side, don't you see him, all is so good. Toward the last, she said I want to go to my Saviour. She once had affections below, now they are loosed and above; she would say can't you go and tell my Saviour to come after me, I am ready.

Once she felt to have two homes, one here and one far away; while the season of work and duty lasted she was happy to stay in this, and when God's time came she was still happy to go. She was content to toil and bear the heat and burden of the day while strength was given her to toil; but

when the winter of age and infirmity came and the chill of death invaded this earthly tabernacle, and the frail garment of mortality could no longer shelter the soul, then on joyous wings,

"The ransomed spirit to her home,
The claim of cloudless beauty, flies,
No more on stormy seas to roam,
She hails her haven in the skies."

On the night of April 19, 1889 her spirit took its flight, upward and onward, through the uplifted doors, along the arched galleries, along the starry pathway, through the open ranks of angels, through the pearly gates, into her exalted Saviour to go out no more forever, where the wicked cease from troubling and the weary are at rest.

On the next day Elder P. D. Gold preached to a goodly congregation from 2 Thess. 4th verse, in a very impressive and encouraging manner; after which the body was conveyed to its last resting place in the family grave-yard, accompanied by husband, children, relatives and friends to mourn their loss; but they do not mourn as those who have no hope, they believe she is gone to rest; they mourn because her seat is empty; she is missed because her voice is hushed forever; but she lives; the heart that once throbbed in sympathy for the distressed has ceased its pulsation, and the once lovely form which stood among us, now sleeps beneath the silent sod. Sadly do we miss her, but she is gone to rest; her resurrection is sure.

May he who has promised to be a comfort to the mourner, comfort and sustain the bereaved ones, enable them to remember her words and follow her example; may He give them grace to cleanse their souls, enable them to live as she did, and die with confidence with which she died.

I have no language to express half my feelings concerning this goodly sister. The half has not been told this piece is lengthy I know, but I love to dwell here and linger around the mansions of the Godly.

J. T. EDGERTON.

Elkville Wayne, Co N. C.

ASSOCIATIONAL.

The White Oak Association is appointed to meet with the church at Yopps' Meeting house, Onslow Co., N. C. on Saturday before the third Sunday in October 1889. Visitors coming by rail will be met at Rocky Point on the W. & W. R. R. by Mr. John B. Davis on Thursday Oct. 17th. All visitors will please notify him.

JAMES CAVENAUGH.

The 124 Session of the Kehukee Primitive Baptist Association is to meet, if the Lord will, with the church at Conoho, six miles north of Hamilton, Martin Co., N. C. Saturday before the first Sunday in October, 1889. Visitors from a distance should come to Hamilton on Friday, Oct. 4th, either by steamboat on the Roanoke River, or by the W. & W. R. R. to Rocky Mount, and thence by the branch road to Tarboro, and thence by the narrow-gauge road to Hamilton. Conoho Meeting House is only about a mile from the narrow-gauge R. R. and also from the New Scotland Neck and Greenville R. R.

We extend a cordial invitation to our brethren in the ministry of the same faith and order, and to our members and friends generally, to visit us.

S. HASSELL, Mod.

The first Session of the Durham Association (col) will be held with the church at Durham, Durham Co., N. C. Commencing on Saturday before the 1st Sunday in Oct. 1889.

The South Carolina Primitive Baptist Association is to be held with the church at Mount Pleasant Sumpter Co., 4 miles West of Bishopville, and is to commence on Friday before the 4th Sunday in October; those coming from North or South will be met at Bishopville on Thursday. We request all Ministers and brethren to attend as we are destitute of preachers.

JOHN BROWN.

Bishopville, S. C.,

The 59th Session of the Contentnea

Primitive Baptist Association is appointed to be held at Bethel Meeting House, Pamlico County N. C. 12 miles North of Newbern and to commence on Saturday before the 2nd Sunday in October, 1889, and to continue three days.

Brethren and especially those in the ministry are invited to attend. Those going by R. R. will please write brethren W. W. Brinson or I. P. Douty at Grantsboro N. C., who will see that proper arrangements are made to convey them from Newbern and back again. Those going down the road, that is from the direction of Goldsboro will go on the Thursday evening train, to Newbern, those coming up from Morehead will come on the Friday morning train to Newbern. A cordial invitation is extended.

B. C. PITT Mod.

L. J. H. MEWBORN Clerk.

The next Session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the church at Mingo, Sampson Co. N. C., commencing on Friday before the 4th Sunday in Sept. 1889, which will be the 20th 21st and 22nd. The meeting house is 6 miles South East of Dunn, where brethren will be met. Those coming from the North will reach Dunn Thursday about 5 P. M. Those coming from the South will arrive Friday about 9 1-2 o'clock A. M. Visiting brethren are cordially invited to attend, especially ministers.

CORNELIUS HODGES.

The Little River Association is appointed to be held with the church at Willow Spring, Wake Co. N. C., and to commence on Friday before the 5th Sunday in Sept.

Raleigh is the nearest R. R. Station.

The Senter District Primitive Baptist Association expects, the Lord willing, to hold its next session with Maple Springs Church, Ashe Co., N. C., 16 miles north of Jefferson, and to commence on Friday before the 3rd Sun. in September 1889.

The Silver Creek Association appointed to be held with the Zion church, Watauga Co., N. C. six miles west of Valley Cross, is to commence on Friday before the 2nd Sunday in Sept. 1889.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at the Falls of Tar River, and to commence, the Lord willing, on Friday before the 5th Sunday in Sep.

The Contentnea Union's place of meeting has not been reported to me.

The Black Creek Union is appointed to be held with the church at Wilson, and to commence, the Lord willing, on Saturday before the 5th Sunday in sept.

The Toisnot Union will meet, the Lord willing, at White Oak on Saturday before the 5th Sunday in Sept.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

GEORGE ROBBINS, (Col.)

Peter Swamp	Sept. 17th
Red Oak	18
Scotland Neck	19
Long	20
Bryan's Chapel	21
Longborough	22
Little Cottons	23
Hills Chapel	24
Vaughns School House	25
Pleasant Grove	26
Thorns Hill	27
Toisnot School House	28
London Chapel	29
Barnes	30
Joney Williams School House	Oct. 1
Thence to the (col) Durham Association.	
Hillsboro	8
Mabin Mitchels Church	9
White Oak	10
White Level	11
Pine Level	12

Elder Ellis Faucett will please arrange appointments further to all of the constituted Colored Churches in the upper part of the State.

He will need conveyance.

B. GREENWOOD.

Beulah	Hyde Co. N. C. Sept. 13
Oneil's Chapel	14
Rose Bay	15
Swan Quarter	16
Juniper Bay	17
Englehard	18
North Lake	19
Rest	20
Beulah	21 & 22
Mount Olive	23
New Lake	24
Rest	25
Shallops' Creek	26
Pungo (Union Meeting)	29
He will need conveyance.	

D. N. GORE.

Eno	Saturday Sept. 7th
Durham	2nd Sunday
Abbots Creek	Tuesday
Pine	Wednesday
Tom's Creek	Thursday
Rock Hill	Friday
Mount Tabor	Saturday
Pleasant Hill	3rd Sunday
Sugg's Creek	Tuesday
Big Creek	Wednesday
Mountain Creek	Thursday
Freedom	Friday
Liberty Hill	Saturday
Jones Hill	4th Sunday
Watson	Monday
Lawyer Spring	Tuesday
Bethany	Wednesday
He will need conveyance.	

JAS. D. DRAUGHN.

Raleigh	Aug. 31st & Sept. 1
Oak Grove	2
Durham	at night
Eno	3
Mt. Lebanon	4
Blalock Court House	5
Camp Creek	6
Tar River	7
Surfs	8
Flat River	9
Roxboro	at night
Shiloh	10
Storcks Creek	11
Hesters Academy	12
Ebenezer	13
Wheclers	14 & 15
Prospect Hill	16
Lynch's Creek	17
Sister Sallie Terrel may arrange for	18 & 19

JOEL E. MARSHALL.

Stewarts Creek	Oct 4th
Tom's Creek	5
State Line	6
Snow Creek	7
Pleasant Grove	8
Spoon Creek	9
Center	10
Thence to Smith River Association	
Union	15
Charly	16
Jacks Creek	17

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

TRAINS GOING SOUTH

Date	Mo., No.	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 28, Daily, ex Sunday.
Leave Weldon	12:40 p. m.	5:43 p. m.	6:00 a. m.	7:30 "
Arrive Rocky	1:35 "	.....	.....	.....
Arrive Tarboro	2:55 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	1:27 p. m.	7:00 p. m.	7:41 "	.....
Leave Wilson	4:37 p. m.	.....	.....	.....
Arrive Selma	5:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	1:20 "	7:50 p. m.	8:31 a. m.	.....
Leave Warsaw	4:20 "	8:40 "	9:10 "	.....
Leave Magnolia	4:30 "	8:49 "	9:55 "	.....
Arrive Wilm'gton	6:00 "	9:55 a. m.	11:30 "	.....

TRAINS GOING NORTH

Date	No. 14, Daily.	No. 25, Daily.	No. 26, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:13 "	5:40 "
Arrive Warsaw	.....	10:57 "	5:55 "
Arrive Goldsboro	2:25 a. m.	1:52 "	6:51 "
Leave Fayetteville	.....	7:00 a. m.	.....
Arrive Selma	.....	11:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:02 a. m.	12:45 p. m.	7:54 p. m.
Arrive Rocky Mt.	.....	1:20 "	8:29 "
Arrive Tarboro	.....	2:55 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 2:30 p. m. Returning, for Scotland Neck at 3:20 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:25 p. m., Sunday 3:17 p. m., arrive Wilmington, N. C., 7:40 p. m., 4:55 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

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

Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning, leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 9:00 p. m. Returning, leaves Clinton at 8:30 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 23, and 28.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

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Latin and Greek, each extra,	1 00
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Incidental fee	25

BOARD:

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

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

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

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

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D. G. GILLESPIE, Principal,
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A BOOK.

It has been in my mind for sometime to publish a work on the Book of Joshua which I have written in part months ago. During this summer, if the Lord will, it will be published and offered for sale to all that desire it. Notice will be given in proper time of its subjects, price &c.,

P. D. GOLD.

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SEPTEMBER 15. 1889

NO 21

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON. - NORTH CAROLINA.

E. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

Wilson's Landmark

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

So then you compare this prophecy with the conduct of missionary preachers, and see if it is not exactly fulfilled. Take up the history of South America, and the Jesuits, and the history of the Roman church in his progress of missions, and see there. But passing these, let me come to what you know. Don't the missionaries creep into meeting houses and lead captive silly women, in forming them into societies to get money? Do they not act silly to pay their money for preaching, on the promise of these men to send them preachers and yet get no preaching? But he gets the money, and away he goes to creep into another meeting house, to prey on more silly women; gets ^{changed} away, and so on; and if he don't get ^{preaches} the forming of these silly women into societies, yet he gets it at division, when these creepers come together to divide the spoil and get their pay for creeping. For this is the cat's prey, and the gunner's game; for this some creep into the church, for this game they creep into the ministry, for this game they creep into the several offices to missionary speculation; and for this game of money that as low, humble ministers of the gospel, they creep from meeting house to meeting house, to lead captive silly women to their various money-making

schemes. Say is not this the truth, and don't this look like fulfilling the prophecy? Again: let us notice the means of leading these silly women captive; and these means are very seducing to young females who wish their names to spread far and wide, and be enrolled in the records of fame, and fly abroad on paper wings from pole to pole. What are they? Miss Sally, President; Miss Naney, Vice President—Miss Jane, Directress; Miss Martha, Corresponding Secretary; Miss Maria, Treasurer, &c., Is not this good bait for flies, or pride, which? But mark, the creeper's prey is underneath these dignified titles; these titles are only the trap to catch the birds, that he may pluck out of their purses the game for which he first set out. Say, is not this the truth? The girls have given their money to the Lord knows who, for they don't know who is to get it in the end. And the preacher is gone and left them with an empty title and beggar's purse; for two to one if she has not got to beg her father or brother for the money, or to pay her subscription for her. Thus it is often proclaimed on the paper of fame, that missionary such an one is to preach at such a place on such a day; here he comes as a low, humble, gospel minister, having his heart and tongue filled with gospel truth; but alas, when he opens his mouth to let out gospel, money runs out of heart and month. For in this day it is—Go ye into all the world and preach money to every creature; he that giveth shall be saved, and he that giveth not shall be damned—for give us money enough and we will save the world. Yes, sir, this is the game for

which you preach to us, you hireling; for you are hired at a dollar a day, or \$40 per month. And if it had not been for the hire, our ears would have never been stunned by the sound of money; Beelzebub might have laid claws on us and carried us to old satan's house for what you cared, if it had not been for your hire we should have known no more about you than another dead dog, you woman deceiver, you. Thus missionary clergy creep about from one meeting house to another, as unperceived in their intentions as the squatted cat, or creeping gunner to his game. Say, don't this look like the prophecy was fulfilled in these men.

Again: don't missionary preachers in a low, humble manner, go from one private house to another begging? and who more low and humble than beggars, or who may with more propriety of speech be said, creep into houses, or creep about from house to house to beg or get something to eat, than poor begging parsons? See how exactly the term creep into houses fits missionary beggars. If Paul had lived now he could not it seems to me, have made use of words that would have fitted their calling better. And in their creeping about from one private house to another, is it like the apostles when they went from house to house, or daily in every house they ceased not to teach and preach Jesus Christ? No, sir, the apostles proved by their conduct that it was for the salvation of souls, and not money, that they went from house to house. But you prove by your conduct, and begging, and preaching, and subscriptions, and society forming, and dividing, and hiring at a dollar a day, that it is money and not souls you are after. Yet it is cat-like, in such a sneaking manner that you lay hold on the prey, before they find out to the full your intentions. And what is worse, some of these fellows often take the advantage to beg the woman when the husband is from home, and lead her thus into their schemes. And may I not add and say that the church is full at this age of these creepers, that they have led away

thousands and tens of thousands of women captive to their schemes of money-making. And Paul calls them in the text silly, laden with sins, led away with divers lusts, the lust of pride, of being called a great donor, and have their names enrolled in the periodicals of the day; the lust of ambition vying with other givers; the lust of letting their left hand know what their right hand doeth; the lust of buying heaven for gifts to the preachers; evc: learning about missions, and yet never able to come to the knowledge of the truth of them nor about them, whether they be of God, man, or the devil. And I will venture there is not a woman missionary in the United States, that can tell and prove it decidedly by the scriptures, when missions began, how carried on, and what is the state of missions now; and whether it be of God, men, or the devil, by all the learning they have obtained from these creepers. Although I speak it with great deference and respect to the ladies, and their good sense in many things, but the missionaries are no fools, they have got a hold of the right handle, they have got hold of the women and led them captive, and be sure the men will follow; for this is a thing of course, unless they should fall in with some old woman haters, and these are very scarce it is to be hoped in this day of miracles—when men rule the world, and young ladies the young men, and wives their husbands, and so we may say the ladies rule the world. The missionaries get their play and access to the purse and all the spoil, as the ladies are their captives and the men governed by the women. So then all are theirs at once, this is the reason why they have met with such great success, and not because missions is of God; for God never made his religion to rest on so mean a basis as money, the love of which is the root of all evil, and while some covet it they pierce themselves through with many sorrows. How hardly shall they that have riches enter into the kingdom of heaven. Then it is better to be poor than rich. Say, don't this look like the prophecy was

fulfilled.

But again: don't missionaries creep into public houses? What is that over the mantle piece? Is it Diana's image, or the image of Jupiter? or one of Micah's household gods? or a calf of Jeroboam's make? No, sir, it is a missionary box. Then I suppose they have crept into your public houses? Oh, yes. Are your wife and daughters missionaries? Surely. Then the creeper has found his way here? Yes. How do you like it? Not much; but they are well pleased with it, and I let them go on. And don't you help them with a little money too, when they are hard run? Oh, yes; that is a thing of course. Can you tell me the mechanic that made the box, and who invented the pattern and practice? Oh yes money-lover was the patentee, and money-getter put it here, to beg in his absence. And was he a preacher that invented this traffic in God's church? By the life of Pharaoh he was, for you know they have long heads in scheming how to get money, for have it they will if they have to hang an old black bag at the door for people to put old rags in, and then sell them to the paper makers for money. For heaven's sake you don't say so? What is the difference between this priest-traffic in the church now, and the priest-traffic in the church of Rome, when they sold old rotten wood for pieces of the cross of Christ, and dogs' bones for the bones of the apostles? or the difference between this rag and missionary box traffic, and that of the money changers in the temple? Let the churches drive this gang of speculators and rag and box-beggars from among them, as Jesus did those money changers and dove sellers out of the temple, and thus take Paul's advice—from such turn away.

Look there said Tom, after staring about the steamboat awhile; did you ever see the like of that? Why what is it? Is it not a mouse trap? A mouse trap indeed! Well it must be a rat box then. Not so. Then what is it? Why, don't you know Dick? Not I, for I never saw such a thing before. Why then, it must be perhaps to catch flies.

A strange kind of thing to catch flies! And don't you know, Dick, the use of that box? That I don't. Well I will tell you—it is a beggar's box. For heaven's sake! as old as I am I never saw a beggar's box before. Shake it. Why it rattles like there was money in it. Money in it! Yes, that is the use of this box; not to catch mice, rats or flies, as you might think; but to catch money for the church. You don't say money for the church! be sure, you are mistaken. I think I am. It is for the missionaries. Missionaries! and who are they? A set of preachers who beg for money for themselves. Oh, you are mistaken, be sure. I am—for it is for societies; yet and although they are behind the curtain in begging time, yet in sharing time they get most of the fleece. You don't say so! are they poor folks? No, indeed, if you were to see some of them, you would think it was Doctor John, just from his studies from New York, clothed in all the mechanical cuts of the New York tailors. Good sirs, who ever heard of such fashionable preachers before but in the church of Rome? sure! they must be a kin to them. A kin to them indeed! Yes, for the pope was their great grandfather, and the Jesuits third cousins. And do they love money as well as the Jesuits? Oh surely; or else they would not have placed this box here, to beg every passenger that goes a wayfaring in their absence. There, there is one of the fellows this minute come to see how much is in the box, and bear it away the Lord knows where; nor how much he may, Judas like, take on his passage I know not; but sure it is, unless he be a better man than Ananias, he will keep part of what was in the box. For who thinks he has a better right to the martins than he that was at the trouble to put up the gourd? for the gourd is mine, and of course the martins too. And thus he like Ananias may keep back part of the price and I shall not know like Peter, whether he was an honest man or a rogue. Oh, you censure them too hard for preachers; they are better men than this. Don't you see that fellow? look

at him, he is a missionary, just come to see how much his box has got by begging since he was gone; for all missionary boxes must be palmed on the preachers as their boxes, be they set up by whom they will, as they are the cause, the first and whole cause, of such boxes being put up. Look, Dick, and pause—and tell me what you think of that young fellow? Upon my life he lacks but one thing of being a New York dandy, and that's a ruffle shirt; if he had that I should have thought he had been a New York merchant come to see his old customers and collect his past sales. And do you say that young man is a missionary preacher? I do, sir, I know him well and his father before him. And do you say that man goes about begging? Yes, sir, with only this difference—he is hired to beg by others, Worse, worse still; for if he begged for himself then the people could look at him and give him anything, or let it alone. But now he is hired to beg for this, that, or the other plausible society, they know not whether they will ever get it or not; or to what use they may put it after he gets good part for begging, or his hire out of it. But I am sure of this, to look at the young man no one would think he would condescend to such a calling; for if you look at his head, he wears the finest beaver; if at his hands, they are wrapt in buckskin; if at his clothes, the finest merino and silk waist coat; if at his feet, he is half leg deep in cow leather; if at his watch chain, there are seals and tackling enough to bronze a cow bell; if at his hair, it is blown back as if he had come from the north, sure enough. See him mount his gig and drive off, you would think he was brother to Jehu. See him among the ladies, and he understands the art of gallanting as well as the best beau on the turf. See him in company and he can scrape, bow, and congee up to the best of American buckskins. And still you say begging is this man's trade for a livelihood? Yes, sir; but he wishes to get clear of the shame by begging in other people's names and not his own. These are a new kind of preachers; they

are not the old sort, nor like the Baptists of the Old School, as the Philadelphia, Charleston, and Kehukce Associations used to be, who like Paul worked for their bread and preached when they could; these are creepers, the others walked upright; these are beggars, the others were workers; these are dandies, the others were plain men; these are hirelings, the others were shepherds. So then you say these men creep into public houses? Yes, sir, and steamboats too: for the money box proves it upon them, that they or their influence has been there. Then did not Paul say right when he said, creep into houses? Did he not point out these men as with a sunbeam when he said lead captive silly women laden with sins? Did he not say right when he said, silly women?

[To be continued.]

CHEERING.

ELD. P. D. GOLD, DEAR BROTHER:—I have been a subscriber to the LANDMARK for nearly eight years and can say of a truth that I have been greatly comforted by reading the letters of experience, trials, and the unfolding of the scriptures, as it were, of the many brethren and sisters scattered abroad.

I sometimes think there is no one like poor me, but when I see or read of others in trials like unto mine, my eyes are melted into tears, and I am comforted by these and my little "hope" seems to grow stronger, and I am made to feel that hope is the anchor of the soul both sure and steadfast. Now if it was not for this little medium of communication how could we hear from those that we love in the spirit. May the sweet little messenger continue and the God of heaven bless your every effort in trying to comfort and edify the brethren and sisters everywhere. When it goes well with you remember me at a throne of grace. Yours in hope,

J. F. LORD.

Tennille, Ga.

TOUR.

ELD. P. D. GOLD, BELOVED BROTHER.—By the request of many brethren in South and N. Carolina that I would write on my return, giving a brief sketch of my visit among them, and as I feel to hope it was of spiritual interest to many and myself also, I will sketch some. I was blessed to reach and fill my first appointment at Wilmington, had a very pleasant meeting indeed; Elder Cavanaugh was with me. Two united with the church on Sunday, a Mr. Horne and wife were baptized Sunday evening. All seemed to be in love and fellowship. How good it is for churches to abide in peace and love keeping the unity of the spirit in the bonds of peace. From here my next appointment was at Mill Branch church which I reached in due time; hope I was blessed to feed and comfort them on the sincere milk of the word. I was conveyed from here by dear brother B. Harroldson to Brother Anderson's that night, which was spent very pleasantly. Next day brother A. took me to Pireway where I met a small congregation, but the meeting was nevertheless good and pleasant. Here I was met and conveyed by brother J. Bell to his home where I enjoyed myself well with brother and sister Bell and his sister who are all members, and I judge worthy ones too. Next day we all went out to Bethel in Brunswick Co., where we met a few precious brethren and sisters who seemed to enjoy the preaching much. From here I was conveyed by dear Elder Thos. Bell and wife to their home where I enjoyed myself well. I would like to claim spiritual relationship with brother Bell's wife, and would if she would go home to her friends, the church, and tell them what great and good things the Lord has done for her; and also many others with whom I met on the tour I am satisfied are out of their duty. I say to one and all who are thus suffering in mind for not complying with their duty, take up your cross in obedience to Jesus and follow Him into the liquid grave and you will feel better. Eld. Bell conveyed me 12 miles along the beach 'til we met bro.

Casey who came to meet me, Eld. Bell returning home to be with the church at Bethel Saturday and Sunday. I journeyed on with brother C. along the beach near the ocean where the scenery was as grand and beautiful as I ever saw. I attended the meeting at Pleasant Hill Church, Horry Co., S. C., the 4th, Saturday and Sunday in June. We had a good meeting indeed. The church here has had some trouble, had to exclude some, but hope the Lord will grant them repentance and that they may come back to the fold. I spent the time agreeably with these brethren and sisters, and was conveyed from here by that dear precious brother King, to Pee Dee church, where we had a pleasant meeting stopped for the night with brother Canon and his dear wife sister Canon, and his mother, old sister Canon who is upwards of eighty years old, but is strong in the faith. From here I was conveyed by dear brother Niel Canon to Conway where I took the train up to Sanford on the Chadbourn R. R. I stopped with friend Mr. Joseph Allsbrook whose wife is a member of Simpson's Creek Church, and is a precious sister indeed. I was made to feel at home at her house though I had never stopped with them before. Mr. Allsbrook is a good friend, and treated me as kindly as a brother. Here I met a dear brother Gore and wife, sister Gore, also a brother Cox and sister Cox who live at Sanford. Next day Mr. A. sent us all out to Simpson's Creek where we had a good meeting. Came back to Sanford where they had made an appointment for me in the new school building where I spoke to a goodly number and felt that the Lord was present with us. Here I tarried until the next evening, having spent part of three days and two nights with these precious brethren and sisters. At three o'clock I bade farewell to them and took the train to Chadbourn's and from thence to Atkins on the Col. R. R. where I took a branch road to Bishopville, Sumter Co., near the Mt. Pleasant church, where I preached Saturday and fifth Sunday. This was my first visit to these dear brethren, who are as good

and faithful Baptists as I have found anywhere. Much interest was manifested, and I baptized two on Sunday, Mrs. Keziah and Mrs. Amanda* Brown. I stopped two nights with brother John Brown and found him a good, loving, faithful, and interesting brother, as also the others. I enjoyed myself very much here and may the good Lord bless them all. Monday morning I took my leave of them and went to Bishopville and to Atkins, from there to Columbia; was taken across the city two and a half miles to the house of old Brother Benjamin Brazwell. Brother B. received me kindly, and gave me a hearty welcome. I found him to be a sound Primitive Baptist of the old order, and by the way well informed and established upon gospel principles. His experience is quite interesting to me, so much so, by my request he has promised to write it and send to me and gave me permission to have published in the LANDMARK. I rested with brother B. 'til evening and he sent me out seven miles to brother Jacob Brazwell who I found with his wife, sister B. to be a true warm-hearted Baptist. There are five members here. They were received and baptized by Elder Temples of Georgia, as an arm of Lott's Creek church, Bullock Co., Ga. I would here remind traveling preachers who feel impressed to visit those few destitute brethren in middle and upper South Carolina. I journeyed on from here to Williamston on Columbia railroad where I was met by a dear brother J. Watkins, and conveyed out to his home in Anderson Co., where I had a two days appointment. There are seven brethren and sisters here who have been received by Elder Bell, and they are good and faithful brethren and intend to organize a church here. I enjoyed the meeting here well, and was conveyed back to the R. R. at Piedmont, and went from thence to Greenville. From some cause not known I failed to be met here by the brethren from Cool Spring. I took the cars on the Air Line Saturday at two o'clock, going by way of Black's to Mooresboro and out to brother J. L. McDaniels, filled my appointments at Philadelphia,

spending four days among the brethren up here and very pleasantly too. From here I came down to Monroe and filled all my appointments in the Bear Creek Association. The meetings were all good and pleasant. I filled all my appointments in Moore Co., Old sister Matthews has passed away to her rest since I was up there last. Her family and connections desire that I and others who may be impressed will visit and preach for them.

I must close. I could not give in detail all that would have been of interest. Dear brethren, sisters, and friends, I think I have reasons to hope that my visit among you was directed of the Lord and was not in vain, that some good was done in the name of Jesus. I returned in safety and am well. I remember you all in love and in prayer for your spiritual as well as your temporal interest, especially those in affliction. May the Lord from whom comes all our mercies bless you and supply all your needs. Try and live in love among yourselves and pray one for another. My heart-felt thanks to you all for your kindness and care for me, a poor way-faring and way-worn pilgrim, I hope. When you have a spirit to pray and find access to the Throne of Grace remember me a poor unworthy sinner, saved I hope by the grace of God alone. Your brother in hope of eternal life through Jesus Christ. Farewell,

JOSEPH E. ADAMS.

Barclaysville, N. C.

EVANGELISTS.

The literal meaning of an Evangelist as given by Webster is a preacher or publisher of the gospel of Jesus Christ, licensed to preach but not having charge of a particular church. To Evangelize means to instruct in the gospel, to convert to the belief of the gospel; hence in a general sense any gospel minister is an Evangelist; still there seemed to have been men specially set apart by the Master to travel and preach among regular organized churches, and so we are informed in Titus 1:5; for Paul enjoined on Titus

to ordain Elders in every city, if (as in verse 6) he found them qualified. Of course he was not to ordain them in cities where there were no regular organized churches, but in churches. In those days I suppose churches were mostly in cities. How could Titus ordain Elders in churches or cities unless he traveled and was among those churches? Of course it was not his prerogative to lord it over the churches, for even Paul was not to do that, but with the churches in fear, weakness and much trembling. 1 Cor. 11:3, and called himself an earthen vessel that held God's treasures: 2 Cor. 4:7, and said he was base among them: 10:1, and besought instead of forcing or driving. Titus was to teach these churches in Crete the doctrine, ordinances, etc., of Christ, as delivered him by the apostle, and exhort them to a strict observance of them, and ordain or see that qualified persons were put in office. It is true Paul besought Timothy to abide at Ephesus, while himself was at Macedonia, and to charge some that they teach no other doctrine: 1st Tim. 1:5; however he was not desired to abide there always, but only while Paul was at Macedonia. We should note particularly that the two epistles to Timothy and the one to Titus were directed especially to them, and not to the churches, only in the sense that they might take them with them to show their authority as humble servants; to require in the name of their Master a strict observance of what Paul had enjoined on the churches through them. I suppose those churches had received the very things to be taught by Timothy and Titus from Paul, when he planted them as churches, but they need continual and constant visits from such faithful unassuming preachers as Timothy and Titus were. Those churches were liable to be imposed upon by vain jangling teachers, and teachers of the law, as the churches of Galatia were, whose faith had been overthrown, and by non-resurrectionists as Hymenius and Alexander were, whom Paul calls blasphemers; and Paul tells Timothy what

he had done with them, as much as to say, do them likewise, which was to deliver them to satan that they might learn not to blaspheme: 1st Tim. 1:20. He tells Timothy to reject a heretic after the first and second admonition. Of course it should be shown from scripture that they were in error doctrinally, if they could be shown, but whether they could or not they were to be rejected, after sufficient labor and pains had been taken with them. Timothy was to be an uncompromising and bold preacher, hence Paul's solemn charge to him. Paul first tells him that some would depart from the faith giving heed to seducing spirits and doctrines of devils, &c: and then solemnly charges him to preach the word in season, out of season. Some weak churches were certain to be imposed upon, whose pastors were weak, timid, and perhaps in the office without being called to the ministry, or ordained too soon; hence puffed up and ruined.

In my traveling among churches I have seen great need of more faithful and more able traveling preachers than myself. I have visited Baptist churches which had been in the habit of holding protracted meetings, and had mourners' benches. One Primitive Baptist lady told me she was baptized by a Primitive preacher in company with seventy-four, she being the seventy-fifth one, and in the same country they had Sunday-schools and the members would sing such abominable songs as the following.

"Come singers to the gospel feast,
You all may come to Christ and rest,
You need not one be left behind;
For God hath bidden all mankind."

I have visited churches under the ministry of men who preached that preaching was one of God's means of regenerating or imparting eternal life to dead sinners, and I have met preachers who believe in a general atonement, preachers among the Baptists. Last December I visited some churches under the pastoral care of preachers who flatly denied that sinners were born again, or the Adam man saved, and that God

as much moved people to murder, steal, commit adultery, &c, as to do deeds of love, and to preach and pray.

Does it not really look like it is right to have men qualified of God to visit, strengthen in doctrine &c, and purge such iniquities or rather heresies from among us? There no doubt are persons whom God has set apart to do the work of Evangelists, as Paul exhorted Timothy to do, but have neglected their gift. They have neglected to read and study the scriptures while at home, but have given their time while at home to their other occupation; hence although they travel among churches they can very poorly do the work assigned an Evangelist. For my own part I have no time to spare to attend to any other business while at home but reading, studying, and meditating on the scriptures, and feel like I will never do much more than crawl. That there were men specially set apart by the Holy Spirit to do the work of Evangelists. (see Eph. 4: 11) Here the Apostle tells us the Master gave some apostles, some prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c.—Now while the Apostles were Prophets, Evangelists, pastors and teachers, it does not follow that prophets were always Apostles, Evangelists, Pastors, nor teachers; for in Acts 13, and in other places in the Acts, we are told of Prophets who were not apostles, and there is no room to conclude that they were set apart to do anything in the church but to prophesy, that is officially. The names of those prophets are as follows, Niger, Lucius, Manean, and Agabus, and there were pastors then as now, who never felt it enjoined on them to visit and preach to churches not under their pastoral care. Paul had the care of all the churches, 2nd Cor. 11:28, and was debtor to the Greeks and Barbarians, both to the wise and unwise, so as much as in me is, said he, I am ready to preach the gospel to you that are in Rome also, meaning he was under obligation to

God to preach to the church at Rome, although she doubtless had a pastor; Rome 1:14, 15. see also Acts 20th chapter. I myself have had impressions ever since I was ordained and even before to visit and preach to the churches, but did not search the scriptures to see what they taught on the subject, only I went when I became too miserable to resist my impressions any longer. When I would promise the Lord to go I would get relief from chastisement, and while on my tour would be blessed with liberty to preach, and love to God and his people. My tormenters were kept under, and I was kept from being overcome by temptations, but when I would resist my impressions the devil was in a measure turned loose on me. I had my worldly aspirations; my stakes were set or I had worldly ends to obtain. This impression to give myself wholly to the work of the ministry opposed by my carnal desires rendered me at times so miserable, being also sorely chastised by the Lord, that my health broke down, and I became a physical wreck. My life was nearly a burden, and my temptations were almost too terrible to mention. I was being crucified, dying by the inch, being weaned from the world's breast. At times I concluded it was all a delusion, and that surely God did not require such a thing at my hands, being spiritually, mentally, and physically so very weak, I lost about all interest in everything. In fact I was where Jonah was, in the belly of hell. At this extremity I consented to devote what little strength I had to the service of my master, which was but little, as I was at invalid, and a poor excuse for a preacher. In my mind I made a full surrender, when to my astonishment all my tormenters left me, and complete reconciliation to the will of God possessed me, and I felt the sweet and comforting influence of his presence in my soul. and I walked with him in sweet fellowship, not a wave of trouble rolled over me, I had a fair wind and a smoothe sea, my mind became very active on the scriptures, and I began to grow in knowledge of

the same. Never had I had such liberty in preaching, praying, praising and loving God and his people since I had been trying to preach. I ate and drank in his praise, and at night I slept in his arms, and I felt the force of that scripture which reads, perfect love casteth out fear; fear hath torment: and that other scripture, for a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness; and whom have I in heaven but thee, and there is none in earth that I desire beside thee: in thy presence is fulness of joy and at thy right hand are pleasures forevermore. At this time I was pastor of four churches, and one day when returning from my appointments to the church at Mewborn's, which church I served at that time, an impression came over me to visit other states, or rather it was whispered in my mind. Immediately I resisted and rejected it as if it had been a viper. I thought it was put in my mind by satan, and concluded it was time enough for him. I was ashamed to think of such a thing. To my mind it was so unreasonable, so absurd, that I resisted every thought on the subject. That day all my liberty in preaching and praying was taken from me, neither could I preach next day. My preaching to me was like one eating without any appetite. I knew something was wrong, that I had done something wrong, else I could not have been left to myself. I tried to think but could call nothing to mind more than common. I went home as my appointments were closed, and as I had given up the world to read, study, and preach I began trying to read as before, but had no liberty in reading the scripture. It was entirely destitute of moisture. To enjoy reading and meditating on the Scriptures was impossible. I prayed to the Lord to show me what was the matter with me, when the voice seemed to whisper to my mind to visit other states, and as Texas was presented to my mind I thought the Lord had called me to go to Texas. I informed my mother of my impression, whereupon

she said it was too far, you are too feeble. I readily agreed with her and concluded my impressions were only a delusion. One night soon after I came to that conclusion I dreamed seeing my house on fire, and it was past being saved, but I paid but little attention to the dream. In a night or so I dreamed the same dream again, which somewhat alarmed me. I thought God revealed to me that he was going to take my property, but I knew not for what. Immediately I dreamed again and saw Christ dressed in common clothes in about the appearance of a farmer, he was sitting on horesback, and had the appearance of a common man, or a servant. Immediately, without hearing him speak, or seeing any one else, I knew it was Christ and approached to where he was, when I did he extended to me his hand, and said you are going to lose your property and smiled; also he said, it is for your disobedience. Immediately I awoke and began enquiring and asking myself what I had been disobedient in, when that same something whispered in my mind, not to my ears, to visit other states. Then and there I promised the Lord I would go anywhere he would direct. When I did all fear of losing my property fled, and I was fully satisfied for a short time at least that God had made it obligatory on me to visit other states. I told my mother my dreams which satisfied her it was of the Lord, so she raised no objections, and never to the day of her death did she throw a single straw in my way. I visited Texas early in 1873, but it was in the wet season and cold; and very unpleasant to travel, besides I was sick, weak and despondent, and I did not preach much. I came back home after a short stay ashamed, disappointed and disgusted at myself for having gone so far, spent my money and received almost nothing of the brethren but it was not their fault as I was with very few of them. I was soon driven by chastisement from home again, and since then have devoted nearly all of my time to the ministry. I have had no other business scarcely since. When I come to any other conclusion, except

to travel and preach, I am shut up and afflicted and threatened with death and have impressions often to make more appointments before me and preaching every day. Last winter while on appointments in Georgia I became impressed to visit the churches of the Flint River Association, but as I had a month's appointment before me, and had been preaching nearly every day for about one month, I concluded I would not go although I had an unusual desire to see the brethren in that section and was drawn out in love to them. That day I could not preach with any liberty of feeling, that night I was stricken with a pain in my body, in a part that I had never had the least symptom of disease and did not then have any disease, and have not yet, but I was smitten with a pain in a healthy part of my body. Next morning it was plainly revealed to me that it was a chastisement from God because of my rebellion against my impressions. I then readily agreed to let appointments be made for me in that section, when I did the peace of the Lord came into my soul, and that day I had a feast in preaching. When I had filled most of the appointments I was then filling, and had gotten down in southern Florida I concluded to call in those other appointments thinking my impressions might not be of the Lord after all; besides I was tired and wanted to return home to rest, so I wrote Elder Rodgers to call them in. Next morning something seemed to whisper to my mind, that death was close upon me and my departure was at hand. It had no terrors however, but I rejoiced in the pleasing thought of being relieved from the fatigues and suffering of traveling and preaching. I began to have distressing dreams until one night while lying on the bed with Elder George Bennett that same pain seized me in the same part of my body, and was so severe that the cold sweat stood on me. I made known to brother Bennett my condition, but soon the pain passed off, when it was plainly revealed to me that it was sent to me because I had called in those appointments. I told Elder Bennett my reve-

lation, and said to him I was going to have those appointments published again, if the brother has called them in; and said, I will have the pain no more, nor those distressing dreams, and as I told him so it came to pass, and I have not felt the pain since, until last week when I asked the Lord if I might relax my preaching, or might be allowed to stay at home more, when lo, and behold the same pain seized me again. From time to time I have seen something in our religious periodicals which showed the writers were not favorable to so much traveling among churches, and I not being satisfied that the scriptures authorized such preaching, was often perplexed in mind as to what my duty was. I had impressions to give my whole life to it, but was disposed to rely more on the judgment of abler brethren, but I am thoroughly convinced that the Scriptures authorize such preaching, not that every preacher has it to do, for some are chosen to be pastors, and some Evangelists, Eph. 4: 11. But I for one have neglected reading and studying until a few years ago. The churches have generally done their duty so far as helping me with money to supply my needs is concerned, and some times perhaps done more than their duty. It is true some churches have failed to help me any but it was generally when no one would mention it. I dislike to hear traveling preachers complain of being neglected by the churches. The only way we have any right to complain is simply to preach to each church the preaching bidden us, and leave the event with God, and rely on his faithfulness to fulfill his promises; and no doubt but that the great neglect of churches for their pastors is owing to a great extent to our unfaithfulness to explain the Scriptures to them on every point that God has enabled us to understand; but certainly traveling preachers do not get too much help, nor pastors half enough; neither should be neglected. Perhaps pastors neglect their duties to their flocks, and that may be one reason why their flocks neglect them. Let him that is without sin cast the first stone. That is if the

stones must be thrown, but I don't believe in this stone throwing in any sense of the word. I hope what I have written will be of comfort to some. In love to the brotherhood, I am yours,

I. J. TAYLOR.

LaGrange, N. C.

FEET-WASHING.

Proof that feet wasing was practiced say 2000 years before Jesus Christ was born into this world. Gen. 18: 4. When the angels appeared to Abraham he gave them water to wash their feet. Gen. 19: 2. Two of the same angels continued on to Sodom and stopped with Lot who gave them water to wash their feet. Gen. 43: 24. Joseph's brethren when they entered his house were given water to wash their feet. Gen. 24: 32. When the servants, who went to Laban's for a wife for Isaac were invited into the house, they were given water to wash their feet. 1st Samuel 25: 41. When the servants sent by King David to the widow Abigail to secure her to be his wife reached her and reported their business she bowed to the earth and said, behold let thy hand maid be a servant to wash the feet of the servants of my Lord. Here is the first Bible example of one person washing the feet of others.

The widow Abigail did not send water, but carried it and washed the feet of King David's servants herself. There are other examples given in the Old Testament, but these are enough to show something of the date of institution of feet-washing: as well as its use. Jesus did not institute feet-washing. We will now examine the New Testament. Luke 7: 44. (read from 35 to 44.) One Simon a pharisee invited Jesus to his house to eat, Jesus went, Simon had a sinner woman there to see if Jesus would eat with sinners. While Jesus ate the sinner woman wept and with her tears washed His feet, and wiped them with the hair of her head. (44 verse) *** I entered into thine house, thou gavest me no water for my feet, but she, (meaning the sinner woman) hath washed my feet with

tears and wiped them with the hairs of her head. Here we hear from the Saviour's own mouth that feet-washing was a common practice in the world among Jews when he lived here, and that the proper place for it was at the door or when entering a house as a visitor. For Jesus rebuked Simon for not giving him water to wash his feet when he entered Simon's house.

All the examples above given show that feet-washing was done at private houses, and that the water was furnished, and the washing sometimes done by host or landlord for visitors, but there has not yet been a case given in which the visitors at the same time washed the feet of the host. Next notice what John says in 13th chapter of his gospel about feet-washing on the occasion of that memorable last Passover supper. It is noticeable that neither Matthew, Mark nor Luke says a word about feet-washing in their account of the same Pass-over supper. In those days people wore no shoes as they now do, but they wore sandals, mere bottoms strapped to their feet. Therefore the feet of walking people would be dusty, dirty or muddy, and were washed because they needed washing. John 13: 10. Jesus told Peter and the rest of the apostles that their feet needed washing, but that they were otherwise clean. At the last Passover supper Jesus was the Lord or host of the upper room in which he invited the twelve apostles to eat with him for the last time. Proof, Jesus sent Peter and John to obtain that room for the Master. He rebuked Simon who was so impolite as not to give him water for his feet. He is now in Simon's place, and the responsibility of serving or having service performed rests on him. He sets an example of humility, and greatness by acting in the double capacity of Lord or host and servant. He does not neglect his company, but waits on them at the table, then girds himself and washes their feet. Pride would have prompted Him to have servants, as was the custom. He taught that greatness consisted in serving His disciples. The apostles were proud, and

were contending about who should be greatest. He washed all their feet, did not have John to wash Peter's feet, and Peter to wash John's &c., Why? Jesus was at home acting in the place of landlord, host, or proprietor, as well as Lord and Master. In no other case mentioned in the Bible did the host at the same time either wash his own feet, or have any of those whose feet he washed change places and wash his. Therefore this case of feet-washing was done in regular style—according to common custom—by host for guests. But the consciences of many condemn them when they read John 13: 14, which says, "if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." Now also read 15th verse. For I have given you an example, that you should do as I have done to you. 16th, verse—"The servant is not greater than his lord." Here lord means host. It is written with a small l.

Do feet-washers now follow the example set by Christ? Not at all. He was Lord—He washed the feet of all his disciples, who were at that time his guests. He did it at a place virtually his home. Now people go to a church where there is neither lord nor servant, host nor guest, and wash each others feet by mutual interchange and that when the least need of washing for such doubtless are careful not to go to a feet-washing with black feet. Thus you see that the example set by Christ is disregarded. But still the question presses on the conscience, how can I obey the order of my Lord and Master Jesus Christ who says, you ought to wash one another's feet.

Well, I will tell you the only way you can possibly do it and at the same time follow the example set by the same Jesus who also ordered that his example should be followed, you must one at a time wash disciples' feet at your house, or at some place procured and presided over by you, for the purpose. Next time another one at home or at a place procured for the purpose, he or she as the case may be must act as host and wash the feet of all the guests, &c., so

on 'till all wash and all are washed. In this way and in this way alone can you both wash each other's feet, and at the same time follow the example set by the Lord and Master. Surely the apostles did not neglect this matter and in 100 fail to comply with so plain a request. I feel sure they washed one another's feet, but as they did it at home following the example of their Lord, there is no account of it in the Bible. Acts of the Apostles gives a pretty full account of all church matters, but not a word about feet-washing. We find it referred to only once more in the Bible. 1st Tim. 5: 10. Here it is classed among good works by the apostle Paul, such good works as bringing up children, entertaining strangers, relieving the afflicted. These things a widow was to be well reported of before she could be added to a certain number there spoken of. That the officers of a church should require that a member of that church should be well reported of for washing the saints' feet, if feet-washing was then practiced in that church, is unaccountable. Why did not these officers know that said widow had washed the saints feet as well as any one else knew it? Every thing connected with it shows that feet-washing was never a church ordinance, and never practiced by any people in a church capacity in the days of the apostles or early christians. It was not introduced into the world by the Saviour, nor prohibited by him. Necessity was its mother. When the necessity ceased because shoes took the place of sandals then feet washing in the sense spoken of in the Bible died a natural death. It should be allowed to sleep in peace, and humility shown and practiced in some of the many ways now open to us all, where-in some benefit may be done to somebody. Jesus washed the disciples' feet because they needed washing. He that is clean needeth not save or except to wash his feet. If any body's feet need washing, wash them. Help those who need your help. Serve those who need your service.

JOSHUA BARNES.

Wilson, S. C.

ZION'S LANDMARK.

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

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

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Editorial.

THE TONGUE.

Brother J. W. Willis requests my view of James 3: 5, 6.

James is a bold and vigorous writer, a son of thunder, not sparing transgressors. His epistle is always appropriate inasmuch as there are always offenders.

In this chapter he warns the brethren of the danger of being many masters. You had better not have many masters to serve, nor seek to be masters over others. Be ye not called of men Rabbi for one is your master, even Jesus, and ye are all brethren. We cannot serve two masters, nor should we wish to rule over others, for if we do we shall offend in many things and receive the greater condemnation.

See what a bad master the tongue is. True it is very small; but a very small helm turns the great ship about, and small bits in horses' mouths turn them about, even so, though the tongue is very small, yet see how it boasts great things. What a bad master the tongue is. The figure of fire is referred to. What a great trouble may spring from a little fire. A spark may blaze and consume much property causing great trouble. So the tongue can produce such trouble as a fire, a world of iniquity. So is the tongue among our mem-

bers defiling the whole body, setting on fire the whole course of nature, and is set on fire of hell. There could scarcely be a more ghastly and frightful picture of evil than this. Nor can any man tame the tongue. Every kind of beast or bird has been tamed, but the tongue can no man tame.

When it is not governed, but is allowed to become a master, it oppresses other people. There is no member of the body that can smite as heavily as the tongue. It can inflict heavier blows causing wounds harder to heal than the fist or rod. How biting and burning are the bitter words of an ungoverned tongue. The trouble a tale bearer causes among brethren separating very friends is distressing. The back-biting and evil speaking of the froward tongue is as hornets stinging, leaving wounds that smart and burn for many days. How one wild tongue inflames other tongues likewise to offend. The deceitful tongue blesses you to your face and curses you behind your back, and spreads firebrands in the stubble in the minds of falsehood, and what a fire of trouble rages.

But perhaps as great trouble and reproach does the unbridled tongue inflict upon the *person himself* that does not rule his own tongue. Here is one that allows his tongue to go at large and behold how it corrupts the person himself; he utters perverse words and they react on the one talking and embittering him, and he imagines he is justified in this talking, and he utters lies and concludes they are truth, deceiving himself; he bitters himself more and more by his bitter words, imagining that he is much aggrieved. Do you notice that when one utters angry words against another he seems to be more enraged himself the more he talks, until he is full of

rage. Whom has he damaged more by his bitter talk? He has damaged himself more by his bitter talk? He has harmed himself more than he has the one he has assailed. The tongue kindles a self-devouring flame. It rages within. It sets on fire the course of nature, and is itself set on fire of hell. If one even whispers wrong words against another he will imagine the one he has spoken against is his enemy, and still further wrong him, when he deceives himself by his vain talk.

How is the matter of uttering falsehoods in the name of the Lord. How is it with one saying he is sent of God to preach when it is not true, and makes empty the hungry, and by good words and fair speeches deceives the simple. A false teacher deceives others by false doctrines and misleads the blind. He also deceives himself by his own sportings, and carries a magazine of destruction as his false tongue mutters words of deceit and falsehood.

Is it then a curse to have a tongue? It is if you allow it to run at large, or thinking you can tame it or have tamed it, you give it unbridled license. For remember it has never been tamed, nor ever can be. It must be kept chained more closely than any wild beast. It must not have any liberty, nor be suffered to rove at large at all. For every idle word you utter you shall give account.

Did you ever see one of the vain ones of the earth whose tongue never seemed to be wearied with talk? How unceasingly people talk over the same foolishness or perverseness, never tiring, their tongues never tamed. The tongue is the index of their temper and spirit. Their speech betrays them.

When He sets a watch on one's lips, or gives a new tongue then it ut-

ters good words, savory speech, and the voice is sweet. When the heart indites a good matter then the tongue is as the pen of a ready writer. The Lord only can control the tongue. Out of the abundance of the heart the mouth speaketh. How good then are the gracious words of him whose speech is seasoned with salt. When the Lord opens the mouth then the tongue shall show forth his praise. For then words do not go forth out of feigned lips. Then one is justified by his words, for his speech cannot be gainsaid.

God is in heaven and we are on earth, therefore let our words be few. A fool is known by the multitude of his words. It does not require many words of a wise man to utter what little he knows, but the fool will always be meddling. There is no earthly cure for the wild tongue. Keep it in the cage under bridle and bit. He that ruleth himself is greater than he that taketh a city. If you have a wild beast known to be very dangerous every time he breaks out will you turn him out of his cage? You will be careful to see that he is securely fastened in his cage. That is the only safe way to manage him. The tongue is worse to tame than that beast, therefore never allow it to run at large for no man can tame it.

P. D. G.

" WHY DO THE HEATHEN RAGE."

[Continued from last issue.]

The election of one does not imply that he is better than another. Nor does it mean the damnation of any. The election of one to heaven does not mean that another is elected to hell. "For the children being not yet born, neither having done good or evil, that

the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her the elder shall serve the younger. As it is written Jacob have I loved but Esau have I hated," Rom. 9 : 11, 12, 13. The election of one does not cause the hating of the other nor *vice versa*.

The doctrine we preach is plainly declared in the written word of God, and we do not feel disposed, in the light of the grace which we trust he has given us, to deny it or disbelieve it. If we were to deny the truth of the doctrine of election, after it is so fully set forth in the scriptures, and so unmistakably defined in all its bearings and connections, we would certainly show ourselves to be most unwarrantably and deplorably prejudiced against the plainest diction of our natural language: Because a thing is not congenial with our notions or desire, or because we do not understand it is no reason why it is not true. Jesus says in Math. 24 : 40, 51. There shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Again Luke 17 : 34. He says in that night there shall be two men sleeping in one bed; the one shall be taken, and the other left,— Notice it does not say *one* shall be taken and the other left, but *the one* shall be taken, and *the other* left, a definite one taken, and a definite one left. Now no mortal man can tell why this should be so. Shall we therefore say it is not so? There are thousands of people who do not believe the earth revolves, but does that have anything to do with the revolving of the earth? The time has been that any one who claimed such a thing was considered a fool and a dangerous man. Man is not dis-

posed to believe the simplest laws and powers of nature until they are, as it were, forced upon him. If so with natural things, how much more wonderfully true should we not suppose it to be with him, with reference to spiritual things? The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned 1st Cor. 2 : 14.

This is one reason why we do not believe that the gospel is to be nor is preached to the sinner dead in trespasses and in sins. Therefore we do not believe that the church is divinely authorized to send men to what is called heathen lands to preach the gospel to them in order to their salvation. So far as that which we believe to be the gospel is concerned, it would seem to be useless to go and preach it in those dark and benighted countries, until the people in this enlightened country believe it, most especially those who claim to be preachers, and yet do not believe what we preach. And we could not go there and preach what those preach who do go, for we do not believe it when they preach it here.

We do not grant this to be bigotry, nor selfishness in us, but we are honest and conscientious in the matter. Neither do we charge those who believe differently from us with impure motives in the promulgation of their doctrines, but we believe them to be honest, yet though they be honest, we believe them to be honestly mistaken in the design of the preaching of the gospel, and in that which they claim to be the gospel. And we honestly and earnestly oppose by word and pen the doctrines they preach, and the auxiliaries which they use to accomplish their designs, yet in point of force we would not lay

so much as a straw in their way. In fact we do not aim to oppose any one in any respect, but our opposition is to the doctrines set forth and the various institutions inaugurated to sustain them. Or in other words we do not believe them to be authorized by the word of God. But as I have argued above that does not disprove their authority, so we will examine the word of God upon these things, and see if it sustains our belief. We are talking about sending the gospel to the heathen. What is the gospel? "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. 1:16. The gospel is the power of God to him that believeth, or to the believer. How can one send or take the power of God? The definition again of the word gospel is "good news." How can it be good news to them who do not believe it? It is not good news to all who will "only believe" but it is thus to them who *do* believe. Christ said "go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Surely no one can consistently claim that those who are designated by the phrase, "he that believeth" were to be understood as being unbelievers. If "he that believeth" is an unbeliever, then who is he and what is he that believeth not? Christ by the use of the terms undoubtedly means that there is a difference between him that "believeth," and him that "believeth not."

This command was to the apostles, and they did what they were thus commanded to do, for Paul says, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard,

and which was preached to every creature which is under heaven. Col. 1:23.

The gospel is preached for a witness unto all nations as Christ says in Matt. 24:14, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall all the end come."

The gospel as preached consists in producing with favor and in much assurance and in faith the promises and consolations of Jesus to the poor, the hungry and the thirsty, the weary and heavy laden, and in fact to every one who feels the need of salvation in through and by a crucified Redeemer. The preached gospel is a witness to the truth as is revealed to quickened sinners, and just what their souls or spirits want and hunger and thirst after. In the gospel is the righteousness of God revealed from faith to faith, and not from the preacher to the dead sinner, Rom. 1:17. To preach the gospel is to preach Christ crucified, the wisdom of God and the power of God 1st. Cor. 1:23, 24.

It is claimed by many that the Bible the Scriptures is the gospel. The Scriptures are not the gospel, but are a witness to the truth of what the gospel is. Jesus preached the gospel of the kingdom of God before the New Testament was written. Mark 1:14. "And the poor have the gospel preached to them." Math. 11:5. The scriptures testify of Jesus as the way, the truth and life. "Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me. John 5:39. The letter killeth, but the Spirit giveth life. "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the

Spirit giveth life." 2 Cor. 3 : 6. "The words that I speak unto you they are spirit and they are life." Jno. 6 : 63. Surely no one would conclude for a moment that the written word is either spirit or life. The scriptures in the written word are composed of impressions of letters which serve as mere signs of ideas suggestive to the natural mind only as in the letter, but the New Testament, or scriptures are in Spirit, and are written by the Spirit in the heart and mind of every one who is quickened by the Spirit. "It is the Spirit that quickeneth, the flesh profiteth nothing."

One may learn the entirety of the letter "by heart" and yet know nothing of the spirit and power of the word of God. Again one may know the truth of the Scripture in the power and wisdom of the Spirit, and yet not be conversant with the letter of the word.

The scriptures are addressed to, and were written for the believer. "These things have I written unto that believe on the name of the Son of God ; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." 1st Jno. 5 : 13.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2d. Tim. 3 : 16, 17. If the giving of the scriptures were for the instruction of sinners dead in sins, this scripture should read: that sinners may be perfect, thoroughly furnished unto all good works, instead that the *man of God* should be thus furnished. No one will claim that an ungodly man, a sinner dead in sins, is a man of God. If so the godly man, the christian man, is a man of whom? If the Scriptures were the gospel why should it be tho't

so necessary that one should be a christian in order to preach the gospel? Can not one study the letter of the Scriptures as he would law or medicine and become as proficient in one as in the other? We have lawyers who are wicked men and yet they seem to know as much about the bible as they do about the Code, though that may not be saying much for their knowledge of the Bible, and why not they preach as well as practice law? Perhaps many of them would if preaching paid as well as the practice of law. But would they or could they preach the gospel? There is just as much difference between preaching and preaching the gospel as there is between the scriptures and the gospel. Any one can preach who can speak before the people, but for one to preach *the gospel* he must have a dispensation of the gospel committed unto him. 'For though I preach the gospel I have nothing to glory of ; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.' We see there is vastly more in preaching the gospel than there is in simply preaching.

To preach the gospel is to set forth with power in the Holy Ghost the fullness and riches of the precious promises of God in Christ Jesus, which is to feed the flock, the church. 1st Pet. 5 : 2, to comfort them which are in trouble. 2d Cor. 1—4. To save them that believe. 1st. Cor. 1 : 21.

Those who claim to send the gospel to the heathen set forth the idea that God has ordained the preaching of the gospel for the quickening of sinners. If the gospel preached accomplishes this great work, then every honorable means for its promulgation should be adopted and therefore we should quit opposing the various honorable schemes invented to send preachers to the heathen, pro-

vided the men to be sent are gospel preachers. It is no-where declared in all the scriptures that sinners are quickened by the preaching of the gospel, or that the preaching of it is for that purpose. I do not claim that sinners are not, or may not be quickened during the preaching of the gospel; but that does not prove that the preaching is for that purpose. An exception can not be made the rule. There was an earthquake when the jailor was quickened, but that does not prove that God has ordained earthquakes for the quickening of sinners. A lady once said: I would not be an Old Baptist if the Lord should make me one. Whereupon she was made to see the wickedness of her heart, and the absurdity of such a remark, and she found no peace of mind until the Lord made her an Old School Baptist, and a most exemplary one too. Two young ladies once tried to drive their horse and buggy over one of our Elders, whereupon they were convicted, and he afterwards baptized them. I mention these as single instances where the Lord by his blessed spirit began the good work in them. Now shall we, from these, claim that for one to be quickened he must put some preachers in jail and make their feet fast in the stocks, or say some presumptuous thing, or try to drive over some preacher? Or must go and hear some one preach in order to be quickened? One might do all these things and yet not be quickened, and why? Because the Spirit does not quicken him. "It is the Spirit that quickeneth, the flesh profiteth nothing." Paul does not say the Lord has been pleased by the foolishness of preaching to quicken sinners, but to save them that believe. We have many instances in the Scriptures where individuals were convicted, as on

the day of Pentecost, and converted as with the Gentiles, or believed as with the jailor, but these are the evidences of life, whereas to quicken is to give life, or make alive, or move by the Spirit. The question of "means" has been one of discussion among our people in some sections of the country for years, and all that has been accomplished by it has been a division and the question still the same. The doctrine that "the preacher is an instrument and the preaching of the gospel is an ordained means for the quickening of sinners," is not understood by the Primitive Baptists as being bible doctrine, and is therefore not Primitive Baptist doctrine. I think with many who claim to believe such doctrine it is more through a wrong application of terms, than a real belief in the doctrine. One says, the first time I saw myself a poor condemned sinner, was while such a one was preaching. That is all right and according to the "law and the testimony," but that does not signify that you were quickened by the preaching, but the preaching discovered to you that you had life just as it did on the day of Pentecost; they were pricked in the heart. The pricking was not the life nor the giving of life, but they, having life were made sensible of the fact by the truth preached pricking them in their hearts.

I hope the brethren will give this matter careful study, and not allow themselves to become irritated over the discussion of the matter to the producing of confusion, distress and finally division of good and precious brethren. The devil could not be better pleased than to have one of God's servants take the affirmative and another the negative, and get them to sparring each other in the pulpit, and finally make each one believe that if he does not sustain his

views the whole church will be torn to pieces and they begin to push with side and horn until finally the church is torn up sure enough; and those brethren, with the devil at the bottom of it, are each more or less to blame for the distressing state of affairs. Aggressive and defensive arguments may each be pressed beyond moderation until both become offensive. It is so easy for one to make a hobby of anything, especially if he is opposed in it. And of all the poor starve-to-death preaching this hobby preaching is among the worst.

If one really believes that the preaching of the gospel is ordained for the quickening of sinners let him believe it, but he should not want to force his views upon others to the division of good brethren, but should quietly go to his own place.

This doctrine coupled with a universal atonement is exactly what all missionary schemes are founded upon. I do not mean to say that one who claims to be a Primitive Baptist shall not believe this doctrine, but I do mean and say that it is not Primitive Baptist doctrine, and that he who attempts to lead off with such doctrine must bear the responsibility, the end of which must result in a separation from him and those who hold with him. I hope those of our brethren who might be disposed to hold to such an idea will do themselves no harm by being rash in the matter, and that they will calmly consider the plain doctrine of the scriptures, and strive to keep the unity of the spirit in the bond of peace, and that all, upon all questions of controversy, will let their moderation be known, and exercise a spirit of love and forbearance, and that the fruits of a sound mind may attend the labors of each one that the Lord may be praised, his kingdom ex-

alted, and his people edified, comforted and built up on the faith which was once delivered to the saints.

P. G. L.

RESOLUTION.

(Please publish in the LANDMARK.)

State of N. C., Pitt Co.

We the church of Christ as we hope at Great Swamp meeting house, in conference assembled, do heartily endorse the sentiments offered by Elder Wm. A. Ross on the fourth Sunday in May 1889, in reference to the existing controversy.

We further resolve that we will maintain the original doctrine and order of the church against all new discoveries and Theories.

Done by order of conference, Thursday Aug. 1st 1889.

ELD. SAMUEL MOORE Mod.

LEONIDAS FLEMING Clerk.

MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—

I have a book of 400 pages now in press, entitled "Meditations on portion of the Word," which will be ready by or before October 10. It contains selected articles which I have published in the *Signs of the Times*, and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price \$100, on receipt of which the book will be sent to any address.

Your brother in the hope of the gospel.

SILAS H. DURAND,

Southampton, Bucks Co., Pa.

REQUEST.

DEAR BROTHER GOLD:—I would say to our brethren of the Kehukee Association, through the LANDMARK, let us go prepared with the cash to pay the \$600 yet due Elder Hassell our church historian at the next sitting of the Association at Conoho: sixty of us at \$10 each would make up the amount due. I do hope this will at once meet with the desired response. As ever yours to serve,

S. W. OUTERBRIDGE.

Obituary.

GEORGE WASHINGTON TAYLOR.

My dear brother George W. Taylor was born June 3rd 1855, and died July 8th 1889. He was sick twenty days with Bilious dysentery, of which he suffered no tongue can tell. He never made any open profession of religion. Some years ago he became in so much trouble about his sins, that he could not hide it, but his troubles wore off gradually so he was afraid to go to the church. I have often heard him tell his experience, which was one of grace if I know what one is. His walk was that of a christian. I asked brother once why he did not attend preaching on Saturday as well as Sunday. I told him that I knew he loved to hear preaching, and that I thought it was his duty to go to preaching, and the Lord would reward him for so doing. He told me that he did not go to preaching as often as he wanted to, he had so much work to do. I stayed with brother a great deal of the time of his sickness. He was never heard to murmur at his afflictions, but bore them with humbleness and meekness. He was married to Miss Willie Ann Ray December 26 1883, by whom he had three children born unto him, two of them are dead. He leaves a kind and affectionate wife and one child, a mother and six brothers and five sisters, and many relatives to mourn their loss, which we hope was his eternal gain. May God bless the dear grief-stricken wife and the little boy, bless them with every blessing that is necessary to prepare them for heaven when they are called from time to eternity. I will say to many friends and relatives I feel thankful to them for their kindness, and attention to my brother in his sickness. I hope the Lord will reward them.

ELI TAYLOR.

MARY V. THIGPEN.

On the morning of the 1st of June 1889 at the residence of her husband, in Cokerley, Edgecombe County, N. C. died Mary V. Thigpen wife of E. K. Thigpen, and daughter of Wm. and Mariah Hodges, aged 24 years, two months and 19 days. Stricken while in the prime of life, and wafted from the shores of time into eternity without a murmur, to enter that home not made with hands eternal in the Heavens, there to dwell amid angels forever blest, we

stand with bowed heads and saddened hearts. Silence seems most fitting, and yet something seems to say, speak, for a dutiful and loving daughter, a devoted and fond wife and mother, a noble and affectionate sister has fallen, and the friend has crossed the shining river.

Words are not sufficient to express our sympathy for the grief-stricken parents left to mourn their loss of their departed child, who never in this life gave them cause to murmur or to grieve; but always with a dutiful step, and a helping hand ready to relieve them of their cares pertaining to this world, and render them all the comforts and pleasures possible for her to bestow, without a seeming sacrifice to self. Our tongues would fail to utter our feelings in behalf of the bereaved husband, for the loss of her, to whom he was ever devoted, and kind, and ever striving to make life pleasant, for one so worthy of such love as knew no sacrifice too great for those she loved nor better than her fond husband, and dear little children, too young almost to realize that they ever had a mother, aged respectively a little boy Rowland 3 years and 6 months, a little girl Mary six months old. We feel to know that they have a friend and father who will aid, guide, and protect them through this life, and when done with them on earth will call them home to meet with wife and mama, and to dwell together with him forever blest. "Suffer little children to come unto me for of such is the Kingdom of Heaven."

Brothers and sisters we share also thy grief, in the loss of our beloved sister, whose heart was ever full of love towards us, and her joy and smile at meeting, which we can never forget; but let us strive ever to remember that, though she has been taken from us, that she was taken by him, who is able to save to the uttermost parts of the earth, all who remember him in the days of their youth, as did our dear sister. Relatives and friends, her cheerful form will welcome us no more. A painful melancholy steals over us when we look around, for the loved fall, remembered with emotions of pleasure, and are forced to realize the fact that she is gone from our midst forever, although her voice is hushed, and her seat vacant. We will ever cherish her memory and while we mourn her loss, humbly bow to the will

of God, and commend to his care all who mourn the loss our dear departed sister, and say thy will be done.

Dearest sister, thou hast left us,
And thy loss we deeply feel,
But 'tis God that hath bereft us
He can all our sorrows heal.

W. & M.

Remarks.

Mrs. Thigpen was the daughter of our dear brother Wm. Hodges. During the many years of my pleasant acquaintance with him this is the first time he has been called to mourn the loss by death of one of his dear children. May the Lord bless and comfort him and sister Hodges in their sad loss.

P. D. G.

BENJAMIN BUTCHER.

It again devolves upon me to put upon record another sad event, which has draped our church and community in mourning. Our dear old brother and Deacon, Benjamin Butcher of Pittsylvania Co., Va., has fallen asleep. He was born Aug. 20th, 1820, united with the church in 1855, was set apart as Deacon in 1882 by the church at Malmaison. He died in the triumphs of faith May 30, 1889, leaving a wife and four children (all married) to mourn their loss.

The subject of this memoir deserves more than the usual or ordinary notice. He has often told me that from his earliest recollections he had been fully convinced that it was the whole duty of mortal man to keep his Creator's commandments, all of them, often dwelling upon the first that was given to Adam, when driven out of the garden, "To till the soil and to make his living by the sweat of his face."

And he was out of his duty whenever neglecting the more weightier matters, and his life is a living proof. And he not only loved God but none of his commandments were grievous to him.

In the first and very essential place to live a useful life, serving his day and generation, he was brought up in the way he should go, and was a standing monument to the truth of this lesson that is taught by inspiration, that when a child is brought up in the way he should go, he will not when he is old depart from it.

For as the twig is inclined the tree will

be sure to grow, and men are only grown up boys.

He was married when quite young and very poor, but by indomitable energy and strict economy he succeeded in bringing up his family in respectability and noted for their honesty and integrity, and he was an ample provider.

He was one that believed that, in morals integrity holds the first place, benevolence the second and prudence the third, and when the first is not the second cannot be, and when the third is not, the other two will often be brought into suspicion.

He was remarkable for his promptness in complying with all his duties, and was a Deacon in its true and scriptural sense.

Therefore purchased to himself a good degree, and not only a great boldness in the faith, but a happy entrance into the New Jerusalem.

For death had been robbed of its terrors and the grave of its victory.

He had been a sufferer for many years from indigestion, which wrought out for him not only patience, but experience and hope, which maketh not asbamed.

Having the love of God shed abroad in his heart which the Holy Ghost had given him, he was very cheerful without levity, very devout but free from ostentation, and all who knew him will say with the writer, a good man has fallen in Israel. And not only his family, but the church and community have sustained a great loss, his pastor a strong arm and a safe counsellor which he sadly bemoans, but we should not sorrow as those without hope, for our loss which will be of short duration is his eternal gain.

And may the God of wisdom who hath so bereaved us, out of his unwasting fulness send all needful and comfortable blessings and enable us to live as he lived, that we may die as he died, is the prayer of one who loved him for Christ's sake.

And may his widow be consoled and his children comforted in the belief that God in whom he trusted is a husband to the widow, and a father to the fatherless is our heartfelt desire.

J. M. HARRIS.

Reidsville, N. C.

TURNER WHITEHEAD.

Our much esteemed brother, Deacon Turner Whitehead, departed this life June 18th, '89 at his residence in Halifax county, N. C., aged 43 years. Brother

Whitehead was received into fellowship with Lawrence's Church, Edgecombe county, June 1874, and lived a very consistent and orderly member until June 1885, when he was chosen and set apart to the office of deacon by the church and was ordained by Elders M. T. Lawrence and J. W. Johnson, which office he filled until he was called by his heavenly Father to fill his space above among the saints in glory, far beyond this vale of tears in which we are confined. Let us remember him who did such good examples set while here he staid. The sainted life he lived let us imitate. Who was so kind and affectionate; who in his duty never waived. He loved to do his Master's will, and was always ready to administer to the poor and afflicted ones of God, and was not forgetful of the command in failing to assemble with his brethren to help to bear a part in his Redeemer's cause. He showed his faith by his works for it is by the fruit of the Spirit that all men may know that ye are my disciples. He walked as our fore-fathers walked, by faith and not by sight. His faith in God seemed to be strong and went with him through "the Valley and Shadow of death;" for in death he feared no evil, for death to him had lost its sting, and we hope he is now enjoying that sweet rest from all his toil and labor here in this world of woe.

W. F. STATION.

ASSOCIATIONS.

The 59th Session of the Contentnea Primitive Baptist Association is appointed to be held at Bethel Meeting House, Pamlico County N. C. 12 miles North of Newbern and to commence on Saturday before the 2nd Sunday in October, 1889, and to continue three days.

Brethren and especially those in the ministry are invited to attend. Those going by R. R. will please write brethren W. W. Brinson or I. P. Douty at Grantsboro N. C., who will see that proper arrangements are made to convey them from Newbern and back again. Those going down the road, that is

from the direction of Goldsboro, will go on the Thursday evening train, to Newbern, those coming up from Morehead will come on the Friday morning train to Newbern. A cordial invitation is extended.

Call for reduced Tickets on A. & N. R. R.

B. C. PITT Mod.

L. J. H. MEWBORN Clerk.

The next session of the Toisnot Association is appointed to be held with the church at Pleasant Hill, six miles from Rocky Mount, Edgecombe Co. N. C. commencing Saturday before the 3rd Sunday in October 1889. All lovers of the truth are invited, and especially ministering brethren. Those coming by rail will be met at Rocky Mount at the arrivals of the trains on Friday. They will please drop a postal to J. L. Brake, or S. H. Thorn, a few days before hand, that they may know how much conveyance may be needed. Those coming on the Shoo Fly will be met at Sharpsburg Friday evening at 8 o'clock, or Saturday morning at 7 o'clock. They will please drop J. D. Robbins a postal at Sharpsburg N. C.

The Next session of the Mill Branch Old School or Primitive Baptist Association will meet, the Lord willing, with the Simpson Creek Primitive Baptist Church, Horry County S. C., and will commence, on Friday before the 1st Sabbath in November next, embracing Saturday and Sabbath following. Visitors, ministers, messengers and friends will come to Chadburn on the W. C. & A. R. R., and will there exchange cars from the W. C. & A. R. R. to the W. C. & A. C. R. R. and will get off at Sandford station S. C., where Capt. J. R. Allbrook, and brethren have arranged to meet and convey. We desire to see as many good sound true brethren, and well wishers to Zion's cause as may feel impressed to come and see us for Christ's sake.

D. N. GORE, Mod.

M. LENOX WRIGHT CLERK.

M. M. HARRELLSON Ast. CLERK.

The 124th Annual Session of the Kehukee Association is to be held, if the Lord will, with the church at Copoho, six miles north west of Hamilton, Martin Co., N. C., beginning Saturday before the first Sunday in Oct. 1889, and continuing three days. Visitors by public conveyance should come Friday, Oct. 4th, either by steamboat on the Roanoke River, to Hamilton, or by Railroad by way of Rocky Mount and Tarboro or by way of Halifax and Scotland Neck, to Goose Nest, a station (a few hundred yards from Conoho Meeting House) on the new Scotland Neck and Greenville Railroad. Ministering brethren of the same faith and order, and our members and friends generally, are cordially invited to attend.

S. HASSELL, Mod.

Visitors to the Kehukee Association will call for return tickets when they purchase them on any point of the Wilmington and Weldon R. R. or its branches, which will be reduced rates.

P. D. G.

The South Carolina Primitive Baptist Association is to be held with the church at Mount Pleasant, Sumpter Co., S. C. 4 miles West of Bishopville, and is to commence on Friday before the 4th Sunday in October; those coming from North or South will be met at Bishopville on Thursday. We request all Ministers and brethren to attend as we are destitute of preachers.

JOHN BROWN.

Bishopville, S. C.

The White Oak Association is appointed to meet with the church at Yopps' Meeting house, Onslow Co., N. C. on Saturday before the third Sunday in October 1889. Visitors coming by rail will be met at Rocky Point on the W. & W. R. R. by Mr. John B. Davis on Thursday Oct. 17th. All visitors will please notify him.

JAMES CAVENAUGH.

The Mount Enon Primitive Baptist Association will meet the Lord permitting with Elim church, Polk Co., Fla.

seven miles West of Fort Mead and 14 miles South of Bartow, the County seat of Polk Co., commencing on Friday before the 2nd Sunday in Nov. where we hope to meet many of our dear brethren from the Old countries.

J. W. FUTCH.

The Black Creek Association is appointed to be held with the church at Healthy Plains about 12 miles N. W., of Wilson N. C., and to commence on Friday before the 4th Sunday in Oct.

Those visiting by rail should stop at Wilson on Thursday before. A general invitation is extended.

UNION MEETINGS.

The next session of the Piney Grove Union meeting (col.) will be held, the Lord willing, with the church at Bryant's Chapel, commencing on Saturday before the 5th Sunday in Sep.

The next session of the Dan River Union will convene with the church at Axton on Friday before the 5th Sunday in Sept. 1889, and to continue three days.

A. L. MOORE.

The Contentnea Union is appointed to be held with the church at Autrey's Creek, Saturday before the 5th Sunday in September 1889.

W. R. WIGGINS.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. S. DAMERON.

Little River Association.
 Cross Roads..... Monday after Memorial
 Wilson..... Tuesday
 White Oak..... Tuesday night
 Old Town Creek..... Wednesday
 Tarboro..... Thursday
 Thence to Kehukee Association.
 Great Swamp..... Friday
 Meadow..... Tuesday after
 Mewhorns..... Wednesday
 La Grange..... Thursday
 Thence to the Contentnea Association.
 Newport..... Friday

Hadnots Creek.....	Wednesday
North East.....	Thursday
South West.....	Friday
Thence to White Oak Association.	
Stump Sound.....	Tuesday after
Wilmington.....	Wednesday
Goldboro.....	Thursday
He will need conveyance.	

ISAAC JONES.

Little River Association.	
Smithfield.....	Monday after
Beulah.....	Tuesday
Upper Black Creek.....	Wednesday
Contentnea.....	Thursday
Wilson.....	Thursday night
Thence to the Kehukee Association.	
Skewarkey.....	Tuesday after
Smithwicks Creek.....	Wednesday
Blounts Creek.....	Thursday
Sandy Grove.....	Friday
Thence to Contentnea Association.	
Goldboro.....	Tuesday after 2nd Sun. in Oct.
He will need conveyance.	

N. B. ORRELL.

Spanish Grove.....	3 o'clock on Wednesday before
1st Sunday in Oct.	
Angells School House.....	Thursday
Liberty.....	Friday
Mulberry.....	Sat. and 1st Sun.
State Road.....	Monday
Roaring River.....	Tuesday
Double Creek.....	Wednesday
Rock Spring.....	Thursday
Will Eld. J. M. Wyatt accompany him. He will have his own conveyance.	

JESSE BROWN.

Friendship.....	Sept. 19th
Goldboro.....	20
Chapel.....	22
Cross Roads.....	23
Bethany.....	24
Union.....	25
Raleigh.....	26
Thence to the Little River Association. Will brother A. F. Honeycutt arrange appointments for me through the Bear Creek Association. So that I can be at Bear Creek at their Association.	
Conveyance needed.	

JOSEPH EDWARDS.

Hannahs Creek.....	Mon. after 4th Sun. in Sept.
New Hope.....	Tuesday
Fellowship.....	Wednesday
Sandy Grove.....	Thursday
Thence to Little River Association.	
Conveyance needed.	

B. H. WOOTEN.

Smithfield.....	Tuesday night after 4th Sunday in
September.	
Clement.....	Wednesday
Fellowship.....	Thursday
Thence to the Little River Association.	
New Hope.....	Monday following
Elizabeth.....	Tuesday
Black River.....	Wednesday
Mingo.....	Thursday

Bethsaida.....	Friday
Saturday.....	(New Church)
Hannahs Creek.....	1st Sunday in Oct.
Juniper.....	Monday
Hickory Grove.....	Tuesday
Reedy Prong.....	Wednesday
Hamel.....	Friday
Seven miles.....	Saturday
Dudly.....	2nd Sunday
He will need conveyance.	

D. A. MEWBORN.

Meadow.....	4th Sunday in Sept.
Wilson.....	at night
Healthy Plains.....	Monday
Creech's.....	Tuesday
Salem.....	Wednesday
Clayton.....	Wednesday night
Thence to Little River Association. Will some one meet him at Raleigh and convey him to Association and up to Raleigh?	
Raleigh.....	Monday
Cedar Grove.....	Tuesday
Dutchville.....	Wednesday
Suit's School House.....	Thursday
Hickory Rock Saturday and 1st Sunday in Oct.	
Peach Tree.....	Monday
The brethren at Suit's School House and Hickory Rock will please make arrangements for him to get to Hickory Rock.	
He will need conveyance.	

JOEL E. MARSHALL.

Stewarts Creek.....	Oct 4th
Tom's Creek.....	5
State Line.....	6
Snow Creek.....	6
Pleasant Grove.....	7
Spoon Creek.....	8
Center.....	9
Thence to Smith River Association	
Union.....	15
Charity.....	16
Jacks Creek.....	17

W. A. ROSS.

Cross Roads.....	2nd Sat. and Sun. in Oct.
Little Creek.....	Monday
Sparta.....	Tuesday
Old Town Creek.....	Wednesday
Moore's.....	Thursday
Union.....	Friday
Thence to Toisnot Association.	
Toisnot.....	Tuesday after
Wilson.....	Wednesday
Contentnea.....	Thursday
Thence to the Black Creek Association. He will be dependant for conveyance.	

W. B. WILLIAMS.

Seven mile Association.	
Bethsaida.....	Monday after
Black River.....	Tuesday
New Hope.....	Wednesday
Sandy Grove.....	Thursday
Thence to the Little River Association.	
Middle Creek.....	Monday after
Rehoboth.....	Tuesday
Clement.....	Wednesday
Smithfield.....	Wednesday night
Conveyance needed.	



TEACHERS' ACADEMY
BOTH SEXES. Whitakers, N. C.
 First session of this school will
 start on the 1st of September, and will
 continue until the 31st of the month.
 Tuition to be obtained from eight to ten dol-
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 except in case of protracted sickness. For further
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 cipal.

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

TRAINS GOING SOUTH.			
Dated Sept. 6, '99.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 17, Daily, ex Sunday.
Leave Weldon ..	12:40 p. m.	5:43 p. m.	7:00 a. m.
Arrive Rocky ..	1:55 "	.....	7:10 "
Arrive Tarboro ..	2:45 p. m.	.....	.....
Leave Tarboro ..	10:20 a. m.	.....	.....
Arrive Wilson ..	1:27 p. m.	7:00 p. m.	7:41 a. m.
Leave Wilson ..	8:43 p. m.	.....	.....
Arrive Selma ..	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro ..	1:20 "	7:40 p. m.	8:35 a. m.
Leave Warsaw ..	4:40 "	8:40 "	9:45 "
Leave Magnolia ..	4:30 "	9:55 a. m.	11:30 "
Arrive Wilmington	6:20 "	.....	.....

TRAINS GOING NORTH.			
	No. 14, Daily.	No. 75, Daily.	No. 40, Daily, ex Sunday.
Leave Wilmington	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia ..	7:24 a. m.	10:41 "	5:40 "
Arrive Warsaw ..	.....	10:57 "	5:55 "
Arrive Goldsboro	2:15 a. m.	11:53 "	6:53 "
Leave Fayetteville	.....	8:40 a. m.	.....
Arrive Selma ..	.....	7:00 "	.....
Arrive Wilson ..	.....	7:10 "	.....
Leave Wilson ..	3:04 a. m.	12:45 p. m.	7:52 p. m.
Arrive Rocky Mt.	.....	1:20 "	8:20 "
Arrive Tarboro ..	.....	8:55 p. m.	.....
Leave Tarboro ..	.....	10:20 a. m.	.....
Arrive Weldon ..	4:30 a. m.	2:40 p. m.	6:40 p. m.

* Daily except Sunday.
 Train on Scotland Neck Branch Head leaves
 Halifax 2.30 p.m., arrives Scotland Neck at 4.00 p.
 m., Riverton 5.50 p. m. Returning leaves Riverton
 7.00 a. m., Scotland Neck at 10.10 a. m., daily ex-
 cept Sunday.
 Train leaves Tarboro, N. C., via Albemarle &
 Raleigh R. R. Daily, except Sunday, 5.05 p. m.,
 Sunday 3.27 p. m., arrive Wilmington, N. C., 7.23
 p. m., 4.33 p. m. Returning, leaves Wilmington,
 N. C., daily, except Sunday, 7.10 a. m., Sunday
 9.30 a. m., arrive Tarboro, N. C., 9.15 a. m., 11.30
 a. m.
 Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 6.00 a. m., arrive
 Smithfield, N. C., 7.10 a. m. Returning, leaves
 Smithfield, N. C., 8.00 a. m., arrive Goldsboro, N.
 C., 9.30 a. m.
 Train on Nashville Branch leaves Rocky Mount
 at 1.20 p. m., arrives Nashville 3.40 p. m., Spring
 Hope 4.15 p. m. Returning leaves Spring Hope
 10.20 a. m., Nashville 10.35 a. m., Rocky Mount
 11.15 a. m., daily except Sunday.
 Train on Clinton branch leaves Warsaw for Clin-
 ton, daily, except Sunday, at 6.00 p. m. Returning
 leaves Clinton at 8.20 a. m., and 3.10 p. m., Connect-
 ing at Warsaw with Nos. 41, 40, 23, and 25.
 Southbound Train on Wilson & Fayetteville
 Branch is No. 51. Northbound is No. 50. *Daily
 except Sunday.
 Train No. 27 South will Stop only at Wilson,
 Goldsboro and Magnolia.
 Train No. 25 makes close connection at Weldon
 for all points North daily. All rail via Richmond
 and daily except Sunday, via Bay Line.
 Trains make close connection for all points North
 via Richmond and Washington.
 All Trains run solid between Wilmington and
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 Sup't Trains. Gen'l Agent
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GILLIAM'S ACADEMY FOR BOTH SEXES.

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

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

TUITION:

Primary, per month,	\$2.00
English, Graded Lessons,	2.50
English Higher,	3.00
Latin and Greek, each extra,	1.00
Instrumental Music	3.00
Incidental fee	.75

BOARD:

Per month,	\$7.00
Including lights and washing,	8.00
When absent from Friday till Monday	5.50
Including lights,	5.75

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made.

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

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

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

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

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

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Pupils will be met at Burlington (Company Shops) October 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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

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HYMN AND TUNE (New Church) Sunday in Oct.

It has been carefully compiled by Silas H. Durand and P. G. Lester. Monday

in sentiment have been admitted. Tuesday

has been taken in the selection of Wednesday

devotional tunes. The book contains Friday

print in full, printed on heavy No. 1 book, bound in all cloth. Two kinds are printed, round

notes and shined notes. Be careful to name which kind is wanted.

Price post-paid, cloth \$1.25; morocco, \$2.50

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Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania.

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For Both Sexes.

WILLIAMSTON, MARTIN CO., N. CAROLINA.

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thousand volumes. Extensive apparatus. Experienced and successful teachers. Entire average

expenses, including Board, fuel, lights and washing, \$80 per Session of twenty weeks.

Accessible by Railroad and Steamboat.

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TARBORO FEMALE ACADEMY

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inducement of a first-class Boarding School is offered. A thorough and High Course of study,

pleasant home, healthy location and pleasant surroundings.

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

Send for Catalogue and Circular to
D. G. GILLESPIE, Principal,
Tarboro, N. C.

A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st. chap., Moses; 2nd

Joshua. 3d, chap. Arise; 4th, chap. Unity; 5th, Jordan—Ark; 6th, Gilegal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The

Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed—23d, Snare and Treps; 24th, What Choice?; 25th, Joshua's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those

desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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P. G. LESTER, Associate Editor.

WILSON, N. C.:
Zion's LANDMARK PRINT

JH Oungleton
1898

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

As a proof I know that a certain missionary went to a certain meeting house and crept in there, and told the ladies if they would form a society and subscribe, that he would send them this, that, or the other preacher, as they might choose, and that they should have preaching from these gentlemen in broadcloth. So they counted their chickens before the creeper hatched them, so they subscribed some \$5, some \$2, &c. Fine times now—the money was gotten and not one sermon did they get for it. Were not these girls silly to buy and pay for the chickens before they were hatched! I hope they will learn to abide by the gospel rule hereafter, that is, let him that is taught in the word communicate to him that teaches in all good things. First get the preaching and then give what your heart dictates, and give no more, no less; if you do, it is not a gospel offering acceptable to God. Many such cases I could bring you, of these men's leading captive silly women; the ladies ought to be on their guard, money is scarce these hard times. You know captives are sometimes put in chains; these creepers carry their chains with them, ready to bind the ladies and lead them away. The first, is a smooth pathetic tongue and enticing words; the second,

is the subscription list—this ties any honorable female fast; the third is, \$2 or \$5 for membership—this ties their honor head and foot; the fourth is, the office of collector or treasurer—this ties both the lady and the bag. So their having them captives they are sure of their money. Oh the girls will be clever, they will pay the creeper every cent, if they have to beg daddy and mammy for it.

Now I would ask, what is the difference of exchange in the trade of the pope and missionaries? It is not in the thing received, but in the commodity sold. The Roman priests sold indulgence in sin, the missionary priests sell membership into societies. The Roman priests sold or granted absolutions at fixed prices, so much money for killing a father, so much for living in whoredom, so much for killing a wife, so much for stealing a horse, &c. But says the Roman priest, the poor having no money to pay him, they cannot be comforted or pardoned. The missionary priests also sell at fixed prices, so much for membership in a missionary society; it used to be \$2, but as money is scarce they may have fallen in the price of this commodity, for the Bible society like the Roman priests they have fixed the price. So much for membership in tract societies, &c. And then like the Roman priests, they invent another trade in the church, so much for life membership, higher still, I think if my memory serves me, at \$30 or \$50. Good trading this. Like the Roman priests they fixed the price and you must buy or go to old satan's black hole. And the missionary priests are

like the Roman priests, as for the poor that have no money to buy membership, they cannot be members, they cannot be comforted with this honorable membership, because they have no money to pay the priests. Then the missionary priests leave the poor that have got no money, like the Roman priests, to die and be damned for what they care.

This is not half I could give you of their likeness, but take this as a specimen of the difference of exchange between the two kinds of trade and traders. Now, you missionary priests condemn the popish priests; and for what? because they were traders in the church. Look at your own foot as well as theirs—upon my soul they are both the foot of wolves in sheep's clothing, or a dog's foot one; however they are so near kin the mistake won't be much out of the way, for wolves are wild dogs. I have one request to make of the missionary priests, and that is before you ever talk about Roman priests again, pull the beam out of your own eye. I shall now leave you, readers, to judge whether these are the creepers Paul saw, or not; and come to other parts of the text to make the matter more plain for I will not let you off at this.

The next mark I notice is in the 5th verse: having a form of godliness, but denying the power thereof: from such turn away. What is a form of godliness? It may be reduced to two things; first a profession of religion. Secondly, a complying with the practical part of religion. This is the form of godliness—what is the power of godliness? This also may be reduced to two heads; first love to God—secondly, love to saints. In this the power of godliness consists, in all ages and in all countries; for love is the fulfilling of the law—and by this we know we have passed from death to life, because we love the brethren—and by this shall all men know ye are my disciples, if ye have love one towards another—he that loveth me keepeth my commandments—without charity I am nothing. So then love to God and saints is the essence, marrow,

and very quintessence of true godliness. This they deny, Paul says. Then this proves these men to be first professors and practical religionists, yet void of religion itself; their profession then, creeping into houses, their leading captive silly women, their resisting the truth, their withstanding God's ministers as Jannes and Jambres did. Moses, proves they were preachers. Then it follows that these men were self-made or men-made or devil-made preachers, or all three together; because the profession and practical part of godliness is the sheepskin. This is the sheepskin that Jesus speaks of, and Paul has an allusion to the same sheepskin when he says: Grievous wolves shall enter in among you, not sparing the flock—(in their money nor blood.) To this same kind of preachers Jesus alludes, when he said: I send you forth as lambs among wolves. Then this term, wolves, figuratively used in the scripture, means men professing and practicing religion, yet void of love to God and saints; or they are void of the power of principle of all true religion. And no matter as to the profession of what sect he may take, and no matter what his practical duties may be, nor how great he may preach, nor how great his zeal, nor how fervent his prayers may seem to be, nor how sweet he can sing, nor how much alms he may give, nor how far he may travel to preach, even to compass sea and land, he is a wolf if he denies the power of godliness; that is has no love to God and saints, all his religion is only sheepskin and he a wolf. So then a wolf in scripture language is a man professing and practicing religion without the power and the love; and the practice and profession is the sheepskin. Now see how clear I will prove the sheepskin on these men Paul foresees and prophecies of. First, love to God and saints I say is the power of godliness, and the scripture shows it to be so. Have these men got this? No. Read 2nd verse: Lovers of their own selves—not lovers of God, but their own selves. Read 4th verse: Lovers of pleasures more than lovers of God. Now as to love to saints, read

3d verse: false accusers, incontinent, fierce, despisers of those that are good —(mark that word of despisers of those that are good.) Then all is proven that these men have not one spark of religion; they have no'ing but the sheep-skin and are wolves, and therefore are men-made preachers, or self or devil-made; and the difference is not much between these three sorts, for they are all a bad breed or at least wolves in sheep's clothing. Altho' there may be some difference in the fineness of the wool, yet not much in the meat; for it is all wolf, wolf, wolf.

This was the reason Paul gave Timothy the advice he did, and the same advice stands good for the church in all ages, against these kinds of preachers. And Jesus you know also gave his disciples the same advice: Beware of them that come unto you in sheep's clothing —(that is, men who put on the profession and practice of religion to make gain)—for inwardly they are ravening wolves. And I also would give the same advice to the church of God, beware of self-made, men-made, and devil-made preachers; for they will do you much harm which I could point out to you but must not, as I am too much swelling this piece.

But do you think it was the missionary preachers alluded to, and which were foreseen by Paul? I do, sir; not only for the reasons given, but for others I will give you out of the texts before us.

And first you know that I have shown the prophecy of Paul, forbidding to marry and abstaining from meats, was the doctrine of the first men-made Roman priests, and others of the same class have carried it on, under various modifications and denominations or sects, in all the four quarters of the earth. Yet you know that the Romish doctrines and ceremonies of that church, were first shapen and carried on for centuries to make money to the priests; this you know is the one of the main traits in the character of Roman doctrines, church usages and ceremonies, and very materially changed their form, yet this you well know, that she re-

tained so much thereof as to agree in this main principle, that is, that her doctrines, church usages, and ceremonies and formalities, should make money for the priests. Here then you see that the men-made priests of the Romish church, and the men-made priests of the church of England, agree in the base principle of selling their priestly service to the church and world for gold, however different their absurd formalities may be in church traffic. Many other sects it could be shown are as deep in the mud as they are in the mire; but these I have given as specimens that men-made priests are of the same principle in all ages, in all countries, and in all sects; however much they may, under different circumstances, modify the articles put to sale in the church, or of the things trafficked on, this matters not nor alters the principle. If it comes out in the end that the traffic is to make money to the priests, all is proven that is necessary to prove them men-made teachers; it matters not in what age or in what country or sect they belong to, since in the prophets, Christ, nor his apostles no such trait of character can be found.

Now upon our setting out to prove from the text before us, that the missionaries are the men pointed out by Paul, don't forget the text—having a form of godliness, but denying the power thereof: from such turn away—for in this word turn away is much of my proof. I have told you that Sylvester was Bishop of Rome in the days of Constantine, and that Constantine established religion by law, and that after her establishment she became lustful, proud, wealthy, and therefore could not endure sound doctrine; and that this put the church upon heaping up teachers having itching ears, and turning her ears from the truth, and turning unto fables. Now as the church came to this pass, or as soon as she began to make teachers to preach unsound doctrine for her, and turn the truth into fables, and her ears from the truth, immediately God had a people who all along had continued in her communion that instantly complied with the apos-

tle's advice and did turn away from her men made teachers and unsound doctrines and fables, and protested against her and all her abominations. These were the Waldenses, whose turning away from the church of Rome began in the fourth century of her establishment by law. A gentleman by the name Leo it is thought made the first stand against those popular innovations of Sylvester into the church; such as changing her sound doctrine for unsound ones, and her truths which had been the church's support for 323 years under persecution, for fables; and her attention to truth, for her turning her ears from the truth. So then the change was very great, for she changed God's ministers for men's, truth for lies, and persecution and poverty for prosperity, riches, honor, popularity, wealth and power. This change in the church affairs made the Waldenses turn away from her, who herself had turned from God, truth, and his ministers; as it ever will in all ages of the church, whenever a church becomes corrupt, God's people will less or more leave the communion of such a church and form a new sect to get clear of the innovations; and whenever that sect becomes more abundantly corrupt, God's people will again and again separate and form a new sect on what they esteem gospel truth. This has been the cause of so many different sects in the world, and yet the whole of the sects in Christendom may be divided into only two sects; those that are for salvation by grace and faith, the gift of God not of works in part nor whole, and the Bible as the only rule of faith and practice for the church of God; and those that are for salvation by grace and works, in part or whole, and observance of church ceremonies whether in the scripture or not. These two points form the line of distinction, or you may have it in other words, those who are for revealing religion from the foundation to the top stone, and those that are for natural religion or the religion of reason on good works founded as the cause of salvation. All sects fall on one side or other of this

fence.

Reimerus, one of the popish inquisitors, observes that some writers had said that the sect called the Waldenses had their rise from the days of Sylvester, and that others had affirmed from the very days of the apostles. Let that be as it may, the greater part of historians all agree in this, that this sect so-called afterwards from Peter Waldo, a famous preacher of that sect, yet before Peter Waldo became a preacher among them, they had long been a sect and known by many other names. So that the truth of the case is, when the church began to make preachers and turned the truth of God into fables, the men that first formed the sect turned away from her. I just give you a sketch of their character, as given them by the popish priests their enemies and persecutors, because they had turned away from them and testified their deeds were evil, as God's people always have of corrupt churches; and the testimony is of the more worth, as it comes from their enemies. Heretics, says a popish inquisitor, are known by their manners, meaning the Waldenses: for they are orderly and modest in their manners and behaviour, they avoid all appearance of pride in their dress, they neither wear rich clothes nor are they too mean and ragged in their attire; they avoid falsehood and deceit, they live by manual labor, as day laborers and mechanics, and their preachers are weavers and taylors and content with the necessaries of life, they are chaste, temperate and sober; they abstain from anger; they go to church, confess, communicate, hear sermons; their women are modest, avoid slander, foolish jesting, falsehoods and levity; their pastors have to work for their living; they reject infant baptism, transubstantiation; they deny that marriage was a religious institution, but a civil one; they refuse to hold communion with the church of Rome, because she had become corrupt; that they eat not the bread of idleness, but worked with their hands for their support; every thing in the church, not established by Christ and his apostles they call super-

stitious; they deny prayer and mass for the dead, purgatory, and the supremacy of the pope &c.

This is but a brief outline of the character of the Waldensian sect of Christians, which turned away from the church of Rome; and they, say their enemies, became as numerous as the sand. They infested the country of France, Spain, Italy, England, and many other countries. They had a great variety of names given them, according to the different dialects of the countries where they resided, or the names of their popular leaders; by which means they are often mistook for different sects in church history, without particular attention. And no doubt there were some shades of difference in the different countries where they resided, and in different communities; yet under whatever name found, or in whatever country, they all agreed in this—to turn away from church; because she had got to making preachers, and turned the truth in fables, and had a form of godliness but denied the power, resisting the truth, &c. Thus commenced preacher-making from the lust of the church, and disliking sound doctrine because of her pride and wealth; and thus from these wolves and corrupters of the gospel church, there was a great turning away in the first instance by God's ministers and people. Now do you trace church history from the fourth century, and you will find hundreds of thousands of these innocent witnesses for God and his truth, whose characters I have given you, burned, drowned, banished, tortured, and put to death by the men-made teachers of the Roman church, who proved themselves to be wolves in the sheepskin, a form of godliness denying the power. Here is fair proof; if they had loved God would they not have loved his people? For he that loveth him that begot, loveth him also that is begotten. If they had loved these holy saints, whose lives they had to confess were that of the New Testament Christians, could they thus have killed so many thousands of the sheep of Christ? No, sir, since love worketh no ill to his neigh-

bor. So then from the fourth century all along to 1500, these men-made wolves continued less or more to kill sheep and like greedy dogs eat the fleece in the bargain, by banishing them and then seizing their effects and confiscating their goods.

The holy men that laid the foundation of the church of England also turned away from this bloody church, which was the inventor and first propagator of missions in the world. These holy men were not such as those that now compose the church of England, they were entirely another breed, as I have no time at this time to show; but, however, trace church history all along from the fourth century until now and you will find there has been a turning away from the church of Rome in all countries; that other sects have arisen and triumphed on her own ground, and become large and flourishing communities, where they dared not once show their heads and speak truth. And that in many countries, where the popish flag of tyranny and spiritual despotism triumphs stained with the blood of the saints and martyrs of Jesus, now the standard of free toleration is hoisted to the clouds and the shouts of liberty of conscience, by men delivered from these hellish men-made sheep killers, is almost echoing from pole to pole; while the flag of the pope is trampled under foot and scorned, and he himself and his bulls, cease to terrify the nations and beg quarters. Then poland, England, Denmark, &c., which were once the bloody ground of popery, are now out of the paw of the beast, and the claws of the dragon.

That the church of Rome or the Roman Catholic church was the first that began missions, and has done the most at that great business of making preachers and sending missionaries throughout the nations of the world, no man that has read church history will pretend to deny. So I shall take this as granted by both friends and enemies. But as you cannot deny this, so also you cannot deny that the Roman Catholic church is anti-Christ, is the beast, the whorish woman that sits

on the scarlet colored beast, that had committed fornication with the kings of the earth, that had made the nations drunk with the wine of her fornication, that this church had made herself drunk with the blood of the saints, and in her was found the blood of the martyrs of Jesus, and that she is MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH; and is to be taken and given blood to drink, and cast alive into the pit with the false prophet, as spoken of in Revelation and as pointed out by Paul in his epistles; this you also cannot deny if you have compared church history and the Revelation.

(To be continued.)

DEAR BRETHREN GOLD AND LESTER:—By the request of several friends and brethren I have been prevailed on to write some of my travels from darkness to light.

While at a meeting held by the Primitive Baptists at the funeral of young Jackson Cockran, in the neighborhood, I saw myself a lost and ruined sinner and was troubled for several weeks. At length I was taken sick, and my load of sin seemed more than I could bear. My friends lost all hope of my recovery. It seemed in a vision that I was in a pond surrounded by plagues of every description. I was then taken up on a high rock when it seemed that my destruction was complete. I was then led through a gate to where everything seemed as lovely and beautiful as eyes could behold, or soul enjoy; but when I awoke in the morning the burden of sin was as heavy as it was before. I went on this way for several days, and in a vision saw my Saviour, but my sins like mountains prevented my coming to him. I reached forth my feeble hands, but my arms were too short. But he reached forth his hands and bade me come. It seemed that I was carried to heaven, and my Saviour told me that the greatest sin I had ever committed was going to Sabbath Schools, but as I was only a child there was but little re-

sponsibility resting upon me for it, for I knew no better. I saw Elders Blancett J. M. Barnard, Joel E. Marshall and Isaac Webb with Christ and many angels surrounding him. It seemed that beasts, birds, cattle, insects, and all animals conspired to praise the Saviour. It appeared that some had seven heads, seven horns, seven legs and seven eyes, while some had neither: but when the Saviour bade them those that were destitute of legs arose and praised the Lord. Some had no mouth, but when God commanded, they could eat as well as those which had mouths. I saw a lamb with seven heads, seven horns and seven eyes, which, when it looked upon me cried as a child. All that could sing sung praises to God, and those which could not sing bowed to him glory. The moon and stars gave him glory through their rays of light. I saw a vine which reached from earth to heaven, with its clusters of grapes; also I saw the broad ocean with its fulness, and all its streamlets which run into it, the curiosities of the world: as the mammoth cave of Kentucky, with its eyeless fish and other inmates, all giving the Almighty the praise. He said he bade them all to manifest his power. I saw the golden streets of heaven, and the angels sang as they marched upon them wearing golden robes clean and bright, and also a robe prepared for me, and also for young Jackson Cockran, the one at whose funeral I was when first convicted of sin. I thought this young friend was eating bread and wine from the Saviour's breast. On the left hand was eternal fire where all the wicked dwell, such as partake of the forbidden fruit, like Adam and Eve, and the Missionaries who were fighting against God and the true church which is the Primitive Baptist, for these Missionaries were the creation of Satan under whose influence I had attended Sunday Schools. These together with drunkards, gamblers, liars, ball-room visitors, and those who do not drive dogs away from their doors that scatter the Shepherd's sheep, and parents who lead their children to Sabbath Schools, and all that do wickedly, for their doings were adding sin to

sin. My Saviour told me to go to Concord church of Primitive Baptists at their next meeting, and tell them the things which I had seen, and brother Joel E. Marshall should baptize me, (I had never seen him only in a vision,) and that I should be dressed in white, as white was suitable to be baptized in, married, and buried in, and that I and other ladies should not disgrace nor dishonor ourselves with the extravagance of the dress and fashions of the wicked of the present day. Those who were on the left hand were clothed and shod in all fine and fashionable apparel, and it was all their glory, but eternal punishment was their doom. Brother Marshall has an impediment in his speech so he can hardly talk at ordinary times. I thought the devil contended that he should die, but the Lord said he should live and serve him. The devil fled from God's presence and tried to draw all creation after him, that they should worship him instead of the Saviour. I seemed to return to the earth, but the singing of angels was with me. When I awoke I was surrounded by visitors and friends. They told me I had been talking about two hours and a half, telling them what I am now trying to write. The angels of God seemed yet to be singing around my bed, that this holy convoy had attended a poor sinner a little girl to her humble dwelling. Oh I saw my dear father and mother, my uncle and aunt sitting by my bed as usual. They asked me many questions for I had been talking as my mind had been traveling. My state of feelings continued until I dropped to sleep that night. In about ten days the Primitive Baptists held a meeting at Uncle Harvey Boyd's; when I entered the door I saw the faces of some of those brethren whom I had seen in heaven. Here I saw brother Marshall for the first time and recognized him from what I had seen in the vision. The only difference was the common earthly appearance from an angelic and heavenly glory, but I knew them. I sprang across the seats to him, it was a happy reality, and admitted of no mistake. The Saviour told me that I should be able to go to

the church at the next meeting, and it should be a pretty day. It was, and I went and gave Elder Blancett my hand and related some of my travels, when the church received me in order to baptism. The day for my baptism was also a lovely day. Brother Marshall baptized me for his first. I have had good health ever since. I met Elder Webb and also recognized him from his appearance in the vision, although some of my friends undertook to deceive me in him to test my knowledge of him. The half has not been told; this sketch is so small compared with what I have seen and felt. I can never tell and write it all, it can only be realized and known when we get home to heaven, from whence this glory came. Your little sister,
JENNIE BOYD.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER:—To-day thirty eight years ago, if I ever was born again, the event took place. And I feel like saying a few things in regard to the exercise of my mind and feelings before and at that time, and since that time up to this date, August 27, 1889.

I was born in Pittsylvania Co., Va., Nov. 25th 1827. My parents were William and Lucy C. Hall. My father was baptized into the fellowship of the Primitive Baptist church in the year 1792, and my mother, then Lucy C. Shaw was baptized in the year 1813, which was long before they were married. My mother was my father's second wife and I was their first child. So far as I know my parents were orderly members. My father died in the year 1851, which shows that he lived with the church fifty nine years. Mother died in the year 1878, which shows that she lived with the church 65 years. She was a model christian in my judgment. My parents both being Baptists it is reasonable to suppose that I was often thrown into the company of these people, and that if I had any religious training as it is called that it was of this kind. In my raising my parents gave me good examples and much good advice. I never

had a bad example set me by my parents in all my life that I remember. I never saw my father take a drink of ardent parents in my life, though he sometimes kept it in his house. He was a deacon of the church from 1802 up to the time of his death. In his latter years he was deranged, but seemed never to lose sight of his experience of grace, but was strong in faith even when his mind seemed to be entirely bewildered on all other subjects. I do not recollect having ever known him to go to the table with his family, but before eating he would humbly ask a blessing on his food. But notwithstanding the good advice and Godly admonitions and good examples of loving and doting parents, I grew up a wild and desperately wicked wretch. To my shame I learned to curse and swear, was drunk twice in my life, after I was grown learned to play cards. I loved my parents and kept these things from them, for I almost idolized my mother, but to love the doctrine they taught and held, I could not. I could not accept the doctrine of sovereign grace, or the doctrine of salvation by grace alone. I believed that my parents were christians, but thought they were certainly wrong in regard to Election, effectual calling, &c. But while I was averse to the doctrine myself, I did not like to hear any speak against it, or to speak in any way disrespectfully of the Old Baptists, because my parents were Baptists. I would go to hear the Baptists preach but could not understand the doctrine, could not see the justice in God to save his chosen with an everlasting salvation, while he left the ungodly to perish in their sins. I thought that every one was free to choose or refuse life just as he saw proper to do. I believed I was my own agent in the matter, and that I could quit sinning at will, embrace Christ and be a christian whenever I chose to do so, not knowing my weakness. In the fall of the year 1845, the 17th year of my age I concluded I would become a christian, as several of my associates had become very religious, and told me what an easy thing it was to get religion, as they called it. There

were several persons belonging to the Methodist church who spoke some in public. They were called young preachers. There was an old preacher who came into the neighborhood by the name of John Dowdy, and in connection with some of the preachers had night meetings at the houses of the brethren and a meeting was appointed at Mr. James Haden's house. I determined to go and get religion, and when the time came I went. We had three sermons and at the close of the last sermon they engaged in prayer. When they arose from prayer I remained upon my knees as that was the custom in that part of the country at that time. Such as desired prayer often remained kneeling. They said this was the way and I had started out to get religion in this way by creature effort, and at that time I believed it to be the way. I felt no conviction for sin, was not troubled on account of sin. For I honestly believed that I could manage it by my own efforts, did not feel that I was poor and wretched and blind, but confidently believed that I was strong and could prevail. Of course I was soon noticed and Mr. Asariah Bagley, one of the young preachers, who was a very worthy citizen and a man that I liked, came and knelt beside me, and addressed me thus, "Johnnie don't you want to go to heaven." I told him I did. He answered, "Go on and pray, act faith and Jesus will receive you." I asked him if he would pray for me, and he said, "let us pray." Whereupon there was a general kneeling, and Mr. David Thomas led in prayer. Many groaned, others cried out, Lord grant it, Amen, and so on. I had become greatly excited and trembled with fear of hell. After the singing several of my young associates gathered around me and engaged in singing, "I will arise and go to Jesus." "Show pity, Lord," and several other songs. Some shouted aloud while others laughed and talked over me. I was much excited and tried to call on the Lord from a sense of fear. They again engaged in prayer led by old Mr. Dowdy, I think. After this there was not so much excitement,

and I became calm and felt well; in truth I felt good. I mean that I felt that I had been rid of the great excitement under which I had been laboring. Old Mr. Dowdy came to me and asked me how I felt now. I told him I felt calm and much better than I did a short time before. He said that is religion, arise and give us your hand, that is all that is lacking, openly confess Christ, you have got religion. I obeyed him, arose and gave them my hand amidst much excitement. Some of my associates shouted, some embraced me, some said this is what we have been praying for, and many other expressions that I do not recollect. The meeting closed, and I went home with James and Daniel Hall. Before we retired they both kneeled at the bedside, and I did the same. I did not sleep much that night, for I felt a dread that I cannot describe. They had told me I had religion; I had given them my hand and they had expressed great joy over my conversion. But I felt there was something lacking and I could not tell what. When morning came I arose and was making preparation to go on home about a mile distant. Mr. James Hall asked me how I felt. I remarked I hardly knew how James, I do not feel so well this morning. He said that was the better evidence that I was changed; that it was only the tempter trying me; that I must resist him by prayer and all would be right. I went home but said nothing to the family about what had taken place. I went on to my work as usual thinking that notwithstanding that I did not feel so well as I had expected, yet those who I thought ought to know better than I had said it was religion, and that I was savingly converted, that it must be so. But with all my care and watchfulness when anything did not work to suit me I would be tempted to swear. I did not feel any love for holiness, or any love for those I thought to be christians. Thus I went on for a few months trying to keep up with my religion; but to save my life I could not keep it. It would slip away from me in spite of me. I began to doubt it, yet I hated to give

it up. But it would not stay and finally left me entirely, and I must confess before God that I was glad when it was gone. I became quite outbreking, cared for none of these things, and was bound to pronounce it all a delusion. I felt ashamed to own that I had ever been guilty of such a delusion. I felt ashamed to own that I had ever suffered myself to be thus led. I lost all confidence in the Methodist method of teaching, and from then until the present time have been fully persuaded that there are thousands who have been deceived and persuaded into a profession of religion, that are yet destitute of any knowledge of its power. After this shameful farce of mine and the Methodists, in which I was as much in fault as they, for I played the fool, but did it ignorantly in unbelief, and hope the good Lord has granted me repentance and pardon for the same, my father was adjudged to be a lunatic, and was sent to the Asylum at Staunton, Va. My mother with her five children moved to Floyd County, Va. Here I had a hard time of it, poor and destitute among strangers, and it in the dead of a very cold winter. But we managed to get a small house for shelter, and I worked when I could and kept the family from starving. When the winter broke I hired to Mr. Noah B. Moore, and my little brother hired to old brother Isaac Moore. These kind people paid us promptly for our work and things began to brighten a little. In June 1846 I fell from a tree and knocked my left wrist out of joint. This was a great drawback to us, for of course I could not work, and little brother's wages would not keep the family in bread. Mother and the three little sisters did all they could. Old Elder Sumner aided us some. Mr. B. V. and D. H. Bird were very kind indeed, so were old Mr. and Mrs. Jacob Graham. During the time that my arm was hurt I had my ups and downs. But the good Lord remembered us in our extremity. At length I felt that I could venture to use my arm, and so went back to Mr. Moore again, and continued with him until October, when I

went to Staunton and made arrangements to have father sent home, but he was soon as bad as ever. He never was of any financial use to his family again. I then went into business for the Mr. Birds and worked hard for them. They gave me a good name. The Lord gave me health, so that we had enough to eat and to wear. During these years I took two trips to Tennessee. The two trips consumed about nine months of my time. I still continued with the Mr. Birds after my return from Tennessee.

In the early part of the year, or at least in the Spring of 1851, Mr. B. V. Bird professed religion and joined the church at White Oak Grove; but was baptised at home. I witnessed his baptism, and at the moment it made an impression on my mind, but it only lasted a few moments. I came home desperately hardened, was a wretch indeed. But I went on to the White Oak Grove full of myself and determined to have a good time of it. Elder Jacob Corell opened the services. I thought it was a shame for one so weak as I regarded him to be to get up before a congregation to try to preach. So I thought I could look him out of countenance and took my seat, or rather lay down upon the ground with my head resting upon a small log in front of him, but did not lay there very long before a feeling that I have never been able to describe came over me. His words were like pointed arrows piercing my heart, and I was afraid the earth would open and swallow me up. I felt such a sense of guilt and shame. Condemnation seemed to seize on every part of me, and I felt like everybody knew my condition, and was abhorring me. I felt to abhor myself and left that place as soon as I felt able to get away, but felt so condemned I could scarcely hold up my head. I tried to conceal my emotion and probably succeeded in a great measure. I went home determined to mend my way of life, and was very strict, and for a short time thought I was getting on very well, yet there was a constant fear or dread upon my mind. I felt condemned, a burden that I cannot des-

cribe rested on me. I tried to rid myself of it but could not. It seemed the more I tried the heavier the burden felt and these words sounded in my ears, "To be carnally minded is death, but to be spiritually minded is life and peace;" Rom. 8:9. I wondered if I was carnally-minded. I could not understand what this meant. I thought that if I was carnally-minded I would not be troubled on account of sin. I knew not what to do. I could not rid myself of the burden of guilt. Condemnation seemed to rest upon me, and all my efforts seemed unavailing. When I tho't to pray, which was often it seemed to aggravate my case. My prayers seemed to fall to the ground as an empty sound. At length I saw I was carnal, sold unto sin, and that all my efforts could avail nothing, that unless the Lord in his infinite goodness came to my relief I must perish and that eternally. I wished that I had never been born, for I felt to be the chief of sinners. I upbraided myself for the life I had lived. I was so distressed and condemned that often when I would try to pray I could not utter a word. I feared the Lord would slay me if I took his name between my lips, yet to keep from mentally calling on his name for mercy I could not, still I could not see how he could remain just and I live. I could see how he could be just in sending me to hell; yet I never could feel reconciled to be sent to hell. I did not want to go there. I tried to read the scripture, but could find no promise there that I could claim, every line seemed to condemn me. I read that Christ Jesus came into the world to save sinners, and that he came to seek and to save that which was lost; and that he shall save his people from their sins; but it gave me no relief. I thought that in all the promises I was left out. I felt to be of all men most miserable, and did not want any one to know my condition, and so said nothing to anyone about it. I was willing to embrace Christ upon any terms. But knew not how to find him. I mourned in secret my sad fate. I had once wished there never had been a bible, that came up

prominently before me. I had once sworn a horrid oath before my dear old mother's face. O, I would have given worlds to have those words back. They were like daggers in my heart and to-day it grieves me sorely that I ever was guilty of wounding the feelings of my dear mother by swearing in her presence; it pierces me still. I thought that had I never been guilty of these things there might be some hope for me, but alas, I had thereby committed the unpardonable sin. And so I must live a wretch on earth and at last be lost to all eternity. While in this extremity this text of scripture came forcibly to my mind, "Behold the Lamb of God which taketh away the sin of the world." Jno. 1: 29. My mind seemed to lay hold of this text. I felt to hope that if I could hear some one preach from it that probably there was something in it for me; it seemed to give me some hope. This was in the month of July. Soon the second Sunday I went to the White Oak Grove to preaching. I felt so much condemned and so mean that I thought anybody knew that I was the wretch I felt myself to be. I did not feel worthy to go among the crowd at the stand, but walked off to the left of the crowd a short distance and lay down under some small bushes. Elder Jones, a very old and venerable preacher, was the first to preach, and when he read his text, to my great surprise and delight it was, "Behold the Lamb of God," &c. My heart seemed to leap for joy. I thought now I shall surely hear something that will comfort me. I have no idea but that the dear old Elder preached comfortingly to the people of God, but not one word of comfort came to me. I could not control my feelings but wept like a child. I felt that my fate was sealed, and to hell I must go. I resolved to keep it all to myself if possible, and if I must perish forever that I would beg for mercy as long as life lasted. I left the place feeling most miserable, went home, but could find no rest. The family saw that something was the matter, and asked me the cause of my sadness. I told them I was not feeling well,

which was the truth; the next morning I went on to my work, for the Bird boys, as we called them, as I had usually done; but was in no condition to work, yet attempted to do so. B. V. Bird came into the house where I was at work, and asked me what was the matter with me, I could conceal it no longer. I burst out crying, and told him I was a poor lost sinner, and must soon pay the penalty of my crimes in an awful hell, that I had done all that I could do, and there was no hope for me. To my surprise he commenced to thank the Lord that he was giving him some good news almost every day; told me that he thanked the Lord in my behalf; said I was not far from the kingdom. This filled me with wonder and surprise, but felt that he was mistaken, for he did not know my condition, and his words brought no comfort to me. Probably it was the next day when I was in the room attending the carding machines, which was my occupation, when I heard a knock at the door. I went and opened it; when Elder Owen Sumner met me. My feelings at meeting him cannot be described. My machines were running. He knew that I had but little time to talk, yet I felt that it was an honor to me to have such a man come under the roof where I was at work. I stopped the machine to attend to some writing at the desk when he said, "Well Mr. Hall, I suppose while there are several in the neighborhood who have professed a hope in Christ. I learn there is something the matter with you." I was full of emotion, and at first could not answer him. Finally I spoke and said that I did not know what to say to him, for I was such a sinner that I felt ashamed to be in the presence of such a man of God. He smiled and said that he was glad and sorry both, glad that the good Lord had commenced the good work in me, but sorry to see me in so much trouble, and added that was the way all God's people had to come, and said, that the darkest hour was just before day. I asked him if he really thought there was a chance for such a poor sinner as I to be saved. He said yes; there was nothing

too hard for the Lord, that Jesus died for the chief of sinners, and bade me be of good cheer, saying he that had begun a good work in me would surely perform it. I asked him if he felt it in his heart to do so, to pray for me: he said he hoped to remember me and so bade me farewell and left. I do not think any living mortal ever could have borne up under a heavier weight. It seemed to me that die I should. For the thought came over me that I had deceived him, and that he had been led by me to believe that I was under conviction, and that was not the case, for mine was not conviction, but the Lord was going to make a public example of me, and that for a warning to all men that none should live as I had lived, lest that they should die as I had died. I feared and quaked. After suffering untold agony of mind for several weeks longer, after weeping and bemoaning my sad case, begging for mercy, and feeling that I found none, yet it was of the Lord's mercy that I was not consumed, on the 27th, day of August, about two o'clock as near as I can guess my fate seemed to be sealed. I shut down the gate that let the water on the wheel that drove the carding machines, and thought I would try to beg the Lord once more. I knelt before the picker, and tried to beg for mercy, as I thought for the last time, a darkness came over me, and I sank to the floor in great agony; it was no imagination, I lay prostrate for sometime. What I said or did I do not know; the first thing I recollect it seemed to me that some one said to me, get up and leave the house. Of course there was no voice spoken, but it was only a suggestion to my mind. But it was as plain as if it had been spoken. I sprang to my feet and walked to the door, and was in the act of opening it when it appeared to sound in mind, as plain as if spoken, go back where you came from. I turned and went back, and aimed to kneel down again, when in a moment all my burden was gone, and a sense of joy and love filled my whole frame. I was full of life, light and joy. I sprang upright, and exclaimed, salvation is of

the Lord. I appeared to be in a place of light, the room appeared to be lighted with the glory of the Lord, and I in the midst of it was praising the Lord for his wonderful mercy and grace bestowed upon such a wretch as I. I ran to the window and threw up the sash and looked out, the rippling river seemed to me to be laughing and leaping and praising the Lord's name. The leaves on the trees looked different to me, though of course there was no change in either the river, the houses or the trees. But there was a change in me. I started to run to where Brother E. H. Bird was at work to tell him what a dear Saviour I had found, but notwithstanding he was a short distance away, I felt in my heart that I might be deceived, and so I stopped short, and turned my steps to the place where my burden left me, and to ask the Lord for Christ's sake, if I was deceived to give me back the burden and undecieve me. When I returned I tried to pray to the Lord to show me, when to my great joy I had a second manifestation of his mercy and great love. I then resolved to keep it to myself and went on with my daily labor. My machines seemed to work well, and I felt full of love and praise. I worked and sang, felt that Jesus was mine and rejoiced to believe that I was his. In a few days after this, after I had finished my supper, Brother D. H. Bird said to me, let's walk up to the mill. As we walked along we came to a pile of plank, and he said, John sit down here and tell me all about your hope. I was astonished for I had told no one of it. I told him part of what I have here related. He gave me his hand saying he could fellowship that, he had lately professed a hope but had not been baptized. From that hour up to his death we lived in sweet fellowship. On the 12th day of September I went before the church at White Oak Grove, and related what I hope the Lord had done for me. They received me without asking me any questions. The next day brother D. H. Bird, Jesse Sumner and myself were baptized at Bird's Mill, in Little River

by Elder Owen Sumner, a large crowd of people assembled. When I came up out of the water I felt to have an acquitted conscience. The people began to sing, and I joined in with them believing with all my heart. But in a few days I was sorely tempted and tried, but I hope the Lord delivered me. There has never been a charge preferred against me by the church, and so far as I know I enjoy their confidence and fellowship. But I must ascribe it all to the grace of God from first to last, for sure I am a sinner still. But I hope that it is by the grace of God I am what I am.

Yours in gospel bonds,

J. C. HALL.

Gogginsville, Va.,

[Brother Hall, many I have no doubt would like to read an account of your call to the ministry.—P. D. G.]

A NEW ASSOCIATION.

After preaching by Elders P. D. Gold and J. M. Harris the messengers from Eno, Durham, Dutchville, and Mt. Lebanon churches, brethren sisters and friends, assembled in Eno church.

Elder P. D. Gold, from Black Creek Association, opened service with song and prayer.

Brother John Hall moved that Brother Gold act as temporary Moderator: carried.

Brother H. Farthing moved that Brother G. C. Farthing be elected Clerk: carried.

The Clerk then read the letters of Eno, Durham, Dutchville, Mt. Lebanon churches dismissing them from the Country Line Association when joined to another of same faith and order.

The following are the names of the messengers present: from Eno, brethren Wm. Farthing, John Hall and J. M. Woods.

From Durham H. Farthing, and J. C. Farthing and J. J. Whitfield.

From Dutchville M. H. Suit and J. M. Beck.

From Mt. Lebanon S. P. Terry T. Y. Monk, W. T. Bacon.

The following brethren were present and invited to take seats with us,

Elder P. D. Gold, from Black Creek Association; and Elders J. M. Harris, J. S. Dameron, D. R. Moore and Brother Eli Buckner from Country Line Association; and Brother G. T. Powell from Little River Association.

It was moved and carried that we adopt the same rules of Decorum and articles of Faith as the Country Line Association.

It was moved and carried that we call this the Eno Association.

It was moved and carried that this Association meet annually on the 1st Friday, Saturday and Sunday, in August, and 1st meeting in be 1890.

On motion Brother S. P. Terry was elected Moderator of the Association, and G. C. Farthing Clerk.

The church at Durham asked that the next session of this Association be held at their church, and on motion it was carried.

On motion Elder T. Y. Monk was requested to preach the introductory sermon, Elder S. P. Terry his alternate.

On motion Brother H. Farthing was requested to write a circular letter.

On motion the door of the Association was opened for the reception of members: none came forward.

Brother John Hall moved that we extend an invitation to sister Associations to visit us: carried.

Brother J. S. Forsyth moved that we correspond with same Associations that the Country Line does, and new ones if desired: carried.

The following brethren agreed to visit the following Associations.

LITTLE RIVER:—Brethren H. Farthing and C. P. Warren.

CONTENTNEA:—S. P. Terry:

KEHUKEE:—G. C. Farthing, and W. A. Lea:

WHITE OAK:—S. P. Terry:

BLACK CREEK:—J. M. Woods, J. S. Forsyth, and T. Y. Monk:

MAVO:—T. Y. Monk.

On motion the minute was then read and received, and a motion to adjourn prevailed.

S. P. TERRY Mod.

G. C. FARTHING Clerk,
Durham, Sept. 16th, 1889.

A NEW CHURCH.

The brethren and sisters of Hamilton and vicinity met for the purpose of constituting a church, and after preaching by Elder John R. Rowe from Isaiah 33rd chapter 20th verse, the following brethren were organized as a Presbytery for that purpose Eld. John R. Rowe and Samuel Moore, and Deacons H. L. Sherrod, J. H. Allsbrook and Jesse B. Everett. Elder Samuel Moore was chosen Moderator and brother H. L. Sherrod clerk. Letters were called for from those wishing to be constituted into a church, when brethren B. L. C. Bryan, Justus Everett John O. Salsbury and Mc. Gray and sisters Arrista Bryan, Jan; Jarvis, S. A. Salsbury and Martha Gray from Spring Green, and brethren J. C. Hoard and M. T. Lawrence and sisters Eliza House and Elizabeth Hoard from Conohio presented their letters. The rules of decorum, Articles of Faith and Church Covenant of the Kaukaee Association and the mother churches was read and adopted by them; after which it was agreed that the right hand of fellowship be extended to them by the Moderator in behalf of the Presbytery and be pronounced a church in gospel order, which was done. The presbytery then adjourned with benediction by the Moderator.

SAMUEL MOORE Mod.

H. L. SHERROD Clerk.

GOD EVERYWHERE.

The attributes of deity are wonderfully displayed in nature and in grace. His omnipotence and omnipresence are exhibited in nature from the minutest plant to most gigantic trees of the forest; from the least grain of sand to the towering of the most elevated mountains; from the little spark to the infinite magnitude of the Solar System; the minutest animal to the highest condition of man and the wonderful magnitude of the largest animals that inhabit the land and the water; the least of all seeds to the outgrowth of a magnificent tree in whose branches the fowls of the air lodge.

Not a sparrow can fall without his notice, nor a hair of the head. Known unto Him are all things and without Him nothing consists. He who gave life and existence can at his will instantly take it away. He spoke this material world into existence and at His command it stands fast, having no foundation of its own, but is upheld by the power of the everlasting arm that created it.

He made man of the dust of the earth, breathed in him the breath of life and he became a living soul. He takes away his breath and he is as a lifeless lump of clay. He witholds His power from the inmates of Eden and the soul and body die. He reaches forth the sceptre of grace and mercy to the vessels of mercy and they live forever. But in time the body suffers, dies and ascends to glory as did the King of glory who bore and atoned for their sins and at the right hand of the Father ever liveth to make intercession for His redeemed, the heirs of salvation who receive the gracious visitations of the Holy Spirit according to the will of their King who promised before He ascended that he would send the Comforter to perform the office work assigned Him in His militant kingdom, while he goes away to His Father to prepare a place for them, and at His second coming will receive every one whom the Father hath given Him, and they shall dwell with Him forever.

His glorious attributes are wonderfully exhibited by his distinguishing grace in raising the fallen from the death of trespasses and sins to the life that never dies, that they may ever live in joint heirship with the Prince of life and glory. These are identified in the fulfillment of prophecy with the innumerable workings of grace, mercy, and truth, from the creation of the natural and all thereunto pertaining with the fulness thereof, down to the present and future periods of time.

In nature the bending of trees, the shaking of the limbs and twigs, and the fluttering of the leaves, evince the presence and power of the wind. So in grace the visitation of the Spirit as a

mighty wind alarms the sinner in his mad career against the truth and all lovers of it, slays his carnality, and viewing himself a culprit, he is humbled in dust and sackcloth, bemoaning his ruined condition, he falls at the mercy-seat a beggar, having nothing fit to offer and feels unworthy of the least favor of an offended God, who sends his spirit to execute His will in the armies of heaven and the earth beneath. Yea He sends it even into as small a place as the heart of poor fallen man. He sends into the heart of a Saul or a Jeremiah a bold persecutor or an inexperienced youth, all that are heirs of salvation; and as many as were ordained to eternal life believe.

David says: "Had I the wings of the morning and could fly to the uttermost parts of the earth, God is there, and if I make my bed in hell thou art there." His power is known in the depths, in the heated furnace, the den of lions, the Red Sea, the wilderness, the Jordan, Canaan, in death, resurrection, and ascension; in that hope is the anchor of the soul, sure and steadfast, entering to that within the veil whether the forerunner hath for us entered.

No power can compare with His. He has all power in heaven and in earth, and he will do all his pleasure; weighs mountains in scales, and man is but dust in the balance; the devil with his emissaries is subject to Him and can but go to the end of the chain.

Satan could afflict Job, like the church, by permission, but could not touch his life. Thus he beguiled the woman yet the seed of the woman should bruise his head. What Jehovah permits serves to effect His purpose. Joseph's brethren through the satanic spirit meant it for evil, but God meant it for good. So in the crucifixion of Jesus the seed of the woman bruised the head of satan. The church is built upon the finished work of Christ the foundation, and he declares that the gates of hell shall not prevail against it.

S. W. OUTERERIDGE.

Robertsonville, N. C.

ZION'S LANDMARK.

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

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

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Editorial.

THE SUN AND MOON OBEY.

"And the Sun stood still, and the moon stayed: &c. Josh. 10/13.

There has never since, nor was there ever before, such a day as this, that the sun and moon should both hearken to the voice of a man and stand still, and not go down for about a day.

To question this as a matter of fact is as much as to deny the Bible and dispute the word of God.

The common impression of men, especially those that are regarded as the knowing ones, is that the sun and moon both stand still all the time, and never move. They say that Joshua adapted his language to the understanding of man because men say the sun moves, and the sun runs; while truly he meant no such thing. But is that the Lord's way of doing? While he speaks in language suited to man's ignorance, yet does he not always speak truth? One may speak *truth* to a little child or to an ignorant man on abstruse questions, and yet speak in simple, truthful language, nor is there any excuse in such cases for speaking falsehoods, or making wrong impressions.

The Bible invariably speaks when on that matter as though the sun moves, and also the moon. It speaks of the

rising and going down of the sun. The going forth of the sun is from the end of the heaven, and his circuit unto the end of it.

Now would the God of heaven, who made the sun, moon and earth, and knows them all, who tells all the stars by name, use such language as does not represent the truth. For if the Bible utters the truth the sun and moon do move. Is God ignorant of facts and truth?

Would the sun and moon obey Joshua if he was so stupid as to give a command which contained no truth in it? Can the scientific men of the day, who profess to have explored by telescope and figures, the vast boundaries of the universe, and rummaged the vaults of nature, cause the sun and moon to obey them? It is queer and silly, not to say blasphemous, to see the vaporings of men of this age who attempt to cast reproach on the fathers since they have fallen asleep.

When God made the sun and moon he made the sun to rule the day, and the moon to rule the night. Do not rulers control and have dominion? Every part of the earth is turned toward the sun during the year. What causes the earth to turn towards the sun? Does not the sun, the king of day, cause it?

The sun is the great driving wheel of the universe or king of day. He has a motion, as the central driving wheel, and moves all else. You go into a vast and complicated system of machinery, and notice its motions. Every wheel is moving we will suppose. How would the superintendent of that machinery stop all the works? Would he go to some small wheel, or would he go to the great driving wheel that moves every wheel and every part of it all? He would go to the driving wheel, and

when he stops that the entire work stops and stands still. So when the sun who rules the day and the moon that rules the night are stopt that causes all to stand still.

The sun has its motion and so does the moon: the earth also has its motion, and all in harmony and all completely under the power of their maker, God, who moved Joshua thus to give this command that the universe obeyed.

The Arminian theory of religion is akin to the world's notion of the sun and moon and the earth.

They say it is man (the earth) that does the moving, for God has done all he can do now, and the sinner must move towards God, and that as the earth has power of itself to revolve or turn over, so man the dead sinner has power to turn himself to God? Is not this a denial of the power of God? As the natural sun rules over the day and controls the earth does not the God of heaven control man, work hitherto, and though there be different dispensations, and diversity of operations, yet it is the same God that works in them all. He begins the good work in the sinner, and performs it unto the day of Jesus Christ, doing all his pleasure.

Joshua is a figure or type of Jesus who is the true light that lights every man that comes into the world, and is the sun of righteousness ruling the day of salvation. For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

There is nothing new under the sun (the natural sun,) but God does create a new thing in the earth, a woman shall compass a man. Behold, a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus. But

this is not understood, seen or known by the light of the natural sun. It requires a light above the brightness of the natural sun to reveal this. That light suote Paul to the earth and he was blind. Jesus the true Joshua who rules all things commanded Saul and he obeyed. Jesus rules the earth with a rod of iron, or rules all nations thus. When Jesus shines in the heart the man stands still or stops his former course of ungodliness, and walks no longer in the light of his own eyes, nor chooses the road to death. With him there was never before nor since such a day on earth.

He now no longer worships the gods of his fathers which were before the flood, nor the gods of the Amorites in whose land, said Joshua, ye now dwell. The gods worshipped before the flood were no gods, for if they had been they would have saved their devotees from the flood by either not suffering a flood to come, or by rescuing their worshippers from the flood. The gods of the Amorites were no gods, for if they had been they would not have suffered their worshippers to be deprived of their land, nor allowed the Hebrews to take possession of it and dwell therein.

The God that made heaven and earth, the God and Father of our Lord Jesus Christ, is the true God and Jesus came on earth to do his will, and he rules among the armies of heaven and the inhabitants of earth. For all power is his. He has power over all flesh to give eternal life to as many as the Father has given him. All nature obeys him. Sun, moon, and stars, strong wind, times, seasons men, fishes, lands, seas, winged fowl, and whatsoever passes through the paths of the seas, all stand still at his command.

P. D. G.

WHERE DOES SIN COME FROM?

"He that committeth sin is of the devil; for the devil sinneth from the beginning. 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 commit sin; for his seed 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; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1st Jno. 3: 8, 9, 10.

Any theory that in any sense ascribes sin as coming from any source other than the devil is false on its face, and false in fact. While by man came sin it is *of the devil* who sins from the beginning. He that is born of God doth not commit sin. This ought to teach brethren to shun all theories that ascribe sin in any sense to God.

What did Jesus come into the world to do? He came to destroy the works of the devil. He came to make an end of sin. He came to put away sin by the sacrifice of himself. While in the deep and awful mysteries of the law, which is the strength of sin and which the soul deeply convinced of sin feels and knows to be the ministration of death, there can be no peace nor rest but only guilt, yet we know that the law is holy, just and good, and that it therefore condemns sin. Then that which is satisfaction to the law is that which atones for sin in the obedience unto death of him that is without sin, and full of grace and truth. All that could originate or commit sin is destroyed in the obedience of Jesus, and the work of the law being finished it is satisfied and made an end of therefore.

For Christ is the end of the law for righteousness to every one that believeth, hence the believer is dead to the law by the body of Christ, that being dead (the flesh) wherein he was held. So he is a new creature that is in Christ and in him does not sin. For he that is born of God doth not commit sin.

But is there any man that liveth and sinneth not? No. For if any man say he is without sin he is a liar. How then is this true? As born of Adam we are sinners. As born of God or that which is born of God doth not commit sin. Here is the warfare. That which is born of the Spirit is Spirit. Here are two manner of people that are contrary the one to the other. I am sure when we sin we know that it is not of God but of the devil, or flesh, and when we serve God that is not of the devil or flesh, but of God. Whenever have any excuse for our sin, if we did how could we repent of it or abhor ourselves? "Oh, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ."

While you bless God who has taught you that you are a sinner, you also worship him because he has saved you from *your* sins. His name shall be called Jesus, for he shall save his people from *their* sins.

Then by nature the spirit of the devil, the prince of the power of the air, works in us and we sin: these deeds are *our* sins. They come from beneath, not from above. *We are the sinners.* Jesus saves us from our sins. Those born of God are led by the Spirit of God and therefore their works are good works because of God.

P. D. G.

ORDINATION.

Pursuant to a call from the church at Town Creek, Franklin Co., Va., in the Pig River Primitive Baptist Association for a Presbytery to ordain brother A. B. Philpot to the work of the ministry, if found qualified, Elders Peter Corn, John McGhee and S. O. Plybon met on Thursday, August 22d, 1880, and organized by choosing Elder Corn Mod-

erator. Elders Amos Dickerson and P. G. Lester from New River Association, and F. L. Roberson from Smith's River being present, were invited to act with the Presbytery.

After questions to the church by the Moderator as to the general character of brother Philpot, and the report of them that are without, the Presbytery proceeded with the examination. Eld. Lester led in asking questions. Prayer by Elder Dickerson, with the laying on of the hands of the Presbytery. Charge by Elder Roberson.

Remarks.

Elder A. B. Philpot from present indications promises to be useful to the church, and I am persuaded will be, "If the Lord will." I feel to commend him to God and to the word of his power which is able to keep him from falling, and make him a blessing to the church, and the church a blessing to him.

I am convinced that churches, associations, and Presbyteries cannot be too careful, reasonably, in setting apart men to the work of the ministry. My observation has been, that nearly, if not all the strife, contention, schisms and divisions among us are readily traceable to the conduct of some man or men who bear the name of preacher. Ordination does not hurt a true servant of God or the church, but a good member is often greatly damaged, and the usefulness of a good deacon destroyed, and sometimes an impostor, or deceived one is filled with self and puffed up by being ordained to a work to which he has not been called, and for which he is therefore wholly unqualified. It is not improbable that a true servant, being ordained while young, should conclude that the fact makes him a peer among the Elders in matters generally, and he becomes forward and intrusive to his own injury and sometimes to the distress of the churches. It is said that,

'silence is golden,' and it is I think true especially when applied to young preachers. A man's gift will always make way for him, and words of wisdom will find appreciation in the hearts of the people of God.

I have frequently noticed that young preachers are too much disposed to get out of their place and wage war against other denominations, and the result is that their preaching furnishes the poorest quality of food for sheep and lambs imaginable. There is a warfare for each of the servants of God, but the weapons thereof are not carnal. One may acquire such a habit of fighting others that he thinks he is not preaching the gospel unless he says something about what others preach, and often the most of his time is taken up in telling what Arminians believe, when he should be telling what the Scriptures teach and what he therefore believes. The better way to my mind is to set forth the plain truth in its own invincible light in such a clear manner as to expose and pull down error, and establish the children of God in the truth as taught them in their experience.

It is sometimes necessary that an open fight be made to repel the aggressions of the enemy, but this should most generally be left to those who by reason of age and use have their senses and powers more fully in exercise. If a youth, like David, feels that the armies of the living God have been defied, and he has his shepherd's bag, and five smooth stones and his sling, and he has been enabled to deliver lambs from the jaws of wild beasts, then let him go forth to battle; but if he has nothing but dirt and sand in his shepherd's bag he had better stay within the camp or some Goliath may be more than a match for him, and he suffer defeat.

These suggestions are given for what they are worth. While I have not been able at all times to observe them fully yet wherein I have followed this course I have found it to be no disadvantage to me.

P. G. L.

NOT THE DUE ORDER.

P. D. GOLD, DEAR SIR:—Will you please give your views on the text found in second Samuel 6: 6—7.

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the Ark of God and took hold on it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the Ark of God."

Time and again have I read this scripture and as often wanted some one to explain it for me. By what spirit was Uzzah led to take hold of the ark?

Yours truly,
Blount's Creek, N. C.

LON JONES.

Remarks.

There was an appointed way for the Ark to be borne by the priests. They were to bear it on their shoulders and never to haul it, or have it carried about from place to place in any other manner. (See 1st, Chron. 15: 12; 13,) wherein David declares that they sought not the worship of God after the true order, which is set forth in 4th chap. of numbers. Nothing is omitted there in charging what shall be the part the sons of Levi shall take in moving the tabernacle with its furniture from one place to another.

It was all to be borne by the priests. When the Lord God specifies the manner of doing anything his servants have no right to do any other way, but show their obedience by following the Lord's command.

David and his men went to remove the Ark of God. It was taken by Saul and his men years before into the camp in their distress to shield them in their wars with the Philistines. But if they

had been led by the spirit and power of the God of Israel they had not need of the ark of God in the battle-field. For where the Spirit of the Lord is there is liberty.

When we depart from the faith and trust in forms or the mere letter of the word we have no strength or victory. People may cling to the letter of the word and apparently be sound in the faith, and yet be without the unction and the power of truth.

It is always proper to observe the right form and letter of the word; but the heart should also be there. In this case the Israelites were not even observing the letter of the word. For God did not command Israel to take the Ark of God into the camp or battle. When we depart from the truth what distress follows, and how slow we are to return to the truth. The Ark is taken, Israel is smitten, Eli falls backward and is killed, and sorrow fills the land. But of what use is the Ark of God to the enemies of Israel? Dagon their god falls before the Ark, the Philistines are smitten wherever it goes. What good would the doctrine of God our Saviour do to our enemies. Suppose they could rapture it they would not prosper.

The Philistines seek to get rid of the Ark and put it on a new cart drawn by two milk kine that have suckling calves. These cows are turned loose without driver and they leave their calves and the country of the Philistines, and journey towards Israel, lowing as they go. They have natural affection for their young, but, controlled by a divine and supernatural power they journey towards Israel. When they come to the land of Israel they sacrifice the kine that drew it, using the wood of the cart in the fire of the offering, a type of gospel ministers that forsake all in the ser-

vice of Jesus Christ; that is, they are separated unto the gospel of God our Saviour by seeking above everything else the kingdom of God and his righteousness.

For many years the Ark remained in the house of Abinadab the priest who was blessed of the Lord. David desired the Ark to be returned to his place, and he gathers the men of Israel and two sons of Abinadab the priest, namely, Uzzah and Ahio, and they place the Ark on a cart drawn by oxen, and Uzzah drives the cart, and Ahio goes before. On the way the oxen stumble and Uzzah puts forth his hand to steady the Ark, and the Lord smites him for his error and there he died by the side of the Ark. The thing displeased David because the Lord had made that breach on Uzzah. When ones' heart is lifted up he does not like God's way nor his judgments, but finds fault with the acts of God. How much of this we do; and how wonderful is the long-suffering of God.

David was afraid of God that day, and said how shall the Ark of God come to me? Fear is good if of God to check our wrong and restrain us from the evil. But when we sin and judgment breaks out guilty fear bars us from sweet approach to the mercy-seat, and chilled fellowship with God.

The Ark is turned aside into the house of Obad-edom, and the Lord blesses this man. Soon deliverance comes to David and his men for they long for the Ark of God to come to the city of David. The true principle of worship of God will show itself in his people, for the anger of God will pass away and his mercy prevail.

David with truer mind under chastening perceives that they had not sought the worship of God in the true

order; and now he is desirous to serve and worship God in the true order. He perceives that it was wrong to *haul* the Ark on a cart drawn by oxen: and that the priests should *bear it* on their shoulders. When he attempted to draw it by oxen on a cart was he imitating the manner of the Philistines who sent up on a cart from their country or was he endeavoring to relieve the Levites of the burden of bearing it on their shoulders.

When people attempt to write up sermons after the manner of men, or go to worldly schools of men to learn how to preach in an easier or more elegant way than the one of going out by faith, and bearing the burden according to the type is that seeking God after the due order? When men receive salaries or sums of money as a reward for preaching is that seeking God after the due order.

When the oxen stumbled Uzzah put forth his hand to steady the Ark and God smote him that he died. Can human hands steady the strength of Israel? Can man put forth his hand and strengthen the Lord God?

It looks to nature like it would be safer and easier to carry the Ark on a cart drawn by oxen than for men to bear it on their shoulders. But we must bear or carry the cross *ourselves*. It cannot be pulled by another. The man must himself repent, must himself have faith, must himself feel and bear in his own body the marks of the Lord Jesus. Personally and individually each one must in himself have the witness of truth.

Then we do not steady the Ark but it keeps us. As we die we live: as we suffer we reign: as we sink down we rise up. When we are weak we are strong: when we are poor we are

rich; when we have nothing we possess all things.

We cannot reach out to strengthen the Ark. But when we bear about in us the marks of the Lord Jesus then we do not stumble. When we abide in Jesus we are strong and stumble not when he is in us. In the due order of worshipping God we stumble not.

Jesus himself bare our sins in his own body on the tree. There was not another to help him, nor any to pity. His own arm brought salvation, and his fury upheld him. In the type the priests must themselves bear the Ark with all its furniture; so Jesus must bear up all the pillars and all the burden of the house or tabernacle of God, nor was there any to help him. All the vessels of the sanctuary from the least to the greatest was hung on this nail. Here is the Ark of his strength, and here is the salvation of Israel. As all the types must be observed faithfully to set forth Jesus, so in all our worship it must be after the due order or we do not honor God. When we dishonor him there is a breach made on us and death ensues.

God is a Spirit and must be worshipped in spirit and truth, for he seeketh such to worship him as do worship in spirit and truth.

P. D. G.

NOTICE.

DEAR BROTHER:—I wish you to say to our dear brethren, that on the very day which I should have started from my cottage in order to meet my list of appointments in the up-country region I received a hasty telegram from my brother-in-law, Mr. E. J. Hinson, of S. C., to come at once to my only surviving sister. I could not see the way to refuse, so I left for Scranton S. C., on the evening train South-bound, preced-

ing the morning train North-bound on which I contemplated my trip among the churches. God sees clearly, "We see through a glass darkly, or dimly," and I often fear that I don't see at all, but simply think I see when I am only grasping at the shadow. Please pray for me and mine. My dear sister is now at my humble home, and is on the recovery as we hope. God be praised for his mercy. Yours in hope,

D. N. GORE.

Clarendon, N. C.

Elder S. H. Brady will, if the Lord will, preach the funeral of Mr. Charles C. Massey, at his residence, in Johnson Co., N. C., on the 3d Sunday in October.

Obituary.

ELEANOR EVERETT

PLEASE publish in the LANDMARK the death of my dear little babe, Eleanor, infant daughter of Lewis E. Everett, and Emily his wife, born the 30th of May, and died the 17th of July 1889, age 1 month and 16 days. Her stay on earth was short like the bloom of spring, flowers that soon fade, and fall, but the sufferings are untold by human tongue. I feel thankful to the Lord who saw fit to take her, though it was a heavy stroke, one I thought I could not bear, but the promises of the Lord are sweet in the hour of need; for He says he will not put more on us than we are able to bear, and will make way for us to escape, and I feel that the way has been made clear for me a great many times, but soon all is dark again and my troubles as heavy as ever, but the will of the Lord must be done, in this and all things. We have four dear little ones left to brighten our household, so will strive by the help of the Lord to bear our loss as best we can, believing our loss is her eternal gain, for the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

MOTHER.

Washington, N. C.

SARAH E. MAGEE.

It has been sometime since the death of my dear sister Sarah E. Magee, and I feel it a duty of mine to say something in re-

gard to her well spent life, and I trust to God to guide me that I may be able to tell as near as I can the truth of her life. The most of her life was spent in trying to make others comfortable. From a child she seemed to take a pride in waiting on the sick and the afflicted, though from a child always in very delicate health, she could not bear to see even a dumb beast suffer if she could help him in any way; her hand seemed always ready to stay the suffering of any creature on earth, even if she knew it was one of her bitterest enemies. She possessed an almost ungovernable temper when thought to be treated wrong, but quick to forgive and do you a kindness in five minutes. Here for several years past in her most feeble days she had more to contend with than the most robust man would like to have, caused by the providence of our al-wise God taking our dear sister in the flesh, and I hope a sister in Christ. She left a husband, an invalid, and three little children, all to the care of Sarah E. Magee, and nothing to subsist on, and nothing to look to but an al-wise God for protection, and she looked to him daily, and bravely and cheerfully, and by the help of God kept the wolf away from the door, and gave them all three a limited education.

Sarah E. Magee was born November 20th 1830, in Southampton County, Virginia, near the Black Water River, three miles south of Franklin, Va., and died September 26th, 1888, making her stay on earth a little less than 58 years. She expressed a hope in Christ quite young, and joined the church at Old South Quay called by some of the Freewills the Hard Shell Baptist Church, and was baptized A. D. 1853 by Elder Cooper, and remained a constant member there up to her death. She was married Dec. the 18th 1857 to, William T. Magee, and had three children two of them dying quite young. She has now one living, Emily M. Magee, two Brothers K. R. and G. A. Johnson, and a large concourse of relatives and friends to mourn her loss. Her last words to me, K. R. Johnson, were that she felt that she would not be with us long, but felt comfortable and satisfied with the faith she had long contended for, and seemed to be perfectly resigned to go, and turned her face from me, and never uttered another word, and seemed to fall asleep. By her brother,

K. R. JOHNSON.

ASSOCIATIONS.

The 59th Session of the Contentnea Primitive Baptist Association is appointed to be held at Bethel Meeting House, Pamlico County N. C. 12 miles North of Newbern and to commence on Saturday before the 2nd Sunday in October, 1889, and to continue three days.

Brethren and especially those in the ministry are invited to attend. Those going by R. R. will please write brethren W. W. Brinson or I. P. Douty at Grantsboro N. C., who will see that proper arrangements are made to convey them from Newbern and back again. Those going down the road, that is from the direction of Goldsboro, will go on the Thursday evening train, to Newbern, those coming up from Morehead will come on the Friday morning train to Newbern. A cordial invitation is extended.

Call for reduced Tickets on A. & N. R. R.

B. C. PITT Mod.

L. J. H. MEWBORN Clerk.

The next session of the Toisnot Association is appointed to be held with the church at Pleasant Hill, six miles from Rocky Mount, Edgecombe Co. N. C. commencing Saturday before the 3rd Sunday in October 1889. All lovers of the truth are invited, and especially ministering brethren. Those coming by rail will be met at Rocky Mount at the arrivals of the trains on Friday. They will please drop a postal to J. L. Brake, or S. H. Thorn, a few days before hand, that they may know how much conveyance may be needed. Those coming on the Shoo Fly will be met at Sharpsburg Friday evening at 8 o'clock, or Saturday morning at 7 o'clock. They will please drop J. D. Robbins a postal at Sharpsburg N. C.

The Next session of the Mill Branch Old School or Primitive Baptist Association will meet, the Lord willing, with the Simpson Creek Primitive Baptist Church, Horry County S. C., and will commence, on Friday before the 1st Sabbath in November next, embracing

Saturday and Sabbath following. Visitors, ministers, messengers and friends will come to Chadburn on the W. C. & A. R. R., and will there exchange cars from the W. C. & A. R. R. to the W. C. & A. C. R. R. and will get off at Sandford station S. C., where Capt. J. R. Allbrook, and brethren have arranged to meet and convey. We desire to see as many good sound true brethren, and well wishers to Zion's cause as may feel impressed to come and see us for Christ's sake.

D. N. GORE, Mod.

M. LENON WRIGHT CLERK.

M. M. HARRELLSON Ast. CLERK.

The South Carolina Primitive Baptist Association is to be held with the church at Mount Pleasant, Sumpter Co., S. C. 4 miles West of Bishopville, and is to commence on Friday before the 4th Sunday in October; those coming from North or South will be met at Bishopville on Thursday. We request all Ministers and brethren to attend as we are destitute of preachers.

JOHN BROWN.

Bishopville, S. C.

The White Oak Association is appointed to meet with the church at Yopps' Meeting house, Onslow Co., N. C. on Saturday before the third Sunday in October 1889. Visitors coming by rail will be met at Rocky Point on the W. & W. R. R. by Mr. John B. Davis on Thursday Oct. 17th. All visitors will please notify him.

JAMES CAVENAUGH.

The Mount Enon Primitive Baptist Association will meet the Lord permitting with Elim church, Polk Co., Fla seven miles West of Fort Mead and 14 miles South of Bartow, the County seat of Polk Co., commencing on Friday before the 2nd Sunday in Nov. where we hope to meet many of our dear brethren from the Old countries.

J. W. FUTCH.

The Black Creek Association is appointed to be held with the church at Healthy Plains about 12 miles N. W.,

ZION'S LANDMARK

of Wilson N. C., and to commence on Friday before the 4th Sunday in Oct.

Those visiting by rail should stop at Wilson on Thursday before. A general invitation is extended.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JOEL E. MARSHALL.

Stewarts Creek.....	Oct 4th
Tom's Creek.....	5
State Line.....	6
Snow Creek.....	7
Pleasant Grove.....	8
Spoon Creek.....	9
Center.....	10
Thence to Smith River Association	
Union.....	15
Charity.....	16
Jacks Creek.....	17

W. A. ROSS.

Cross Roads.....	2nd Sat. and Sun. in Oct.
Little Creek.....	Monday
Sparta.....	Tuesday
Old Town Creek.....	Wednesday
Moore.....	Thursday
Union.....	Friday
Thence to Toisnot Association.	
Toisnot.....	Tuesday after
Wilson.....	Wednesday
Contentnea.....	Thursday
Thence to the Black Creek Association. He will be dependant for conveyance.	

D. N. GORE & THOMAS BELL.

Pireway.....	Nov. 20th
Mill Branch.....	21
Mount Pleasant.....	23 & 24
Columbia.....	26 & 27
Brother Watkins.....	29 & 30 & Dec. 1st
Andersons Store.....	3rd
Cool Spring.....	4th
Tekoa.....	(12 mills above Columbia) 7 & 8

JESSE BROWN.

Liberty Hill.....	Stanly Co., N. C. Oct. the 2nd
Freedom.....	3
Mountain Creek.....	4
Bear Creek.....	5 6 & 7
Meadow Creek.....	8
Crooked Creek.....	9
Watson.....	10
High Hill.....	11
Liberty.....	12 & 13
Lawyer Spring.....	14
Bethany.....	15
Tyson's.....	16
Jerusalem.....	17
Jones Hill.....	18
He will need conveyance.	

CHURCH HISTORY DEBT OF \$4,000. (Contributions during Aug.)

ARIZONA—John Barton 2 50
ILL.—Amos Bartely 1
IOWA.—Clara Beauchamp 2
N. C.—Mrs Huldah Dixon 1 Joseph Farmer 1
John Alvin Clark 1 Mrs Mary P Wotten 50cts
M C Dean 2 W L Brooks 1 Mrs P L Warren 2
Elder A N Hall 1 Elder D R Moore (additional)
1 Elder John R Rowe (additional) 1 Mrs Martha E Terrell 1 J A B Walters 50 cts Mrs Annie Aldridge 1
TEXAS.—Seitz Brothers 1
VIRGINIA.—Maggie A Sommers 2 J S Craddock 1 S H Thomas 50cts Miss Louisa Parker 2 50

RECEIPTS.

ALA.—B W Childress 2
COL.—R Humparies 2
FLA.—M A S Davis 2
GA.—Charles Ivey 2 50 Miss Mattie Coleman 50cts B Hartline 1 50
IND.—Ervin Thompson 2 Mrs E Stewart 1 50 H S Kelsey 2
KEN.—B Farmer 3
LA.—By L L Thomas 1 50
MO.—By Elder R A Wiseman 3
N. M.—Mrs L J Dawson 2
N. Y.—Elder J D Hubbell 1
N. C.—L J Edwards 90cts S Henslee 1 50 B B Mc Kinney 1 50 H A Wilson 50cts S Payne 1 50 Thos Pope 1 50 Elder W Williard 1 50 D R Stafford 1 50 J W Doggett 1 50 J H Boroughs 1 50 C J Fowler 1 M E Polden 1 50 Joseph Thomas 1 50 Solomon Saider 1 50 P G Deaton 1 F Auman 1 50 N R Skeen 1 50 A N Suratt 3 W E Spach 1 50 C T Pope 3 E T Lambeth 1 50 W W Bennett 1 50 P D Mc Collum 1 50 Mrs E Trent 2 C A Lawrence 3 W J Ladd 1 50 G Cornelison 4 Mrs S P Williams 5 H Brantly 1 50 C T Sinder 5 W H Warren 1 50 By B Hooks 4 50 S W Outterbridge 5 Elder B Greenwood 2 M H Suit 6 Elder Y I Chandler 12 A W Warren 50cts Elder W C Jones 2 Elder I Jones 3 Elder J C Adams 1 Elder J S Dameron 5 J H Clayton 6 Elder W A Ross 4 50 G W Johnson 1 Dr W M Terrell 1 50 J W Harris 4 50 F Auman 1 50 A P Leach 1 50 M T Johnson 1 50 Q A Ward 1 50 D Strader 1 J F Leath 1 50 N Broach 1 50 A O Brient 1 50 C P Warren 2 W H Gordon 1 50 Mrs E R Hall 1 50 Miss F Wells 2 R G Alldredge 1 50

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

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

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

TRAINS GOING SOUTH.

Dated	Sept. 6, '89.	No. 24, Daily.	No. 27, Past Mail Daily.	No. 47, Daily, ex Sunday.
Leave Weldon	12:45 p. m.	5:43 p. m.	6:30 a. m.	
Arrive Rocky	1:55 "		7:10 "	
Arrive Tarboro	7:45 p. m.			
Leave Tarboro	10:30 a. m.			
Arrive Wilson	7:27 p. m.	7:00 p. m.	7:41 am	
Leave Wilson	8:27 p. m.			
Arrive Selma	3:40 "			
Arrive Fayetteville	6:00 "			
Leave Goldsboro	3:00 "	7:40 p. m.	8:35 a. m.	
Leave Warsaw	4:40 "		9:40 "	
Leave Magnolia	4:30 "	8:40 "	9:55 "	
Arrive Wilmington	6:00 "	9:55 "	11:30 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28 Daily.	No. 63, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:41 "	5:40 "
Arrive Warsaw	3:40 "	10:32 "	6:55 "
Arrive Goldsboro	4:25 a. m.	11:52 "	8:31 "
Leave Fayetteville		8:50 a. m.	
Arrive Selma		11:00 "	
Arrive Wilson		12:10 "	
Leave Wilson	10:2 a. m.	12:45 p. m.	7:54 p. m.
Arrive Rocky Mt.		1:30 "	8:29 "
Arrive Tarboro		8:55 p. m.	
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:47 p. m., arrive Wilmington, N. C., 7:40 p. m., 4:15 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 7:10 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:20 a. m.

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

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:30 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 47, 60, 21, and 28.

Southbound Train on Wilson & Fayetteville Branch is No. 57. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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

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

TUITION:

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

BOARD:

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

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

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

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

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

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

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

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For Both Sexes.

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[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt. Moses; 2nd Joshua. 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captains; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed. 23d, Snares and Traps; 24th, What Choice?; 25th, Joseph's Bones.

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

Zion's Landmark.



PUBLISHED SEMI-MONTHLY

— AT —

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Frank B. Longaker

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P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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

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DEVOTED TO THE CAUSE OF JESUS.

Poetry.

THE CONTRAST.

Arminians preach that Christ did die,
To save all those that just would try,
The Primitive cannot with them agree,
He died to save just such as we.
They say he gave to all a chance,
That would do good and never dance,
We say salvation does not depend,
Upon good works of sinful men.
Sometimes they preach both night and day,
And call on all to try to pray.
We say that Christ will find you out,
Whether in church or walking about,
They say if you wait for such salvation,
You'll find at last just damnation.
We say that God gave his Son,
To save his children, every one.
They say he died for every one,
If we will do as they have done.
We say Christ will save his heart's delight,
For they do wrong and they do right.
This they surely do deny,
And say Christ will save us if we try.
We say 'tis all free grace,
Without it none will see his face.
They say we have strayed from the rule,
Because we oppose the Sunday School.
We say the rule that God did give,
For parents to teach them how to live.
They say no one can explain salvation,
Without they have a good education.
We say the servants of Christ can preach,
Without the aid of human to teach.
They say their banner is now unfurled,
Give them money they'll convert the world.
We say without money and without price,
All our hope is centered in Christ,
They say we all should be ashamed,
For such a doctrine to proclaim.
We say we are not ashamed of Christ,
We will proclaim him during his life.
They say they send the gospel to heathen land,
That they may save poor fallen man.
We say the gospel is the power of God,
And will save poor sinners wherever they trod.
They say we are hard-hearted and have no
compassion,
And our religion is old and all out of fashion,
They said the same about Jesus Christ,
And we want to bear it like him so nice.
They do not believe in predestination,

Because it does not embrace all creation,
This knowledge to them we cannot impart,
Until God changes their sinful hearts.
Many are going to be deceived,
It's not what we do but what we believe.
They have fine churches and organs to ring,
That only a few are allowed to sing.
They have parties to draw in the money,
And many other things that looks very funny.
We know the above to be the truth,
We have seen it and heard it from our youth.
So live or die survive or perish,
Christ is the Christian's hope to cherish.
So now I lay my pen to rest,
But not my heart within my breast.
And shall I ever see the time,
When I am Christ's and Christ is mine.

J. O. S.

TEETH TO TEETH.

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

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

This then I shall also take as granted,
for it need not be denied by friends nor
foes, nor by the Roman Catholics them-
selves; for history, facts and scripture,
make it as plain as the sun at noon-day.
So then Protestant churches in making
preachers and sending missionaries, are
patterning after anti-Christ, after the
beast, after a whore, after a common
strumpet who has committed fornication
with many kings, the king of Spain,
France, England, Portugal, the Nether-
lands, &c.,—after a bloody, drunken,
seducing Jezebel; after her they contin-
ue to follow, to drink out of her golden
cup of the wine of her fornication, in

this particular of making preachers and sending missionaries; astonishing to me above measure. I can only account for it this one way, and that is, the day of her widowhood and sorrow, death and burning, is at hand; for strong is the Lord God who judgeth her, and he is thus permitting her to rally all nations and all sects in her forces against Christ on the white horse, and his army appears and is prepared for battle. Then the angel that stands in the sun shall call all the fowls of the air to come to the supper of the great God, and eat flesh of captains and kings and the mighty men of earth. Yea, I think there will be an universal conflict of nations and sects, and in this mighty conflict God will give this church blood to drink to the full; for he shall put into the hearts of his servants so to do, whether they be kings, generals, captains, or ministers of the gospel. And in this conflict of the church and states, the beast and the false prophet shall be taken, all the vestiges of anti-Christ, in whatever sect it may be, shall be swept from the face of the earth as with the besom of destruction. And after this great and mighty battle, satan shall be bound a thousand years and the gospel church appear in her virgin beauty, and the Jews to their long forsaken home. You read the Revelation and see if what I say is not there marked out.

Thus you have got a whore and men-made preachers for your pattern and example, and not Christ, nor his apostles, nor gospel church; although modern missionaries want to claim kin with Christ, and his apostles, by saying Christ was a missionary and so they say were his apostles. We are not for names in this momentous affair, but for principles and practices. Can you dare say they were men-made preachers? Can you dare say they were hired to go on missionary tours? Can you dare say they hired themselves out to beg for money to form moneyed societies to sell memberships? Can you dare say they traded titles, memberships, subscriptions, &c.? Can you dare say they scoured the countries to get money to

send priest after priest to beg, and teach school theology? Can you dare say they made a trade and speculation of the gospel? Can you dare say they traded in old knives, handkerchiefs, bracelets, coffee without sugar, and old rags; and all this devilish, men-made, speculating trumpery in the church, to get money for themselves and send missionaries to beg for more? Say so and the New Testament proves you a liar, if you are a wolf in sheep's clothing, or wear a gown in holy orders. And thus you are no more a kin or alike Christ and his apostles, than wolves and sheep; you have one maker and that is about the amount. Remember the text—from such turn away.

Now you know that the Waldenses never began to separate or turn away from the Romish church until she became corrupt, wealthy, proud and popular; then she could not endure sound doctrine, then for heaping up teachers, then for pompous forms of godliness, then denying the power, then turning the truth into fables, then for unmeaning ceremonies and grand show and parade in religion, then to officers and titles in the church, then for religious traffic in the church to make money for the priests, &c. These things caused the Waldenses to turn away from that church, and to keep away forever from her communion; nor was it death or banishment that could make them return to this whore bosom. So, equally so, when we review the Baptist church of the present age, there is now a great turning away from her; she has first turned away from apostolic order, she has turned away from the foundation on which she was first founded, like the Romish church did, from the foundation of doctrine and practice on which the apostles set her, and when she had so turned, then those men that founded the Waldensian sect turned from her. So now when the Baptist church in the United States has turned from the doctrine and practice on which she was set by the Philadelphia, Charleston and Kehukee Associations, for these are the three oldest Baptist Associations in the United States,

there is found a people of God in the Baptist churches that will not follow the Baptist church in her departure from God and his word, no more than would the Waldenses the Romish church, nor join in with the Baptist church in turning truth into fables, leading captive silly women to make money, in having a form of godliness but denying the power, in being wealthy, proud and popular through begging and other men's labors; and changing creeds, and making school preachers or heaping teachers of pomp and show, having itching ears; in turning their ears from the truth, not enduring sound doctrine; and all the moneyed schemes of the day. These people like the Waldenses, at turning away from the Baptist church by thousands; or like the Waldenses, are for abiding by the apostolic doctrine and practice, or like them abiding by the foundation on which the apostles had first set the church, before innovations were made. So this people of God are for abiding by their old creed, old practice of doctrine, ordinance, and discipline, before these creepers into houses had made their innovations into the Baptist church. Then the turning away was first by the Romish church, and then the others turned away from her; so in this case the Baptist church has turned after the moneyed schemes of the day, and then these have, as the apostle advised, turned from her.

Now you know while the Romish church was under persecution, she neither made preachers nor turned truth into fables; but could endure sound doctrine. So with the Baptist church in the United States, while she was under persecution she made no men-made teachers, she could endure sound doctrine; and in her creed of truth was her consolation in those days that tried men's souls. But like the Romish church, since she became wealthy, proud and popular, of course the same effect; hence the Baptist church has become lustful, and many thousands of them can't endure sound doctrine, not even their own creed, even the creed of the Philadelphia Association, which

the Old Baptist fought, bled and suffered for to maintain and enjoy. Then this shows us, that there is a departure from the faith as the apostle said, and that perilous times should come. It proves that as when the Romish church could not endure sound doctrine, that then and for this cause she would heap to herself teachers having itching ears, having a form of godliness, and make creepers into houses. So also since the Baptist church has become proud and wealthy, and can't endure sound doctrine this has put her upon the same expedient, to erect schools to heap to herself the same kind of teachers also like herself, that can't endure sound doctrine. Again, it proves that the Baptist church and these men-made teachers will turn the Baptist truth, creed, practice and discipline in process of time into fable; and that the Baptist church will turn her ears from the truth, and all vital religion into a form of godliness, show, pomp and parade, as did the Romish church. Again it proves that the Baptist church in this state of things will be a priest money-making church, as was the church of Rome. Again, it proves that these men-made priests and this moneyed proud church will persecute the Baptists that have turned away from her, as did the Romish church, the Waldenses. Again, it proves that part of the Baptist church that cleaves to missions and unsound doctrine, and the moneyed fables of the day, is but the counterpart of the church of anti-Christ. Again, it proves that as the turning away of the Waldenses, and their protest against the evil deeds of the Romish church did not stop that church in her course of evil, so will not the turning away of the present Baptist churches from missionary Baptists, and their protest to the world of their evil deeds, stop the missionary Baptists in their evil course; but that they will go on and fall in the common ruin of anti-Christ. All then we have got to do is to, like the Waldenses, bear a faithful testimony against these creepers, and hear the voice from heaven—Come out of her, my people; that you receive not of

her plagues. It proves again, that the missionary Baptists will become worse and worse, as did the church of Rome. It proves again, that a union will never again take place in the Baptist church; but the breach will be made wider and wider, as was the case between the Roman and Waldensian churches. It proves again, that one church lives and flourishes by the grace of God, and the other by money. It proves again, that one church is a den for wolves and a lodging for spiritual dogs and the other shepherds and their flocks. If you ask for my proofs of these things, they are at hand; at least, the most of them prove themselves from the prophecy in the text quoted. First as to the Baptist church not enduring sound doctrine, it has been asserted by a celebrated Baptist preacher in North Carolina, and that in the face of an Association, that he believed there never were more Arminians in the Baptist churches since the establishment of that church in the United States. Since then that Association has altered her creed—the Neuse Baptist Association has altered her creed. It is a thing so notorious among us that I need no proof, that the missionary Baptists are pretty generally Arminians, that no question is made of the matter. And so far as my own personal knowledge goes I can say that I think it is not more than one half, or at least one third of the Baptists that can endure sound doctrine, or bear to hear it preached. As to pride, pomp, and show of wealth in the church, that is written as with a sunbeam in the appearance of all the congregations I see everywhere. As for lust of pride, and money, and popularity in the church, this is too obvious even to sinners who make their remarks on professors, and preachers for those things to need proof. These are the base roots I have told you and showed you that produce corruption in the church. This puts the church on heaping teachers, and all other black deeds of money traffic in the church.

You recollect for what I set out to prove and that was, that I believed those creepers into houses, or mis-

sonaries, were foreseen by Paul and pointed at by him in the prophecy. Are you satisfied that they are? If not, we will go further yet. You recollect when the thing was to take place, in the last days; and this the last day but one. Perilous times shall come. Has not the last 20 years been a perilous time to the Baptist church; in division, strife, discord, reproach, whispering, disunion, tumult, and evil speaking one of another, both preachers and members; rending of churches, opposing Associations, dissensions and colness here and there; one for missions another against? Such a perilous time as this I say the Baptist church in this country has never seen before; and who is the cause? The missionary Baptist is the cause. And don't say they are not, for if you do you lie, as sure as there is a God. They made innovations in the Baptist church, with all their moneyed begging schemes and missionary speculation on anti-Christian lumber; and this is the cause of these perilous times in the Baptist church in the last days. Remove these and union will take place and not without.

[To be continued.]

EXPERIENCE.

DEAR BROTHER GOLD:—

It has been on my mind for sometime to tell you a dream that I had before I was baptized. It is as plain to me as it was when I first dreamed it. I tho't in my sleep that there was a black smutty man in the room after me because I had done bad. I heard a crackling noise and thought that the house was on fire. I put my hand on the house to see if it was, and found that it was not so I went to sleep again, and there came a pretty little white man in the room and took me up in his arms as if I were a baby and said, you are one of mine. I shall let you live a little longer and laid me down. I awoke and could not move. I saw him and the room was light as day, and he was the light of the room, when he went out the room was dark. I lay there doing and said to myself, I don't want to

stay any longer. I thought I got up and started to traveling and got lost. I was trying to find a little path to follow that little man. I thought this little man was Christ, and thought he did not look like a man that lived in this world. While I was lost I felt that I did not know what to do. I met a black, smutty man with a torch of light in his hand composed of fat splinters, he kept before me and every time I would turn he would head me off, he wanted me to go with him to his nasty, smutty place. I did not want to go, for I felt like I had done bad and was afraid of him. I thought he said I had not done bad, what I thought was wrong he said was right. I felt the fire in my face and thought I should be burnt up. I said, mercy what shall I do; then the same little man came to me and took me by the hand and said, "you follow me and you will be happy." He carried me to a pretty place and set me down and gave me a little song book and I said to him, I can't sing. He opened the book and told me to sing after him. I thought we sang "Amazing grace," and several other songs. There was a crowd of little people and all had their little books. It was said to me, "Go to hear Mr. Gold preach and you will like it." It seemed that I loved you and all the rest. I want you to pray for me. If you think this is worthy of a place in your paper you can have it put in, if not all will be well with me. Your sister I hope,

LILLIE E. JONES.

St. Lewis, N. C.,

EXPERIENCE.

ELDER D. N. GORE, DEAR BROTHER IN CHRIST.—After much delay I take my pen this morning according to promise to write you a few lines in my poor way to let you hear of some of the blessed dealings of the Lord with me. I was born December 1862, and was raised by Primitive Baptist parents who were kind and devoted to their children, and endeavored to the best of their ability to bring them up in the nurture and admonition of the Lord.

Oh, what a pleasant thought it is to have such parents who still live to aid me by their advice and instruction, but sad thought that after all these blessings I should have been such an undutiful son. When I was quite a child, in fact from my earliest recollections, I loved the Primitive Baptists more than any other set of people I knew of, and always believed the doctrine they preached to be the truth, I suppose because father and mother believed it. I always loved and revered as fathers the dear old soldiers of the cross, Thomas Godwin, A. Jones, and J. S. Brinson who used to go to father's very often, but who have since passed from this world of sin and gone home, as I feel assured, to hear the welcome news, well done thou good and faithful servant, enter thou into the joys of thy Lord. Later on, but yet while a mere boy, I trust I was made to feel the exceeding sinfulness of sin which made me cry to the Lord for mercy who I trust heard my cry and delivered me out of my distress. I was borne down with a sense of my unworthiness, felt to be condemned in the sight of God, and justly so, felt to be without hope and without God in the world, an alien from the commonwealth of Israel, and a stranger to the covenant of promise. I never believed that I could be justified by the deeds of the law even if I could have performed them, so I was destitute of even that much hope. I believed from the first that if I was saved at all it would be by the grace and mercy of an all-wise God, extended to me a poor lost and ruined sinner. Dear brother Gore, you know the feelings of a poor sinner in that condition. I was blessed with food and raiment, kind friends and relatives, yet I was miserable and knew not what to do. My brothers, John K. and Joshua T. Rowe had both joined the church and commenced preaching the gospel as I believed then, as much as I do now, and oh, how I longed to be with them and the rest of the brethren. After awhile I was made to feel that God, for Christ's sake had pardoned my sins, and then my desire was to join the church and be baptized, and I

thought I should see no more trouble; but alas, how much I was mistaken. I joined the church on Saturday before the first Sunday in June 1878, and was baptised the next day by brother John R. Rowe, and oh, how I enjoyed myself for a while, but soon troubles came again. I was afraid I had deceived the church, and lived on thro' many doubts and fears, feeling to say with the poet, "Mixtures of joy and sorrow I daily do pass through; And if few minutes of praise I employ they are succeeded by pain." I was married December the first 1884, and my wife was a member of the church at the time, and so were her parents. I felt that I had a companion indeed, and she has proven to be a loving companion both naturally and spiritually, and I feel that I am greatly blessed in that. Our first child was born in October 1885. It was a girl, a very bright and loving little child. It seems that everything went well with me then and that I could say with David, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever;" but how vain is the hope of poor fallen man. In July 1887, my baby died, and we were left alone, and again I could feel like David when he said, "Surely the Lord hath forgotten to be gracious." Our second child, also a girl was born September 1887, and died June 1889. God who works all things after the counsel of his will permitted her to stay with me just one day longer than the first one, and again we were left alone. Dear brother Gore, it was a sore trial to me to twice witness the suffering death and burial of the only child I had. I could say with the poet,

"While sorrows encompass me round,
And endless distresses I see,
Astounded I cry can a mortal be found,
Surrounded with trouble like me."

I want to kiss the rod that smites me, and bow in humble submission to the will of God who is too wise to be mistaken, and too good to be unkind, and feel that all things work together for good to them that love God, to them who are the called according to

his purpose. Oh, the depth of riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out. Dear brother Gore, pray for me that I may be able to say with Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." I fear I have long since worried your patience, so I had better close. Your brother in hope of eternal life,

BENJ. D. ROWE

Aurora, N. C.

TYPICAL.

DEAR BROTHER GOLD:—I have had some pleasant thoughts of late about Moses and the land of Canaan which I wish to give you if enabled to do so.

The leading of the children of Israel out of Egypt by Moses abounds in types and shadows. You know to make a shadow there must be a substance; and a light shining on one side of that substance produces a shadow on the other side. Now if equal light shines all round an object it will not produce a shadow. A shadow is not the object either, but is a fair picture of the object; and by tracing the shadow you will reach the substance.

The children of Israel under the law are a shadow of something. I believe Paul said, The law contained a shadow of the good things to come, and the children of Israel are a type of the church. Now let us see what the church is. I have heard the house of worship called a church. So are all bodies of professors of religion called churches. But I shall not look for a plurality of substances to produce a single shadow. Christ on a certain occasion asked his disciples who he was, and when Peter had told him that he was the Christ, the Son of God, he pronounced him blest, because it was not flesh and blood that had revealed this to Peter, but the Father in heaven. He then said, "Thou art Peter (nothing but a man) and upon this rock I will build my church, and the gates of hell shall not prevail against it." What rock is the church built on? It cannot be Peter,

for a rock is something solid and unchangeable. Peter was not so when he denied Christ, after just telling him, "if all others forsake thee I will not."

"Flesh and blood hath not revealed this unto thee, but my Father which is in heaven," is certainly a rock as firm and unchangeable as God himself; and this to my mind is the one on which the church is built. Then those to whom Christ has been revealed by the Spirit are the church. Christ often speaks of the church as the kingdom of heaven; and he says it comes not with observation, but is within us; and "except a man be born of God he cannot see the kingdom of God." So I hope you understand that I view the church as a body of believers in Jesus who have not learned him by searching and praying; but to whom God has been pleased to reveal himself.

The sinner lulled to rest with carnal security is under bondage to satan, and until he is arrested by the Spirit of God he does not know what a sinner he is. Then he feels his misery and his bonds. He feels his utter inability to go out of this bondage without a spiritual leader, and as he knows of none to lead him he can only labor and toil under the burden of his sinful master; as he is yet a servant of sin the task grows heavier every day until the Spirit takes him and leads him out, shows him Jesus, a perfect righteousness as his own; then he is clothed with the garment of salvation. Why was it that we did not embrace Christ when we first saw our sinful condition? The cause is unbelief. Unbelief often hinders us from entering into rest. We think we ought to have done something or had more light, hence we fall in unbelief, and fail to enjoy the rest that remains to the people of God who are obedient, and always at the feet of Jesus.

Now I have drawn a brief picture of the christian and will see if we can find in the shadow any resemblance to the substance that produced it.

The children of Israel were in Egypt under bondage to Pharaoh, yet they knew no better than to serve and la-

bor for him, until the Lord raised up Moses to lead them out, and delivered the law to them from Mount Sinai: we hear of them in the wilderness murmuring against their leader, and God sent fiery serpents to destroy them; and the Lord smote them in various ways until not one that was grown when they came out of Egypt was permitted to enter the land of promise save Caleb and Joshua. Why was it they did not go over and possess the land as soon as they left Mt. Sinai? It was because of error and unbelief, wherefore God swore in his wrath they should not enter into rest. They were under the law, hence, in order to enter into rest they must render perfect obedience to that law. This they did not do, and for this cause God smote them and left them in the wilderness forty years. Still he fed them with manna. There is no rest for the chosen people of God except in perfect obedience to the law of God, and these Israelites had already transgressed that law; and God swore they should not enter into rest. They must wander and fall in this wilderness of unbelief. Even Moses their leader was not permitted to enter because he disobeyed at the water of Meribah, but the law demands perfect obedience; for he that offends in one point is guilty of the whole. A Moses might see the land of promise, but he cannot enter it except through perfect obedience.

A sinner convicted of sin is a chosen vessel of God. He may see the church in its purity, and it is to him the loveliest place on earth. How they all seem to enjoy their liberty. He sees it as a land flowing with milk and honey. All the rich blessings of heaven are theirs. But alas, says he, I cannot enter. I have sinned and forfeited all right to this rest which the people of God enjoy. Here is a Moses on Mt. Pisgah. But when Christ is revealed by the Spirit to such an one we have an Israelite indeed in whom there is no guile. His sin and disobedience is so completely covered with Christ's righteousness that he forgets his misery and enters into perfect rest with all the people of God.

He not only sees the land, but enjoys the good of the land. The richness is his, and all he has to do is to possess it, fight Israel's battles and eat the fat of the land.

Now I have said that except perfect obedience is rendered to the law we cannot enjoy gospel rest: and if this obedience was left to us no flesh would be saved, for we all sin and come short of the glory of God: but Christ our advocate, our head, has kept the law for us, rendering perfect obedience to God, then died for us, paying our debt to the law and then set us free. This perfect light did not shine to national Israel, hence they could not fully enter into rest. What a blessing is ours though we do not always enjoy perfect rest here, and it is because of disobedience and unbelief. May we ever be at the feet of Jesus who has given us so much.

I have very briefly noticed this subject, but I hope you may see and drink some of the sweetness which has been so refreshing to me. Your sister in Christ,

S. E. BROYLES.

Hunter's Spring, W. Va.

ELDER P. D. GOLD, DEAR BROTHER:—Day before yesterday I received your "Treatise on the Book of Joshua," and read it more than half through that night: so much, very much interested did I become; had company all day yesterday, so finished it last night. I am more than delighted with it, I certainly think it will be a blessing to God's children.

One great beauty in it to me is that you presented, honored, and glorified only *Jesus* in it. It does my very heart good and soul good to hear *Jesus* honored and glorified. I do not and cannot, it seems, honor him myself. And how dear to my heart becomes the one who does do this.

But I started out to thank you for that little book. I do thank you from and with my whole heart I think. I said it was the best thing I ever read save the Bible. I believe it is so. It was a great comfort and strengthening

to me, and was suggestive of many glorious truths and principles you did not express. It led me into more than one new and goodly field of gospel truth. Your explanation of the "City of Refuge" was new and wonderful to me, and "Joseph's Bones." As ever,

R. ANNA PHILLIPS.

EXHORTATION.

DEAR BROTHER GOLD:—I write a few lines for your disposal, not feeling worthy to communicate to the precious brethren that I hope I esteem so highly in love, notwithstanding oftentimes I most assuredly feel that I am not worthy to be among the people of God. But to whom shall I go? Thou hast the word of eternal life, and we believe thou art the Christ, the Son of the living God. Sometimes I hope I have been made to know the truth as it is in Jesus: blessed truth, and when I am permitted to visit my brethren at the Associations, hearing his servants proclaiming so wonderfully the way of life and salvation, and the power of God giving him all the glory and honor and ascribing to him, how consoling it is to the weary, worn-down pilgrim sojourning here in this wilderness of sin, amidst persecutions, trials, tribulations by the way, (if a pilgrim at all though the least of all) but when the poor servant can describe my feelings so plain that this witness within then cries, most assuredly these men are the servants of God who are so wonderfully blest, empowered by his spirit to comfort the poor mourner, to feed the lambs of Jesus, and to confirm and establish the weak. My brethren I am carried back to former days, to our brethren past away, which preached the same *Jesus* the truth, the life and the way, when my name was received among the Baptists 42 years ago. From then until the present time I have desired to be among them, but whether or not I am a Baptist indeed, is the great trouble with me. I feel myself so far from living the life that I think a Christian ought to lead. I should do unto all men as I would have them do unto

me. Do I do that? Surely the answer is nay. Then look upon my brethren, seeing the grace of our God beaming in their faces, telling that they have been with Jesus. If I could live the life they do would I have so many doubts and fears while a sojourner here below in this world of sin, but I will say amidst all my doubts and fears, I do believe with all my heart the Primitive Baptist church is the true church, for no other foundation can any man lay than has already been laid, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. If we are of that building, which is our hope, for we hope for that we see not, then do we with patience wait for it, what a great thought? The Lord can make us willing in the day of his power. Wait on the Lord. He has said, Be ye followers of me. Come out from her my people, touch not, handle not the unclean thing, and I will be unto you a God, and ye shall be unto me a people. Abstain from the appearance of evil. So much as we see and feel the evil day approaching, what manner of persons ought we to be to live in love, and so far as we can to administer to each others necessities. If we see a poor brother or sister in need help them, more especially the poor laboring servants that labor in word and doctrine. I sometimes believe for the disobedience of God's people he has caused calamities to come, for he is the same yesterday, to-day, and forever and changes not; so in olden times calamities were sent for the disobedience of the people of God. My brethren, I cannot express myself, or my feelings as I would wish to do, for my imperfections are great, but my desire is to know the truth, Christ the life and the way. Now shall we follow another gospel which perverts the gospel of our Lord and Saviour Jesus Christ? When he has declared the end from the beginning. All power in heaven and on earth is in his hands. He needs no help for he has laid help upon one mighty to save them that come unto God by and through him. Now are we willing

to follow the institutions of the day? If so are we not in disobedience to the heavenly calling? If we permit our children to follow after institutions of men do we not err knowing the truth. All the secret organizations of men profit nothing, cannot make one hair white or black. The secret of the Lord is with them that fear him, because secret things belong to God, and to whom he will he reveals them. We may try to tell of that love unspeakable and full of glory. But poor, finite mortals cannot tell as we hope we have felt it, therefore let us live in love one with another, bearing each others' burdens and so fulfilling the law of Christ. All the law is fulfilled in one word, "Love one another." So as much as he has loved us when dead in trespasses and sins, he has quickened us together with him, for by grace are ye saved, not of works, lest any man should boast.

Let us try to follow Jesus through evil as well as good report. "Offences must needs come, but woe unto him by whom they come." When Jesus comes will he find faith on the earth? If we are followers of the meek and lowly Lamb, not principalities, nor all the powers of men can separate us from the love of God as it is in Christ Jesus. If we are dead and our lives are hid with Christ in God, who is our life, when he comes we shall also appear with him in glory; so we hope to earnestly contend for the faith once delivered to the saints. So we will have no fellowship with the unfruitful works of darkness, but rather reprove them, for it really seems to me the worldly minded are in battle array against the little few who are earnestly contending for the truth, but remember he has overcome the world, also remember the little city with few therein, and the poor wise man who delivered that little city. We are but a few, a little band sure enough, but humbly hope there is a faithful few. We have not chosen him, but hope he has chosen us, not because we were the greatest of all, but because the smallest of all. So in conclusion I hope my brethren will not take any offence at what I have written, for the old woman, now in her 70th

year, has no righteousness of her own, but hopes to be found at the great association with my brethren, clothed with the righteousness of the Lord and Saviour Jesus Christ. Brother Gold, I want you to continue the LANDMARK for it is laden with gospel truth. I love to hear from the brethren and to read your editorials. It is next to my Bible, for it is consolation to me to read in lonely hours; how comforting to read when sunk down in doubts and fears to hear from the brethren telling me so much of my feelings, I think better than I can tell them myself. My mind will lead me to write these unworthy feelings.

When I was sitting at sister Lawrences looking at the brethren that had met at the Association, my mind was, "Oh how pleasant it is for the brethren to dwell together in unity" of the Spirit. Well I felt I was the least in my Fathers' house. So if I never meet any more on earth with my brethren at an Association here, I hope we will meet where parting will be no more, and may the grace of our Lord and Saviour Jesus Christ ever keep us from the snares and pollutions of this sinful world, ever looking forward when faith will be turned into sight, and hope in to possession, and to Jesus who is the author and finisher of the christians' hope, both sure and steadfast, for He that hath begun a good work will perform it until the day of Jesus Christ. We need no life insurance of men, our lives I hope are already in Jesus the Lord. We need no revised Bible. Give us our old Bible. We need no lightning rods on our chimneys, nor our churches. We can sit upon the grass if required, and be fed with the crumbs that fall from the Master's table; for he is the bread that comes down from heaven, and if we eat thereof we shall never die. So in the stead of human efforts we need more and more of the grace of God to sustain us from the hands of wicked or perverse men. Brethren farewell. Pray for me and my children and Zion's deep decay. O that we may hear the voice of the turtle in our land once more.

ELIZA T. TRENT.

Critz Depot, Patrick Co., Va.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—I feel this evening that I must comply with my promise, though it is in much weakness I make the attempt. I have often gained comfort by reading the experiences of distant brethren and sisters in your valuable paper. God being my strength I will try to tell you what I hope the Lord has done for my soul. When I was but a small school-girl I determined at one time that I would make myself a christian which I fully believed I could do, not for the beauty I saw in holiness, neither for the love I had for God and his people, but for no other purpose than to shun the awful hell, which I do not now believe ever led to true repentance. So I went to work in the best manner I could, thinking if I would pray every day and leave off my sinful practices it would induce God to love me and pardon my sins, and not ceasing myself to be very wicked it would be a small matter to make myself a christian. I lived in this pharisaical manner sometime, but found it harder to make myself a christian than I at first supposed, and got tired, threw it by, thinking I was very young and that there was time enough for me to do better when I got older. So I went on in my old path of sin again. But my mind would often wander back upon my little pious road, yet I still loved gay and wicked companions better than I did christians and would still think as little about my future destiny as I could. I spent some few years longer in sin. Sometimes I would resolve to quit sinning and live a more righteous life. When I would do anything that was wrong and my conscience would tell me better, I would promise myself that I would do so no more; but again and again I would make this same promise and again and again would break it. A few nights before I was to be married my father called his little family together and proceeded to family worship, which he did not practice doing. Sometimes I hope it was God that called his mind to do so on account of his poor wicked daughter who was

going to leave him in her sins. Prayer being over I arose and left the room feeling lost, ruined and condemned. I lay down on the bed but could not refrain from weeping. When mother came in and said, "Ah child, too late to cry now." I thought, yes mother, eternally too late, but if you knew what I was weeping for you would weep for me. After this when I would try to pray my prayers would fall to the ground unnoticed. Then I began to think I had committed an unpardonable sin, that the time had been when I might have done better, but alas, it was gone, too late for me now. When one night I lay down desiring the mercy of God, and my feelings were aroused by a sad and awful dream about my old father who I saw rise from the earth as white as snow, when I exclaimed I want to go with him. No, I was a sinner and I sank down in the flames of fire. Then I thought if God would spare my life, that I would spend the remainder of my life pleading for mercy, though I could not see how God could remain just and save such a sinner as I viewed myself to be. Although I had never danced, neither been very rude; but what sin I had committed had been against a better judgment, which made me think I was the greatest sinner on earth.

When I would go to church I thought everybody knew how I felt, though tried hard to keep them from thinking I was trying to do better. I did not want the best friend I had on earth to know it, until one night a very much loved preacher asked me if I had a hope. I told him I did not. He then asked me to tell him how I felt. When I told him that I feared I was forever lost, that my day of grace was passed, though I desired an interest in his prayers. Then I began to think there was a people that christians should not pray for and I greatly feared that I was one, and I can never tell how much trouble I saw for talking to him and, asking an interest in his prayers. Mercy was all I could ask for, for I had got so I felt like it was a sin for me to take the name of the Lord in my sinful lips. Though I felt it would be just for God

to cast me into hell. I could not, nor did not desire to change his will, for I felt my condemnation just and right. It seemed to me that my heart was as hard as stone. I felt if I was to see the best friend I had on earth dead that I could not weep. All hope of ever being forgiven was gone. A poor, lost, ruined sinner could not pray, could not weep, nor do one good deed. I laid down on my bed too wicked to ask God for mercy. I only said Lord I am so mean. Very soon I dropped to sleep and had a very sweet dream which seemed to soften my hard heart. I was with a lovely congregation where they were singing and preaching, and myself, mother and sister and a small girl left and went into a secret chamber of the house to try to pray. We knelt by a bench when I heard a voice say, arise, your sins are forgiven; when I exclaimed Lord I am afraid it is all a dream, when the same voice replied, "Your sins are forgiven, they are nothing more than ashes and will never rise in judgment to condemn you." But when I awoke I did not feel happy as others do, and this makes me doubt my case so much. I thought I would tell my husband what I had dreamed, and how I felt, but I could not get up a resolution to do so. This was on Thursday and Saturday was our church meeting. I decided to say nothing about it; if my sins had been pardoned some good preacher would tell his feelings and that would confirm my hope. Saturday morning came and I went to church with a heavy heart. But it seemed that my prayer had changed. The very breath I drew was Lord, if deceived, undeceive me. Two much beloved preachers came with us home. I shunned their company all I could. Night came on, and thinking I was acting imprudently I went to the room door and sat down. It seemed to me that my breast would kill me. I had not been there long when one of the preachers came to the door and asked me if I did not have a hope. I told him no sir. He then asked me if I could not talk, when I answered him that my breast hurt too bad for me to talk. But he

insisted that I should talk a little. I began to tell him how I felt, and in a moment of time my breast was as easy as it ever was in my life; and I viewed the prettiest river of water with white gravel bottom my eyes ever saw. I felt at that moment that I was well in both soul and body, but was soon drowned in trouble again. One of the preachers went about family worship and prayed for me, as though I was a christian, when it flashed over me, perhaps you are deceived and have deceived those other good men. Prayer was over and I arose, left the house, knelt down and prayed the best I could. I thought if I could see pa and tell him about my condition that he could tell them I was not a christian, and they would believe him and not be deceived in me. I decided that when I got back to the house I would open the hymn book and the first hymn I opened to would settle my case, either saved or lost, and the first thing which met my eye was, "Where is the blessedness I knew when first I saw the Lord?" I laid the book aside and felt that if I had ten thousand souls I would be willing to risk them all in the hands of the Lord. My burden of sin and condemnation was gone and I could not get it back, for I think I tried as hard as anybody ever did. This was my trouble and is to this day. I felt that I could never rest out of the church for I had promised the Lord that if he would give me but one crumb that I would not live out of my duty. I loved his people so much that I wanted to live with them while on earth and in heaven. Baptism was my study day and night; but I was so afraid I would deceive the church, and I did not want to deceive them. But the thought of never being baptised I could not bear. When I went to the table I could not eat. My husband told me if I did not get better he would get me some medicine from the Doctor, which he did. It did me no good, and told him if I could be baptised my breast would get better. I felt that I must go which I did on the 20th of July 1872, and was received and baptised the day following by my precious old father, Elder S. J.

Lackey, who is now sleeping in the arms of dear Jesus, where none ever wake to weep. Brother Gold, I have not written this for publication, but to ease my mind, as I felt condemned for not talking with you at our Association; not that I am ashamed of it, but perhaps it may take the space of something that would be more interesting to the child of God. Pray for me that my last days may be my best days. Your little sister, if one at all,

DRUSILLA F. LEAKE.

Selma, N. C.,

Remarks.

Sister Leake is the daughter of dear brother S. J. Lackey that so many people remember in that mountain section of Va., and N. C., During their troubles a few years ago he removed and went to Colorado where he died. Now these Associations are all in peace, I too have felt while in trouble like moving away. But we cannot thus get away from trouble. The best way is to stand still and see the salvation of God. Abide where we are called and we shall stand in our lot at the end of the days.

Sister Leake's experience is good enough for me, and I feel good enough for the readers of the LANDMARK.

P. D. G.

EXPERIENCE.

MR. P. D. GOLD:—From time to time I have had impressions to write to you what I hope the Lord through his tender mercy has done for my soul, but I fear it may only be the prompting of a carnal mind, and not of the Lord, therefore it is with fear and trembling that I make the attempt. I do not write because I have something good to write, or that I feel will be any comfort to you, or any of the family of God, neither because I am good, but because I feel myself to be a vile sinner, and to know if any one has ever had such feelings as I have. I was born in

sin, in the year 1852 and as soon as I could practice any thing I began to practice sin: yes without the knowledge that the wages of sin is death, or that there is a God that could not look upon sin with the least degree of allowance: although my parents were strict as to my moral conduct, while in their presence also in their absence, but nevertheless I would in their absence do things they forbid that I should do, and in their presence my mind was yet at work in the practice of sin.

I continued to roll sin under my tongue as a sweet morsel until I was about 16 or 17 years of age I hope the Lord saw fit to arrest me in my wild career, and to show me I was a sinner, and that He being a just and holy God could not admit such a vile sinner as I was in his peaceful presence, and that sooner or later I must die. This however did not seem to have much bearing upon my mind, as these feelings were of short duration. Thus I continued for sometime, not knowing what was the matter with me. At last one day I was struck with such a weight of sin and condemnation that I dropt at my place and tried to pray to the Lord for mercy, but to pray I could not, such was the weight of my condemnation, and too, seeing that He was an holy being. I continued this way for sometime, at times feeling my condemnation, at others not fearing anything, but on the return of my burden it would bring about a solemn thought of death and judgment; so I thought there was something that I must do to make amends before God for my past conduct. I went to work to try to satisfy the law that I had transgressed. For a while I thought I made good progress. My work consisted of working myself in the favor of God, and the examination of those who professed to be christians. In the first I could not see that I made any blunders, but good progress. In the second I became to be an expert, for I thought I could tell when I saw a man whether he was christian or not. I would watch his walk and conversation, and I could see many things to convince me that

many were not christians. I became so smart that if any of them sat, spoke or hollowed in a careless manner I was ready to criticize them, and say they were not christians. Thus I continued until I as I thought had reached perfection, and felt sure of heaven; but while in this state of perfection my religion of works was blown as chaff in the wind from me, and I was left hopeless and in despair. My burden returned with double force and I was made to see that it was not by works that I might reach heaven and immortal glory. Now I saw that I could do nothing, for I was of the earth earthy, a sinner in the full sense of the word, and if not saved by the blood of Jesus I was lost, yes eternally. Now I began to look about as I had never done before, and to try to beg the Lord for mercy: for now it was mercy I wanted, and felt that I needed; but how different just a while ago, for then I wanted justice, that is I wanted to be justified by my works; but now like a beggar I begged the Lord for mercy. Have mercy Oh! Lord, or I die. I no longer wanted justice, for I saw that by justice I would be banished forever, but mercy. My examination of christians now ceased, and now my cry was, Oh! that I was as good as I saw they were. Their conduct did not concern me now, for I was made to look at my own corrupt and sinful nature. I remained in this condition for a long time, but all the time grew worse. My troubles grew from hills to mountains. During this period many things occurred that I can't express, so I will pass on, and try to tell something that left a deep impression upon my mind. First the scriptures were opened to me, and passages would come in my mind, and for a while my mind would run in them, and to hinder these thoughts was impossibility, for oft and again I would try to hinder them by trying to think on other subjects, or by whistling, or singing; but it did no good, for the passage remained on my mind with its connection for a while, and then I could again command my mind. In some of these courses of mind I was I hope taught

the justice of God in saving sinners. While in this frame of mind one night I dreamed that I was walled in as it were with a high wall with no way to escape, as it was too high to climb, and contained no door or entrance, so I became alarmed at my situation, and tried to get out, but could not, for the more I tried the higher the wall rose, and in this I was taught two things. First that man was not saved by works, or by the law, but by grace. Second, that God was able to save and he alone must take us out of this state of sin and condemnation, and make us clean in the blood of the Lamb; also that he was a God of power, and man powerless. My troubles grew worse, as I have said from hills to mountains, or as near in this way as I can express it: for it seemed at first I did not see myself so great a sinner, but my sins would rise up before me, yes my great sins, and I was made to cry the more for mercy, Lord save, I perish. I was not as the world says, the more I prayed the better I got; but the more I prayed the worse I got, and I could only say Lord, have mercy on me, a poor sinner, for I felt without mercy I was eternally lost. My friends were no enjoyment to me: yea rather they seemed to be far from me or my enemies, and I too vile to be noticed by the Lord for He seemed to be far off. I continued in this way until I hope I was made to see the glory of God in the face of Jesus. My burden went off like my troubles came on, not as I have read or heard others tell, but the mountains were first removed, and then the hills. When my troubles began to depart I had another dream. I dreamed that I was in Smithfield church and Mr. Isaac Jones preached. After preaching I started out of the house and the members of the church together with Mr. Jones were left standing around the pulpit, and my brother said to me, that was the way to Jesus. At the same time pointing towards the group of members, and I turned and looked and they out-shined any people I ever saw. This was after my trouble had diminished some, and it left an im-

pression on my mind, that to shine as they did was to be baptized as they had done, also that the Primitive Baptists were the church, and here sprang up a love for them that has not died away, but has grown stronger. My troubles died away as I have said, and doubts and conflicts began to arise. Satan would tempt me and say, you are deceived, you are trusting in too much of an uncertainty, and Oh, I feel too poor and unworthy to have a name among them: but if there is any people I love it is the Primitive Baptists. Time rolled on and I, burdened with doubts and fears, saw one Sabbath eve what I shall never forget. I had started to preaching in the neighborhood, and had to pass Mr. Barden Brown's. As I neared his house I was thinking upon the subject of baptism, and he came to the gate, and out into the road, and if I ever saw the image of Jesus I saw it in this man, for he seemed to be clothed in a robe of white, and his face shined as though it was a star, and if there is a man I love it is this man. From time to time since then I have had impressions to be baptized, but Oh! when I think of it how little I feel to be among the people of God, and I also fear I am deceived, and if so will deceive the church, and thereby bring trouble and confusion in Zion.

The above is a part of what I hope the good Lord has done for my soul, but I fear it is so scattering it will not be understood. It may be of an earthly nature and not of the Spirit of the Lord, if so I wish it to be understood, for I do not wish to deceive any one: if of the Spirit give God the glory, for if I am saved it is by grace, not by any thing that I have done.

J. R. BAILY.

Remarks.

Our friend Mr. Baily speaks as one taught of God. He himself must know that there has been a great change in him for good. What sign are you lacking in your experience? You have

been taught the justice of God in condemning sinners, and yet the justice of God in saving sinners in Christ Jesus. You have been taught the lost estate of your nature, and that you are a vile sinner, and it is in Jesus that you are saved: you have been relieved of your burden, and seen the church in her beauty, and felt the love of the brethren, and you have been impressed to be baptized. What more do you want? Oh, but you say, "I am so vile." Ought you not to feel that way? That is true of you and me. Behold I am vile.

But you say "I am so weak." Should you not feel weak? Is not that a sign that you are humble and lowly?

But you say, "I am afraid I may be deceived." Who is it that tells you that you are deceived? Is it not satan, and is not he a liar? All God's people have this fear.

But you say, "I am afraid I may deceive the church, and I do not want to do that." All the people of God feel that way.

A few words of advice. Go home to your friends and tell them what great things the Lord hath done for you, and has had mercy on you. When you are baptized you will have the answer of a good conscience towards God. It is not a vain thing to serve God.

P. D. G.

CORRECTION.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please to give notice in the LANDMARK, that there were two mistakes made in printing the circular letter, in the Minutes of the Country Line Association. Or one mistake which occurs twice. First in line 18 and again in Line 30, it reads, thus and creatures. It should have been and preachers, and in line 30, it is creatures and friends, but should have been preachers and friends,

S. J. HALL.

Prospect Hill, N. C.

ZION'S LANDMARK.

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

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

VOLUME XXII No. 23

WILSON, N. C. OCT. 15-1889.

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Editorial.

FEET-WASHING.

An Editor should allow a free interchange of views in the paper he is entrusted with. He should open its columns to fair and manly discussions that have for their object the setting forth of truth. Writers should use proper decorum and courtesy towards others differing with them, and not interrupt others, but allow them to present their views. But when a writer presents his views on one side of a question those that hold a different view are apt to censure the Editor for publishing such matter: so you readily see an Editor has a straight place to walk in.

Strange are some of the arguments used by brethren who do not wash feet literally.

1st. One argument is that Jesus did not mean what he said, or that when he said, "If I your Lord and Master wash your feet, ye ought also to wash one another's feet," he did not mean literal feet, or literal washing with water, but he meant something else. Is this a fair interpretation? Suppose we apply the same construction to the Lord's Supper. Would it not lead us to conclude that he does not mean that we should take literal bread and wine in that observance? Would not literal

baptism be slaughtered and vanish away under that construction? This rule of interpretation has been so freely applied to the Scripture which says, They that preach the gospel should live of the of the gospel has no literal meaning whatever. But they seek a fulfillment of it in some mysterious way of living for the preacher that requires no help whatever of a literal sort, such as needing food and raiment. But while we are in this natural state we must have some things that are literal. Even those brethren that construe all gospel to be spiritual love to eat and drink and possess property. Happy is he that condemneth not himself in that which he alloweth to or in himself. Why do we have literal houses to worship in or eat literal food, or literally baptize with water, and when we come to consider feet-washing we explain that all away by saying that is spiritual? What is plainer than an example? Jesus says I have given you an example that ye should do as I have done unto you. Can you explain away an example? If Baptists would obey the truth, how much better it would be? Paul speaks to the Galatians as bewitched. "O foolish Galatians who hath bewitched you?" They were so bewitched that they did not obey the truth. The words of Jesus are plain. If we would obey the truth, observe and practice, take heed to and live by his word we would not be in such strife.

Whenever we treat the word of God as some mystical thing that we are not to live by and obey every day we are in disobedience. We should seek first the kingdom of God and his righteousness.

But it is only an example, and not an ordinance, says one. Well is not an example binding enough, good enough? What is more direct and

plainer or more important than an example? Is not the example set by Jesus himself good enough for us? Does he not say, We ought to wash one another's feet.

Then too it is connected with the deep and awful mystery of his own humiliation unto death. It seems that the disciples even during the time of his great distress, when he was about to be humbled unto death, were disputing among themselves who should be the greatest? Jesus lays aside his garments, girds himself with a towel, and pours water into a basin and began to wash the disciples' feet, and said "Ye call me master, and so I am." What an humble service this was. If Jesus the Lord and Master thus stooped to wash the feet of his disciples, does not this teach humility; and he says "ye ought also to wash one another's feet." This means to literally wash feet and it is connected with the Lord's supper.

The number of times it is to be done is not prescribed. The important thing is to do this. If ye know these things happy are ye if ye do them. Is there not many a child of God that desires at times to wash the saints' feet? Instead of disputing about how or when it should be done, the important thing is to do it. If ye know these things happy are ye if ye do them.

Here is one or more, we will suppose, that has never been impressed to wash feet. Now will those who are impressed to wash feet smite those who are not impressed to wash feet, and have no dealings with them? Where is the spirit of feet-washing? Where is brotherly love? Are you then tarrying one for another? If any man be ignorant let him be ignorant. Wait

for him. There are some things shown to some christians that are not shown to others. Shall those to whom these things are shown despise those to whom they are not shown? Take care your knowledge does not puff you up. Where is your love? Charity suffereth long, and is the spirit of feet-washing? This matter of washing the saints' feet is too lowly, lovely and meek for spiritual-minded people to quarrel about. But carnal men for or against it can quarrel about that as well as about anything else. The devil would as soon Baptists would quarrel about this matter as about anything else. Those that are carnal and opposed to washing the saints' feet will rather ridicule it, or speak disparagingly of it, using lightness and levity in their manner of talking about it, and cast reproach and odium upon it. While those in favor of it, yet who are not of the right mind about it, (for there are such, even the Roman Catholics wash feet,) will oppress the feelings of such as do not see as they do, and instead of using gentleness, love and tenderness in their entreaties, will use harshness, and will refuse to have dealings with such as do not wash feet. The spirit and true manner of feet-washing would be to show love and forbearance, long-suffering and mercy towards such and endeavor by forbearance to gain those of a contrary mind by good, sober reasoning, and brotherly kindness toward them.

2d. Another objection that is made against feet-washing is to admit that the Lord did literally wash the disciples' feet with water, and that Jews from the days of Abraham did wash the feet of each other, but that it is now out of fashion. That because customs have changed therefore the word of the Lord ceases to be of any force! Well, if the

Jews from the days of Abraham washed feet, and if Jesus washed the disciples' feet, is not that a reason why we should at least consider it? But did not feet-washing prevail under the law and with it? Where is the proof that it did? It was not given by Moses. It was observed before he was born. Paul also commands it long after the resurrection of Jesus, and after the passing away or fulfilling of the law that was given by Moses. For in 1st, Tim. 5: 10, in speaking of the good works of a widow woman above three-score or sixty years of age, he says, if she have washed the saints' feet, (plural number—it means more than one saint) and he ranks it not as an ordinance, but with such good works as entertaining strangers, bringing up children, if she have relieved the afflicted. It is a good work then, no more and no less important than other good works. Now if washing the saints' feet was no more to be observed after the death of Jesus, but was fulfilled as the law in the death of Christ, why do we find it observed long after the resurrection of Jesus? Why should we think the word of Jesus is not to endure forever? Did he say wash one another's feet only while you wear sandals and cease it afterwards? Is any scripture of any private interpretation? Peter tells us that no Scripture is of any private interpretation; 2d Peter 1: 20. For a Scripture to be of private interpretation would be that it would cease to be of any force at certain times or under certain circumstances. Now if Jesus had said as long as ye wear sandals ye ought to wash one another's feet, but after you begin to wear shoes then cease to wash each others feet, then we could plead that this Scripture is now obsolete, and therefore dead, or of no force. Peoples' feet get dirty that

wear shoes. People are proud that they wear shoes. People need to be at each others feet that wear shoes or boots.

When you wash ones feet, or when he washes his own feet he can rest and sleep better. He that is clean needeth not save to wash his feet. In our daily walk as christians our steps are soiled in the dust of man's frailty. To love one another so that love covers the multitude of sins, and we thus wash them away ensures sweet rest. Jesus was going by death to wash away the defilement and sins of his people. Before he dies he lays aside his garments, representing that he laid aside his glory that he had with the Father before the world was, and he became a servant unto death to wash and cleanse his people, and he girded himself with a towel (that which dries and helps to cleanse) and washed his disciples' feet. What he was then doing his disciples did not know. The high spirit of Peter objected to be thus washed. But when Jesus said, "If I wash thee not thou hast no part with me," then Peter said, "not my feet only, but my hands and my head." Peter is an extreme man. He is inclined to go beyond or stop short. There are men of that sort now. Thus Jesus was showing by washing their feet his humiliation unto death, and that it would wash them from all sin, or that his love thus led him to lay down his life for his people, and that we should love one another, and lay down our lives for the brethren and show it being at each others' feet.

"For love is the golden chain
That binds the happy souls above,
And he is an heir of heaven
That finds his bosom glow with love."

Now the spirit of washing the saints' feet is manifested in all that we do, if we have that spirit it bears or suffers long and is kind. It thinks no evil. It

has no evil surmising. May Jesus who washed the feet of his disciples grant us his spirit to guide us into all truth that we may dwell in peace and love.

P. D. G.

————— ◆ ◆ ◆ ◆ —————

MARY WASHING THE FEET OF JESUS AND ANOIN- TING HIS HEAD.

ELDER P. D. GOLD, DEAR BROTHER:—I request your views on the 9th verse of 14th chap. of Mark. "Wheresoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her."

J. J. BECK.

Brosville, Va.,

Remarks.

(See Mark 14: 9; Matt. 26: 51; John 12: 1; Luke 7: 37.)

All these Scriptures refer to the same event. Mary is the sinner that through love of Jesus anointed his head with the precious contents of the alabaster box, and the anointing ran down on his body even to his feet; yea and she washed his feet with her tears, and did wipe them with the hairs of her head, so wonderful was her love to him. Jesus tells Simon the Leper in whose house this occurred that the reason this woman did this was because she loved much, and she loved much because much was forgiven her.

Then she washed the feet of Jesus with her tears. She also anointed his head, body and feet with the ointment and kissed his feet. This was that Mary (See John 11: 2.) whose brother Lazarus was raised from the dead, and who sat at the feet of Jesus, having chosen that good part that should not be taken from her, and she was a sinner. How she loved Jesus. Much was forgiven her.

This event is connected with the death or burial of Jesus. It was about

the time Jesus washed the feet of his disciples. I am inclined to think that Jesus washed the feet of his disciples just after this supper at the house of Simon, and before the feast of the passover; but it is all connected with the passover and the Lord's supper too. Six days before the feast of the passover Jesus came to Bethany where Lazarus lived, and there he remained much of those thrilling and wonderful six days preceding his death. It was during this time and two days before the feast of the passover that Simon made this feast and Jesus sat at meat and Mary came behind him and anointed his head and body and washed his feet. Then this event is connected with his death, and his washing his disciples' feet is also connected with his death.

Jesus tells his disciples why Mary had anointed him. For the disciples objected, saying it was a needless waste. Especially did Judas find fault saying, the value of this costly ointment might have been given to the poor, not that he cared for the poor, but because he was a thief and had the bag and bore what was put therein. He loved money and betrayed Jesus and sold him for money because he loved it.

When objection was made to Mary for emptying this precious ointment Jesus justified her conduct saying, "Let her alone, against the day of my burial hath she kept this." Then she kept what was typified in the law and perceived and interpreted by faith. She foresaw that Jesus would be crucified and buried, and she comes beforehand to anoint him to his burial. Opening that alabaster box of precious contents which when opened perfumes the whole house shadows forth the rich fragrance and merit of Jesus as crucified and ris-

en which would anoint the whole house or church of God, so that the smell of corruption and death should be gone, and as a field which the Lord had blessed it should give forth a goodly smell. Futhermore that wherever this gospel shall be preached throughout the whole world this also, that she hath done what she could, and anointed his body beforehand to this burial should be to'd.

Jesus never leaves himself without a witness. Though he had told his disciples beforehand that he must be crucified and rise from the dead the third day, yet not one of them believes this. But here comes a woman in whom this faith and blessed knowledge dwells. How she loves him, and shows her faith by her works, and this shall be told wherever the gospel shall be preached in all the world.

As the alabaster box (pure and white) betokening innocence, which contained the precious ointment, must be broken open that its precious ointment might be poured forth, even so Jesus must be crucified before the fountain of cleansing blood that washes away sin could be shed on us, and this perfumes the grave so that death now is nothing but a valley and a shadow that we walk through.

Even so when we are brought down to the troubles of death and godly sorrow causes repentance to break forth, and tears of joy, sorrow and grief, with the weeping of gladness and love for the crucified one pours forth this is linked with the gospel and is told wherever the gospel is preached throughout the world; for this is the fruit of the gospel and is told in all gospel preaching.

Love is the soul and center, the life and peace, of true religion. Our heads may be lifted up with pride and conten-

tion, and we may be led away into strife from the simplicity of the gospel, but when we see Jesus in the lowliness of crucifixion and death, or in the meekness of receiving sinners and eating with them, then would we with our tears wash his feet and with our hairs dry them.

A woman's hair is her glory. When Mary wiped his feet with the hairs of her head she laid her glory at his feet from love and devotion.

P. D. G.

HEALING.

It does not seem needful that there should be any strife among the brethren about the gift of healing. If one claims that gift and is honest he will not object to coming to the light with his deeds, and will submit to inspection. If it is of the Lord it will stand. If it is not of the Lord it should fall. There is no need of one claiming this gift to force it on churches in preaching or in conference meetings. Let him show his faith by his works. Let him heal diseases. God's works cannot be kept down.

If one has a gift of healing from the Lord it will be of benefit to such as are diseased and oppressed. If one has such a gift let him wait on his healing. We surely should not make a disturbance about it. Let each one abide in his lot. Let him that ministers in the word wait on that; he that teacheth on teaching, he that heals on that; and let there be no strife nor schism in the body or church.

P. D. G.

CHANGE OF ADDRESS.

Elder J. R. Robert's Postoffice will hereafter be at

Joseph, Wayne Co., N. C.

MEDITATIONS ON THE WORD.

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

SILAS H. DURAND.

The price of the Treatise on the Book of Joshua is 50 cents per copy. One dozen copies \$5.00.

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

Obituary.

JOANNA A. SMITH.

Please publish the death of our dear daughter Joanna A. Smith. She was the daughter of Elder Job Smith and Nancy M. Smith, and was born August 1854—died August 1889. Her disease was dysentery.

Poor dear child, she suffered much severe pain until her last hour, then she slept soundly, then awoke, knew all around her and thanked them for coming to see her, then died peacefully. The blessed Lord gave her to us, and now hath taken her away from us. Blessed be the name of the Lord. We have lost three children in less time than 5 years, two grown daughters, and one son over eighteen years old. I tell you it makes weeping and sad feelings for a time, and now we don't want them back. Brothers and sisters have to part and we must all try to be resigned to go when our Saviour calls us. I hope we will be resigned to die and meet all the blood-washed throng of Jesus Christ our Lord, where pain and sorrow will be felt no more. I hope we

will all be enabled to praise our Saviour forever, with our children, parents and friends, if it can consist with our heavenly Father's will. Brother Gold, I wish to be remembered to you. I never saw you though I wish I could though I read your publication thro' our LANDMARK which affords me much pleasure in my lonely hours. I do wish I could meet with you. Perhaps I may when we have another Association at White Oak. Please try and come, come home with us and make our house your home. I want to see you and all the good brethren and sisters. May the good Lord be with us and bless us all, and keep us from sinning, keep us in love and peace, so that as we grow in love we may grow in grace and faith. Your sister-spiritual-ly I hope,

NANCY M. SMITH.

White Oak, Onslow Co., N. C.

WILLIAM NEAL.

It has become my sad duty to write a notice of the death of my dear father, William Neal of Rockingham Co., N. C. He was born May the 7th 1804, and died Sept. the 10th 1887, making his stay on earth 83 years, 4 months and twelve days. Few men of his country will be more missed. He was a trust-worthy citizen, a devoted Baptist, strong in the faith, and watchful for the peace and order of Zion, filling the office of Deacon and Clerk. He joined the Primitive Baptist church at Hillsdale, in Guilford Co., N. C., in 1835, of which church he was still a member at his death. That church laments the loss of such a member.

He was married twice and had the pleasure of seeing both of his wives baptized in the Primitive order. He was a man of firm principles, was well grounded in the faith, not being blown about by every wind of doctrine. He had long since become to be a man in doctrine, and could eat strong meat, was one who contended earnestly for the faith which was once delivered to the saints of God. I suppose he was one of the oldest members in the Mayo Association, and up to within two years of his death he hardly ever missed going to the Association far or near. He had many acquaintances and friends, and I write this sketch of him that they may see that he

was not only firm in the faith while with them, but in the trying hour of death he was enabled to rejoice in the belief that salvation was of the Lord. But for some-time before he died he appeared to be in the dark often speaking to me about his troubles; and was fully aware that the end of time was near at hand with him. It seemed to be his constant study. Brother Isaac Jones preached at Sardis church in August before he died in Sept., and he remarked to him that he was surprised to meet with him again, for he had been daily expecting to be taken away, and that he did not think of much else but death. But said that he did not feel right as he would wish to feel. Brother Jones remarked to him, that he was craving dying grace before the time came, that the Lord had only promised dying grace in the hour of death; and he would not forsake his children. This remark appeared to console him as long as he lived, often repeating what Brother Jones had said. For eight months before his death he was a great sufferer, daily expecting to appear in the presence of his maker. The last three weeks of his life it appeared that his misery was more than he could bear. The writer was with him a good portion of the time, and I was made to wonder and exclaim, how can man endure so much, and he said, "My son, the Lord is with me, I hope, and he can enable me to bear it all patiently. I know he will do right with me, and said he often thought of the sufferings of Job and the Lord knew the way that he took." I never have seen any case so near to compare with Job's afflictions; yet he bore it all without a murmur, remarking that some men's sin's went to judgment before hand, while others followed after them, and he hoped and believed his had gone before, that he was sure the Lord would do justly with him, and would put no more on him than he deserved. He said, Oh, "I am a sinner, and if I am saved it will be the mercy of God alone. What wonderful, wonderful, goodness of God to save a poor sinner like me." Two days before he died his physician told us the end was come, and to all appearances it had. We gave him up. His children assembled around his bed-side to see the end. But to the surprise and joy of all he rallied again, and here comes in a scene my pen can't describe. I have long neglected to write this sketch after being requested, because I felt incompetent to write of him.

Just before he died he told his experience, and asked some of us to tell ours. He said all of his children had given him a reason to believe they had a hope, except one of his youngest who had never given him any satisfactory evidence that he had been changed, but that he believed he was. So he got him to talking and telling what great things he hoped the Lord had done for him. At this he become overjoyed and was completely broken down for a while. When he got so he could talk again he said, he had often wandered what the Lord was keeping him here for, and that he had often prayed if it be the Lord's will that he might live to see his children and his neighbors' children truly converted, and that now he could exclaim like one of old, "Let thy servant depart in peace, for mine eyes have seen thy salvation." It did appear to me almost like one had arisen from the dead, and he remained with us two days. His countenance did not appear as it was before. He seemed to lose sight of this world and all it contained. In his afflictions he told me how he wanted to be put away, and who he wanted to preach his funeral, talked of heaven, and heavenly things.

Here was one of the happiest times I ever spent with him. He kept perfectly rational all the while, talked freely up to within four hours of his death, when he went off to sleep never to wake any more here. He seemed to sleep as easy as an infant babe, and died without a struggle. Brother Gold, I believe that he fell asleep in the arms of Jesus where I have a faint hope I will one day meet him again, for I believe that he is to day singing praises of redeeming grace. Oh! may his children and his grand-children remember his walk while here on earth, and try to follow in his foot-steps, and at last meet with him above is my desire.

A. F. NEAL.

Remarks.

The family of our old brother Neal is noted in the country where they are known as first class men, and they are true Baptists in their principles and conduct. Our aged brother, who so triumphantly passed away falling asleep in Jesus, yet speaks in his neighborhood. May everlasting blessings of peace from heaven abide on his family.

P. D. G.

ISAAC GREEN CANNADY.

Little Isaac Green Cannady, infant son of W. E. and Alice B. Cannady, was born Oct. the 16th, 1887, died August the 7th '89. Little Ike seemed in perfect health up to within a few days of his death, when he was taken suddenly with Meningitis in a most malignant form and lingered but a few short days, but Oh! how long to the yearning mother as she tenderly ministered to the comforts of her suffering child through the long midnight hours anxiously watching and hoping to see some change for the better, and when each hour he grew worse and his groanings became louder, hope fled and the faithful mother gave way, the loving Grand-mother and tender father kept the lonely vigil, while the faithful Doctors did all in their power to relieve the little sufferer.

Little Ike having the entire name of our precious departed father felt especially dear to our hearts, and a brighter, more promising child I have never known. Our hearts swell with sympathy for our beloved brother and sister in this, the greatest affliction of their young lives.

O mother, while a thousand sorrows fill thy soul remember the gracious Saviour hides a smiling face behind a frowning Providence—then,

Weep for the days that will come no more
For the sunbeam down from heaven and door,
For a missing step, for a nameless grace
Of a tender voice and loving face,
But not for the soul whose goal is won,
Whose infinite joy is just begun;
Not for the spirit enrobed in light,
And crowned where angels are to-night.

SISTER.

ASSOCIATIONAL.

The Mount Enon Primitive Baptist Association will meet the Lord permitting with Elim church, Polk Co., Fla. seven miles West of Fort Mead and 14 miles South of Bartow, the County seat of Polk Co., commencing on Friday before the 2nd Sunday in Nov. where we hope to meet many of our dear brethren from the Old countries.

J. W. FUTCH.

CHURCH HISTORY DEBT OF \$2,000.

N. C.—W. A. Myatt 5
VA.—Elder J. G. Woodfin & C. M. Turner 1

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JOEL E. MARSHALL.

Stewarts Creek.....	Oct 4th
Tom's Creek.....	5
State Line.....	6
Snow Creek.....	7
Pleasant Grove.....	8
Spoon Creek.....	9
Center.....	10
Thence to Smith River Association	
Union.....	15
Charity.....	16
Jacks Creek.....	17

W. C. JONES.

Big Fall.....	at night Nov. 5th
Deep Creek.....	(Wednesday) Nov. 6
Bush Harbor.....	7
Lynchs Creek.....	7
Ebenezer.....	8
Prospect Hill.....	9 & 10
Harmony.....	11
Saxapahaw.....	at night 12

J. D. DRAUGHN.

Raleigh.....	Nov. 2nd & 3rd
Smithfield.....	at night of 3rd
Johnston Union.....	Monday
Cross Roads.....	Tuesday
Chapel.....	Wednesday
Goldsboro.....	Thursday
Memorial.....	Friday
Black Creek.....	Sat. & 2nd Sun.
Wilson.....	Monday
White Oak.....	Tuesday
Meadow.....	Wednesday
Autrey's Creek.....	Thursday
Sparta.....	Friday
Little Creek.....	Sat. & 3rd Sun.
Tarboro.....	Monday
Lawrences.....	Tuesday
Kehukee.....	Wednesday
Deep Creek.....	Thursday
Williams.....	Friday
Falls.....	Saturday
Pleasant Hill.....	4th Sun.
Toisnot.....	Monday
Wilson.....	Monday night
Scotts.....	Tuesday
Upper Black Creek.....	Wednesday
Beulah.....	Thursday
Bethany.....	Friday
Raleigh.....	Sat. & 1st Sun. in Dec.

He will need conveyance.

ISAAC JONES

Raleigh.....	Tuesday night after 1st Sun. in Nov.
Brother J. R. Youngs.....	Wednesday
Durham.....	Wednesday night
Eno.....	Thursday
Mt. Lebanon.....	Friday
Wheeler.....	Sat & 2nd Sun.

Harmony.....	Monday
Lynchs Creek.....	Tuesday
Prospect Hill.....	Wednesday
Ebenezer.....	Thursday
Hesters Store.....	Friday
Storie's Creek.....	Sat. & 3rd Sun.
Shiloh.....	Monday
Flat River.....	Tuesday
Surles.....	Wednesday
Five Forks.....	Thursday
Shoo Fly.....	Friday
Tar River.....	Sat. & 4th Sun.
Camp Creek.....	Monday
Orange Factory.....	Monday night
Durham.....	Tuesday
Brother John Hall's.....	Tuesday night
Mr. Wm. O. Brient's.....	Wednesday
Oak Grove.....	Thursday
Willow Spring.....	Friday
New Hope.....	Saturday
New Hope.....	1st Sunday in Dec.
Hannahs Creek.....	Monday
Smithfield.....	Tuesday
Crech's.....	Wednesday
Beulah.....	Thursday
Cross Roads.....	Friday
Chapel.....	Sat & 2nd Sun.

He will need conveyance. Will some one meet him at Carey on Nov. 28th in the morning as he comes down on the freight Train and convey him to Oak Grove?

GEORGE D. ROBERSON.

Mill Branch Association.....	Friday Sat. & 1st Sun. in Nov.
Pireway.....	Monday after
Bethel (Brunswick Co.).....	Tuesday
Pleasant Hill (Horry Co.).....	Wednesday
Conway (S. C.).....	Friday night
Peedee Church.....	Sat. & 2nd Sun.
Conway.....	Sunday night
Feathery Bay Church.....	Mon. night & Tuesday

He will need conveyance.

JAMES S. WOODARD.

Lawrences.....	Monday after 1st Sun. in Nov.
Deep Creek.....	Tuesday
Kehukee.....	Wednesday
Conoho.....	Thursday
Hamilton.....	at night
Spring Green.....	Friday
Robersonville.....	at night
Bear Grass.....	Saturday
Briery Swamp.....	2nd Sunday
Great Swamp.....	Monday
Flat Swamp.....	Tuesday
Bethel.....	at night
Cross Roads.....	Wednesday
Tarbo.....	at night
Conoeta.....	Thursday
Sparta.....	Friday
Tyson's.....	Sat. & 3rd Sun.

He will furnish his own conveyance.

F. L. OAKLEY AND Y. I. CHANDLER.

Sandy Creek.....	Sat. before the 1st Sun. in Nov.
Mt. Tarbor.....	1st Sunday
Sandy Creek again on.....	Monday

D. N. GORE & THOMAS BELL.

Pireway.....	Nov. 20th
Mill Branch.....	21
Mount Pleasant.....	23 & 24
Columbia.....	26 & 27
Brother Watkins.....	29 & 30 & Dec. 1st
Andersons Store.....	3rd
Cool Spring.....	10th
Tekoa.....	(12 mills above Columbia) 7 & 8

RECEIPTS.

ALA.—J M Jenkins 1 50
 COI.—H S Stipp 2
 ILL.—Scott Amesworth 2
 IND.—By D H Goble 1 50
 IOWA.—H Moffitt 1 90cts
 KEN.—By Elder E F Ravsdell 1 50
 MO.—Elder W S Wells 6 S F Stone 2
 N. C.—Jesse Brown 2 Wm Daught-
 ridge 2 J D Armstrong 1 50 E. Wil-
 liams 4 Mrs C S Braswell 1 50 Elizabeth
 Walker 1 1 W Bass 1 50 H T Stewart
 2 Elder B C Pitt 2 H L Horne 2 Mrs
 Nancy Britton 3 T R Eagles 1 Law-
 rence Johnston 2 H D Jenkins 1 50
 Sarah Edmonson 2 J R Warren 2 S R
 Surlis 2 H M Johnson 4 A J Turling-
 ton 1 50 A P Johnston 1 50 Lynn
 Stephenson 1 M J Fuquay 1 50 N J
 White 1 50 S D Coley 1 50 W A Myatt
 2 M J Wilson 2 R J Castleberry 1 50
 W B Godwin 1 50 R S Rials 1 50 N R
 Parker 1 J S Eldrige 1 50 G S Wilson
 1 50 J M Stewart 3 A G Johnston 1 50
 W J Stephenson 1 50 S F Austin 1 50
 J W Myatt 2 Mrs H Austin 2 W A
 Myatt 2 H F Smith 2 S G Collins 1 50
 J W Williams 1 50 J M Roberson 2
 Mrs L Ferrell 30cts Jonas Lamm 3 Eliza-
 beth Game 2 Elder J L Ross 75cts W
 H Vick 2 Sarah Barnes 4 Joseph Sket-
 tietharpé 1 50 J M Mc Bowen 1 50 Wm
 Jenkins 1 50 David Hardison 1 50 H
 B Roberson 1 50 J C Singleton 6 J F
 Whichard 1 50 Elder David House 1
 50 M J House 1 50 S D Ward (Wil-
 liamston) 2 J O Keel 1 50 Mrs I All-
 brook 4 T L House 2 J L Ross 1 E S
 Phelps 1 50 J A White 1 50 S R Ross
 1 50 Mrs M W Ballard 1 50 Mrs J B
 Cherry 1 50 Gaston Barnes 1 50 By El-
 der L H Hardy 2 S W Outterbridge 2
 G T Powell 1 50 A F Neal 4 50 A T Smith
 3 S Woodall 5 25 W H Lassiter 12 Elder
 W B Williams 1 Elder J A Burch 1 50

J M Yarbrow 2 M E Terrell 1 50 Lilly
 Evans 3 S C Clayton 2 J A B Walters 1
 50 Mrs G Baily 1 50 K H Pruett 1 50
 W G Dix 1 50 W M Cooper 2 Elder S
 P Terry 1 50 D R Clayton 1 50 E L
 Apple 3 Catharine Benson 1 50 W M
 Ward 1 50 Miss Emeline Terrell 50cts
 J A Bracken 1 50 W M Sermmers 1 50
 Thomas E Moore 1 John O Brient 1 50
 Elder J B Hill 1 50 A P Leach 1 50 G
 C Farthing 6 50 J S Norris 7 50 E'der N
 H Harrison 1 50 Elder W A Ross 1 50
 Seth Woodal 3 D A Scott 3 Elder J S
 Dameron 1 50 Moses Dew 2 Elder A
 N Hall 1 50 Elder I Jones 2 50 Elder
 B Greenwood 3 N W Hany 3 E W Airs
 3 Wm Slade 4 J A Roberson 1 50 J T
 House 3 S W Outterbridge 1 50
 S. C.—By Elder Thomas Bell 3 50
 TEX.—By W W Mayo 3
 VA.—B W Crowell 3 Mrs Julie E
 Holland 2 T D Wood 2 By Elder J C
 Hall 1 50 Elder J C Hall 7 50 Crockett
 Moore Jr. 3 Miss Sue E Wright 1
 PENN.—By Elder S H Durand 2
 Miss Maggie Baines 2
 S. C.—J S Sims 1
 TEXAS—J C Latta 2
 VA.—C D Bray 2 F Gardner 4 50
 J W Griggs 1 50 A C Cox 1 50 R B
 Adams 1 50 J H Abbott 1 50 Julia
 Shelton 1 50 George Hodnett 2 W H
 Shields 4 J C Keeling 1 50 F Wright
 1 50 W H Giles 1 50 B Butcher 1 50
 W H Dawson 2 Mrs M J Bennett 1 50
 H R Shelton 1 50 C H Barker 2 25 W
 F Jefferson 1 50 Mrs E A Abbott 1 50
 Jackson Chaney 1 50 Miss Lucy Beck
 1 50 W H Wilson 1 50 John Hodnett
 1 50 F T Brumfield 1 50 T L Poindxter
 5 C D Edwards 2 O C Owen 1 50 Mrs
 S A Myers 1 50 B T Jennings 1 50 H C
 Turner 1 50 Rebecca Roberson 1 W S
 Anderson 1 50 By Elder P G Lester 18
 Elder J C Hall 3 A Anderson 1 50 J L
 Williams 4 50 Elder J E Hillsman 4
 50 H D Hines 3 50 J H Thomas 6 C R
 Lewis 1 50 C P Williams 6
 W. VA.—G B H Tyree 2

WHITAKERS' ACADEMY

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

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

TRAINS GOING SOUTH.

Dated Sept. 6, '89.	No. 26, Daily.	No. 27, Past Mail Daily.	No. 41, Daily, ex Sunday.
Leave Weldon	12:00 p. m.	5:41 p. m.	6:00 a. m.
Arrive Rocky	1:55 "	.....	7:10 "
Arrive Tarboro	3:45 p. m.	.....	.....
Leave Tarboro	4:20 a. m.	.....	.....
Arrive Wilson	4:27 p. m.	7:00 p. m.	7:41 a. m.
Leave Wilson	5:37 p. m.	.....	.....
Arrive Selma	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	1:30 "	7:40 a. m.	8:35 a. m.
Leave Warsaw	4:40 "	.....	9:40 "
Leave Magnolia	4:30 "	5:40 "	9:55 "
Arrive Wilm'gton	6:50 "	9:55 a. m.	11:30 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:43 "	5:40 "
Arrive Warsaw	.....	10:57 "	5:55 "
Arrive Goldsboro	2:25 a. m.	11:52 "	6:53 "
Leave Fayetteville	.....	7:50 a. m.	.....
Arrive Selma	.....	11:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:04 a. m.	12:45 p. m.	7:52 p. m.
Arrive Rocky Mt.	.....	1:20 "	8:50 "
Arrive Tarboro	.....	3:55 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

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

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:27 p. m., arrive Williamson, N. C., 7:20 p. m., 4:55 p. m. Returning, leaves Williamson, N. C. daily, except Sunday, 7:10 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

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

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 5:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:15 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 5:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 21, and 25. Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily, except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
Train No. 25 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TEETH TO TEETH.

Tom Thumb tugging with the wolves for the sheepskin.

(By Joshua Lawrence.)

ON SELF-MADE MINISTERS.

[Continued.]

We shall hold you, missionary Baptists, responsible for the cause of our distress. We, as the people of God, charge you with our sufferings and disunion; for you are the guilty, for you have forsaken the right way, the good old way of ancient times, that brought peace, harmony and a flourishing condition and love and union among the Baptists throughout the States; and run greedily after the error of Balaam and the golden cup of the whore of Babylon, and you have become so drunk with her errors and money, that the cries and remonstrances of God's people and truth has no effect on your ears but to turn them away. You say you can't give up missions; no, indeed, nor could the Roman priests their traffic, for by it like them many priests get their bread. So away with you, wonder after the beast, but let us alone and not break our peace by your creepers. We shall stand by the creed of the Philadelphia Association, until death remove us where tumult is no more; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good. What a terrible picture this of men who wear the sheepskin; who have the profession

and practical part of religion, or form of godliness? And do these marks fit the missionaries? Don't they show themselves self-lovers and covetous by inventing every plan to get money out of men, women and children—negroes and Indians, and Congress not excepted? Don't they show covetousness by pocketing a great part of the money they get in this traffic out of widows and no matter who, while the poor and needy are overlooked by them and not even mentioned in all this traffic? This was not the case in the first Christian church, the money was then for the poor and needy, but covetousness has turned the scale that it is now for gentlemen of broad-cloth to ride about the country to seek their fortunes. Are they not boasters? Read missionary publications and see the mighty achievements performed by Tom, Dick and Harry, in conversions, labors, travels, gifts, collections, baptism, and preachments, &c. Are they not blasphemous? In that the world is to be converted by money—in that of money the soul of religion, he that giveth is a good Christian, he that giveth not is an infidel—in that of their treasury is the treasury of the Lord—in that of binding moneyed burdens on the church God never commanded—in that of selling titles into societies God never instituted in his church—in that of God's people for preaching—in that of contradicting the word of God in many different ways, in the preaching of their plans and schemes to get money, &c. Disobedient to parents? Yes, sir. You can't think that Paul meant here natural parents and children, as he was speaking of a sort of professors and preach-

ers, this is clear in the whole drift of the prophecy; but of spiritual parents and children, such as he was to Timothy—such as in 1 Corinthians, 4:15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 1 John 2:13. I write to your fathers &c. So that the apostle's meaning is, when he says disobedient to parents he speaks spiritually; that a young coxcomb missionary just from school, in the pride and fancy of his attained theology, will not listen to the advice of the most aged and experienced ministers, nor to the most aged members of the church of Christ, but in the highness of their minds and headiness disobey all counsel, advice and reproof and go on their own way, while at the same time they are unthankful for the advice of ministers, or church members, and also unholy in their conversation towards these fathers in Israel. And these things I have seen and felt too, therefore I know the prophecy is true; for I have seen young missionary preachers in gloves and boots, merely laugh and make sport when they have attempted to tell them their opinion in opposition to missions. And as for the aged members of the church talking to them and giving them advice, they were treated by them with contempt, and often with an unholy smile, laugh, gesture, and words. And I have never seen one, no, never one, young preacher and missionary, nor one single man or woman that was a missionary, in 20 years, that has ever exhibited or expressed thankfulness for advice from the most aged and venerable fathers in the church of God, when given them; but to the contrary, and an hundred times with unholy conversation and refractory language, accompanied often with sneer and contempt, have I seen that advice treated. Cases I could cite, but it is unnecessary; for they think their judgments better than the fathers of Israel. Young preachers remember one thing, that age is the school of experience at which you have never studied; you ought therefore to listen to their advice, for

they know more than you—but above all things, have thus saith the Lord for all you do in matters of religion.

The apostle goes on in his marks of these men-made teachers—traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, &c. These marks well fit the missionaries and all men-made teachers; for I have noticed the treachery and headiness of many of them, and every missionary with which I have been acquainted almost has this mark, high-minded. You take notice of it, and see if what I say is not true; it matters not of their poverty, you see if they don't manifest this mark, high-minded. Without natural affection—he don't mean that natural affection common to our nature, but that natural affection that is common among Christians, or spiritual natural affection of love to Christians. This they are void of, and their conduct proves it by the very next sentence—truce breakers, that is, peace breakers. Why Paul could not have hit the mark better of missionary conduct if he was alive to see and feel the effects of their conduct as I have done. Have not the missionaries broke the peace of nations? See what they had like to have brought Georgia and the United States to. See what they have done in South America, Wales, &c. They have broke the peace of Associations, churches, families, ministers, and individuals; and planted envy, hatred, shyness, evil speaking, and no dealing even between those who were before in love like Johnathan and David, never to be healed between brethren and friends in this life. Can a spirit that does this be of God? Ask yourself seriously, can it be a christian spirit, or of the spirit of God, that separates brethren and breaks the peace, harmony, love and union of God's church and people? Say, I say I would as soon believe that the mammoth cheese of 1300 pounds sent to President Jefferson was now the moon, as to believe that a spirit that breaks the peace of God's people can be of God; and therefore, if there was nothing else to prove to me

that missions was not of God, this is enough for me, to see God's people squandered, one this way and another that, and at loggerheads among themselves. It proves there are wolves in sheepskin about, and these are the peace-breakers: and wolves, you know, love money, Balaam like. Therefore the spirit of missions is a wolf spirit; it was bred and carried on, you know, by popish wolves that eat both sheep and money. The spirit of the impressions may be bounded as a covetous money making spirit; therefore, that and the Christian spirit is at war and always will be. A thousand proofs of this fact you know I can bring. The spirit of missions is a boasting, heady, high-minded, Arminian spirit. The spirit of missions is not only a peace-breaking spirit, and I need not have taken time to prove this, for it proves itself in every State in the Union, but if not watched and resisted it will be a liberty destroying spirit too.

And Paul gives, another mark—false accusers. Yes, sir that is I know a true trait of the missions spirit. Look into the periodicals of the day, and see if you don't find accusations against men much better in principle and practice than the accusers; and you will find accusations there as false as that of the devil, when he tho't to buy off Jesus and said, all this I will give thee for one bend of the knee. Then this proves the mission spirit to be of the devil, for he has always made use of money to support his ministers and his religion in the world; witness Judas, Balaam, and Baal's prophets. And he thought Jesus might be a missionary of this moneyed cast, and he would therefore buy him off his side; but I tell you and have told you, and I will now tell you again, that Jesus Christ, his ministers, nor religion, are not moneyed men nor money's religion; but the devil's is, and always has been and always will be. And this should be proof enough to satisfy everybody that missions is of the devil, because it is a religion founded in money; which is the devil's religion from Shechem, who would be circumcised to get Jacob's

daughter and cattle, until this day when men will be preachers and missionaries to get money. And the whole tenor of the Old and New Testaments on false prophets and false ministers proves the fact, line upon line. Don't be made, for as God liveth I will not let you off a hair's heath below or above the truth; but you know what I told you, my aim was to make truth appear.

The spirit of missions again proves itself to be a devilish spirit by its breaking and destroying the peace, love and union of churches and God's people. The spirit of missions is—a fierce despising of those that are good, is given as another mark by Paul. Yes, sir, of all that can't see thro' their spectacles and untie their purses freely and bountifully. See in publications the names given them that don't see out of their eyes and fill their pockets: infidels, ignorant, cold-hearted Christians, want of sense, can't have a Christian heart, and the dear knows what all, are thrown on them. Out of the abundance of the heart, says Jesus, the mouth speaketh. So these words prove that in their hearts they despise those that are good. You may say the many harsh words in this piece prove my heart despises the missionaries. Sir, I am no bush fighter; for there is only one missionary in the world that I have a feeling Christian affection for, and I care not if I never see another but him, unless they would cease from breaking the peace and union of God's people; and if they were all out of the United States it would be so much the better for the Baptists, in my opinion; for then the Baptists would be as they have been, before this moneyed, wolfish, devilish spirit got in among them to scatter the sheep. But I can't write everything, I must, I will stop; yet the subject forces itself upon me, and my hand is so cramped I can hardly hold my pen; yet there is no need for me to take time to consider, my mind is crowded with such as it is, and of the truth of it I leave you to judge.

Now, says Paul in the same chapter, as Jannes and Jambres withstood Mos,

es, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. This verse clearly proves that the characters all along in the foregoing verses were intended to describe a certain set of ministers of the gospel that should arise in the last days, which I have showed you are now. And I have showed you some of my reasons for believing he meant the missionaries. Remember these men are set forth in the text as resisters of the truth, withstanders of God's ministers, as the magicians did Moses; and as men of corrupt minds, and reprobate or counterfeit as to faith. So then the very marks on them put by the Holy Ghost prove them to be self-made or men-made, or devil-made ministers; as the base marks on them prove. Now you know God sent Moses to Pharaoh, with a message to deliver Israel from bondage and to carry his rod and work miracles with it in the sight of Pharaoh; and that when Moses had delivered the message and turned his rod to a serpent, then the magicians were called for who did so also by their rods; in other miracles they did so except some which they could not do, but confessed that was the finger of God. Here is another proof that by these men all along set forth, he meant false ministers; for he here would point to Moses as a figure of all God's true ministers. He would also here point to Jannes and Jambres as a figure of the false ministers that should arise to resist the truth of the gospel, as these magicians did Moses. So this matter clears all I have said before about disobedience to parents and natural affection, &c. God sent Moses, you don't doubt; but who sent the magicians? Where did they learn the art? Ah, that's the bite. And where or how do they learn the art of preaching, the art to resist God's ministers, resist the truth, as these men did Moses? Now you must agree that God did not send Moses and the magicians too, so you must also agree God don't send false ministers and true ones too; for God sent Moses with a message and to deliver Israel, then of course

he could not send the magicians too to counteract his own designs. So God sends his ministers with a message and to deliver sinners from the bondage of the law, satan and sin. Then of course he can't send those false ministers to resist the truth, withstand his own ministers and counteract his own designs in saving or delivering sinners from death and damnation by the hands of his own ministers. Then one of three things you must acknowledge, that Jannes and Jambres sent themselves and prepared themselves to resist Moses; or secondly, that men sent and prepared them; or, that the devil prepared and sent them to withstand Moses; and it matters not with me which of the three you choose, for then my doctrine stands good. Or you may say first, that Jannes and Jambres were willing to become magicians, and men and the devil prepared and sent them; or you may say the devil sent them, all the same. So, equally so with false ministers; you may say that there are men willing to become false ministers, and men and the devil prepare and send them; or that the devil prepares them, or that men help to prepare them, or that they prepare themselves, all the same. They are magicians still, false ministers still, resisters of the truth and of God's ministers from the deliverance of sinners—the same old sheepskin still.

Now then here we have got some marks of false ministers worth a Jew's eye; first, what were the magicians prepared and sent for? To withstand Moses. So all false ministers are prepared and sent for the purpose of withstanding God's ministers, whether prepared of themselves, men or devil; the grand design is to withstand the message of God, in doctrine, ordinance and discipline. Secondly, what were the magicians prepared and sent for? To resist Moses in the delivery of the children of Israel. So all false ministers, whether prepared of themselves, or in the schools by men, or out of doors by the devil, the grand design is to prevent the deliverance of sinners from spiritual bondage. Thirdly, what were the magicians sent

for? To mimic Moses in working miracles, to keep Pharaoh and the Egyptians from letting them go. So all false ministers are sent to mimic God's ministers in preaching, &c. to keep sinners from believing the gospel message and keep them in bondage. What effect did the magicians produce by going? Why when Pharaoh saw that the magicians could do the same miracles Moses did, he hardened his heart and would not let them go. So false ministers are sent to harden sinners' hearts, and do harden their hearts and prevent as much as in them lieth from going, or believing the truth of the gospel. The magicians pursued the same plan of miracles as Moses did and this was the very thing that kept them from going and believing. So false ministers pursue and follow the same plan of God's ministers, and this the very thing that keeps sinners from believing and going; for Pharaoh, the Egyptians, nor the Israelites, did not know which to believe, the magicians or Moses, for both seem in their eyes to work the same miracles. So sinners on hearing and seeing all God's ministers do, and all that false ones do, they are so near alike they don't know which to believe. Thus Pharaoh's and the Egyptians' hearts were hardened, and Israel kept in bondage until God came. So the devil and the non-elect are hardened, and Israel kept in bondage in spite of all his ministers can say and do, until God comes with his out stretched and strong arm of power and judgment.

[To be continued.]

ELDERS P. D. GOLD AND P. G. LESTER, DEAR BRETHREN:—It has been on my mind to write upon the subject of the warfare of the Church of Christ, and such thoughts as I have I give. By way of promise the Lord said of old, "No weapon that is formed against thee shall prosper, but every tongue that shall rise against thee in judgment thou shalt condemn." * * * * *
Isaiah 54: 17. ¶ This as a promise of God remains true unto this day, and it

affords the saints of God much comfort to reflect thereon. The same God of whom Paul testified. The "God who cannot lie promised us eternal life in Christ before the world began." When he could swear by no greater he swore by himself, saying in blessing I will bless thee, and in multiplying I will multiply thee. The burning bush was a bright illustration of God's promise and ability to perform the same, for Moses looked, and while the fire enveloped the bush, yet the bush was not consumed. The like figures have been exhibited all along the line from the ages past. The three Hebrew children later exhibit the same truth and Daniel in the lion's den. The myriads and hosts and divinations and enchantments utterly failed to extirpate and destroy the Church of God in the world. The decree of reigning kings and the various weapons formed failed to carry out their destructive purposes concerning the Church of God. For he has not left himself without a witness, but he witnesseth in every age his faithfulness concerning his people whom he hath redeemed for himself, saying they shall show forth his praise. I think of Moab and the tricks of divination and enchantments that were practiced against the people of God. Balak hired Balaam and he went upon the mountain tops as carried by Balak to view them from three points, and, if possible, to curse this people, of whom Balak and his people were afraid, and notwithstanding the rewards offered Balaam and his greed of gain and worldly honor, he utterly failed to carry his purpose out, and the secret of it was the promise of God, who met Balaam and turned the curse into a blessing. The weapons, though of the highest order that Balak could employ, were a failure, and God turned the curse into a blessing, and Balak said, I have called thee to curse this people, and you have blessed them these three times. How wonderful are the works of our God, who doeth his will in the armies of Heaven and among the inhabitants of the earth and none can stay his hand nor say whatdoest thou?

I so often think of the efforts of Balaam at this time, and how he tries in vain to curse the people of God. I heard a Methodist preacher say that the doctrine of election and predestination was a dangerous doctrine, and it ought to be consigned to oblivion and them that preach it. Another one said, if he was the hard shells he would go en masse and jump into the Pacific Ocean and say here goes nothing. They have tried to prejudice the rising generation and tell them that these old hard shells preached infants to hell—not a span long—that they are opposed to every good work, and that they were an ignorant set. God has turned this to a blessing in that many have been kept away from us who would perhaps have been an injury to the Church of God. They have also said the old Baptists are right where Christ left them over eighteen hundred years ago, when he hath said, and it is true, I will never leave you nor forsake them.

They say they are not progressive. We admit that the church is perfect in its laws and ordinances, in its organic construction and will admit of no progress. That the church is not a legislation body, but executive body to carry out the laws of Christ which he has given her, but their so-called church is continually undergoing a change, and we believe getting worse and worse, as the evidence proves, where they flourish crime is extant, and on the increase and corruption abounds which is testimony sufficient to prove to us their origin and what will be their end.

We notice also in this modern age or in these last times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils speaking lies in hypocrisy. This is what we call spiritual wickedness in high places. The flood sent out of the mouth of the dragon and the man of sin and mystical Babylon. The mystery of iniquity is now working and its aim is to extirpate the Church of God, but amidst this war the voice of God is heard in Zion. No weapon that is formed against thee shall prosper, but every tongue that riseth against thee in judg-

ment thou shalt condemn. The fire and the sword and the flattering tongue and all manner of hypocrisy have been devised by the devil and his host, but they have signally failed up to date, and the Church of God still exists and is a living witness of the faithfulness of our God, who doeth all things well. The tides of infidelity, the weapons of carnal reason from without and from within have failed to destroy the Church of God in a true and special sense. She is hidden in his pavilion in the secret chambers. Jesus says, Oh! my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy countenance is comely. She is hidden from the wise and prudent and revealed unto babes even so Father, for so it seemed good in thy sight. "The bride," "the King's daughter, is all glorious within;" she "is the hidden man of the heart." "God is in the midst of her. She shall not be moved." "As the mountains are around about Jerusalem, so is the Lord around about the people." "They that trust in the Lord shall be as Mount Zion, which cannot be removed." While in this great warfare we are to remember that the weapons of our warfare are not carnal, but spiritual to the pulling down of the strong holds of Satan. The Midianites were like grasshoppers in the valley for a multitude, but they did not prosper, and their numbers proved in the end to be against them, and now we are not to forget that the grasshopper crowds encamped against the people of God shall not prosper with all their weapons of warfare. They have used the Sunday school weapon, the theological school weapon, the mission board weapon, the organ and the timbrel, and they have all failed up to date, and upon their walls it is written, 'thou art weighed in the balance and found wanting. The Church of God remains the same. The society weapons have also failed, for it was said Israel shall dwell alone. She shall not be reckoned among the nations. No divination nor enchantment

shall prosper to destroy this body, the church of the living God, wealth and popularity is a very formidable weapon, and it has corrupted the church, for as of old, it is the same unto this day, that Jeshuran waxed fat and kicked and forgot the Lord, the rock of his salvation. Tradition is also another weapon, and while it has seemed to hurt the church she is not consumed. How many more are the devices of Satan. No one knows, but he is still devising his plans, but we are to remember the promise of Christ—the gates of hell shall not prevail against the Church of Christ. Truly does the poet say:

Fear not, I am with thee,
Oh, be not dismayed,
For I am thy God and I'll still give thee aid.
I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

'The Lord is our shield and our fortress, in him will I trust. Though the mountains be cast into the midst of the sea, yet will I not fear.' These are a few thoughts that I have. If they are worth publishing you can publish them. If not, withhold them. I am as ever yours in hope. W. LIVELY.

TREATISE ON THE BOOK OF JOSHUA.

(By P. D. GOLD.)

175 pages in Pica Type, 8 mo. Price 50cts.

ZION'S LANDMARK PRINT,
WILSON, N. C.

Among all the worthies of the Old Testament the mission of JOSHUA was next in importance to that of Moses, and his character is one of the noblest in all history. First a slave in the brick-fields of Egypt, and then a servant of Moses in the wilderness, and thus learning those lessons of obedience which he was to inculcate in his advanced age; possessing and exercising, at all times, simple, child-like, unquestioning faith in God; clothed with the divine power which accompanies such faith; steadfastly devoted to the service of the Most High, and setting for others the godly

example which he wished and exhorted them to follow; able, energetic, fearless, calm, dignified, blameless, gentle, humble, patriotic, and unselfish; bearing a name in Hebrew which is even the same as JESUS in Greek, and means Jehovah-Saviour; succeeding Moses and completing his work; leading Israel dry-shod and safe through the overflowing waters of the Jordan; circumcising his followers, and celebrating the solemn feast of the passover with them; bringing them into the land of promise, and conquering their enemies before the luminaries of heaven withdrew their shining, and putting the chosen tribes in possession of the goodly inheritance which their Covenant God had freely given them; distributing first to all his brethren their portion, and reserving the last and least for himself; giving Israel rest from all their enemies; ascribing unto God every particle of the glory for choosing, redeeming and saving His people; and calling finally upon them to put away all idols, and, in loving gratitude and heavenly wisdom, to serve faithfully and exclusively the only true and living God; there is not in all the Old Testament, it seems to the present writer, a finer and fuller type of the LORD JESUS CHRIST than that presented in the person, life and character of JOSHUA.

It is therefore with peculiar pleasure that I note the appearance of the little volume named at the head of this article. The object of the author is to set forth the spiritual and practical lessons to be derived from the book of Joshua; and that object has been admirably accomplished. Elder Gold shows, in a plain and forcible manner, how Moses represents the law, and Joshua the gospel; Rahab, the believing sinner saved by grace; the two and a half tribes, on the east of the Jordan unbaptized believers, who although they fight well for Israel, yet have much cattle, or many worldly ties, and abide in the first resting-place, because it is good pasture land; the Red Sea, the deliverance from bondage; and the Jordan, the separation from the flesh; the Ark of the covenant, Jesus, with the un-

broken law of God in his heart, the true, living, and fruitful priesthood, and the heavenly bread, of which if one partakes he shall never die; the plastered altar of stones on which the law was written, the renewed heart on which the law of God is indelibly stamped; the circumcision at Gilgal, the cutting off the sins of the flesh; and the passover, the partaking of the broken body and the shed blood of Jesus; the putting off of Joshua's shoes, and his worshipping the Captain of the Lord's host, the walk of faith and overcoming in the strength of the Lord; the Captain with the drawn sword, the Lord fighting the battles for his people, and causing the cessation of strife and carnality among them at His appearance; Jericho, our worldly affections and desires, that must be cast down, not by carnal weapons, but by the power of God, the preaching of the gospel and the covenant of grace with all its precious blessings; and the sin of Achan and its punishment, the necessity of prompt, faithful and united discipline on the part of every church; the Gibeonites, all our natural powers, that must be made subservient to the worship of God; the Canaanites, our sinful passions, that must be attacked by the hornet of the Holy Spirit, and that must be mortified and kept in subjection, even though they ride in chariots of iron; Israelites, sinners born of God, and established in divine order and unity, in the enjoyment of the promises; Caleb, the life of faith and obedience; Canaan, the church with its rest, ordinances, and peace to the faithful, yet with some of the old inhabitants, sinful propensities, still dwelling in the land, and requiring our constant watchfulness and warfare against them, lest they bring us again into bondage; the tabernacle, Jesus Christ, in whom is all true worship of God, and in whom God reveals himself to all that worship Him in Christ, at which time we worship God in spirit, and rejoice in the finished salvation of Jesus, and the whole land is subdued before us, and we realize that all things are ours, and we are Christ's and Christ is God's; the slack-

ness or Israel to possess the land given them by the God of their fathers, the negligence of the spiritual people of God to believe and teach all the doctrine of God their Saviour, and to practice all his holy precepts, and to give all diligence to make their calling and election sure, and their consequent failure to enjoy the precious fruits of the goodly land; the priests, the gospel ministry who are the called and qualified of God, and to be of unblemished character, and who are to preach and visit and oversee their flocks, not for money or fame, but from love to God and souls, and who should reap of the carnal things of those to whom they sow in spiritual things; the cities of refuge on each side of the Jordan, Jesus, our great High Priest, to whom the poor sinner must flee, and by whose death he is saved; the altar Ed (or witness) erected by the two and a half tribes on the east of Jordan, the unity of all true believers in their spiritual worship of the true and living God; the small, scattered, and despised, yet distinct nation of the Jews, the few, poor, ridiculed, persecuted, and suffering people of God found in every part of the world and preserved by a miracle of grace; Joshua and his house, putting aside all false gods, and serving only the God of Israel, Jesus and his chosen, called and faithful people, rejecting every idol, and obeying, worshipping and glorifying only the true God, the Author of all their mercies—true believers being yet continually prone to idolatry and corruption, and needing to be kept by the power of the covenant God from these ruinous evils, and the carrying of Joseph's bones out of Egypt into Canaan, the resurrection of Jesus and all his people from the grave, and their entrance into glory.

I find that I have marked about one-third of the book as very specially worthy of quotation, but I shall have to content myself with only a few brief extracts, and refer the reader to the work itself for the remaining passages.

"Do not our fleshly natures, our lusts, our sins (as the Canaanites united against Joshua) combine against the Lord and fight against him? The flesh lusteth

against the Spirit. The elder or first occupant of the land is Esau, or earth, and he claims the land. When the Lord sends his law into us, does not sin rise up and revive and fight against the Lord? Do not all the sinful dispositions of the flesh rise up against the Lord and go forth in battle array? There is a full enlistment and array of all our sinful lusts, the seven nations of the enemy are all gathered against Jesus. Every devil and unclean spirit, every abomination and lust, is gathered to fight against God. The entire power of the Canaanites must be broken, and hence all these kings are confederate and go out as one man against Israel, and in dreadful combat they fight for existence; but they cannot stand before Joshua, and are discomfited and slain, some escaping, but their power is broken so that as nations they do not again occupy the land; but all that escape are still Canaanites, and therefore still enemies of Israel, and watch their opportunities to afflict and entangle the people of God in distress."

"What failures follow unbelief, and what disasters? While faith obtains that which God alone gives, and lays hold on heaven, unbelief never obtains a single spiritual joy, and never can enter the goodly land. They could not enter in because of unbelief."

"And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you? Joshua, 18: 3. There is great danger of slackness on our part in maintaining good works which are good and profitable unto men. How easy and natural to be slack and careless! How quickly we leave our first love! How few strive to enter at the strait gate! How few strive to enter into that rest that remaineth to the people of God! We may be disputing about tithing herbs, and yet neglecting the weightier matters of judgment, truth and mercy. We may dispute about some abstruse question we can never understand, to the neglect of things needful to be observed every day; and in the doing of which we surrender no right, nor doctrine, and

forfeit nothing belonging to Israel. He that is faithful in preaching repentance toward our Lord Jesus Christ yields not a whit of the doctrine of election. He that preaches that believers should keep their bodies under and, denying ungodliness and worldly lusts, should live soberly and godly in this present world, surrenders no part of truth but more fully defends it. He that preaches and teaches that all that are taught in preaching should give to those that teach, denies not one word of the doctrine of truth, but only more fully demonstrates and illustrates its glorious unity and perfection. Churches are too slack about ordaining preachers, allowing some to go out who have not the blessed gift of preaching Jesus. Deacons are chosen merely to officiate at the Lord's supper in handing around bread and wine, not considering that they are appointed to serve tables, to see how the poor are living at home every day, and to see how their pastor is faring at home every day. Many church members too think that when they have joined the church and been baptized, they have but little more to do than to attend preaching at favorable times. It is good to be at preaching, but you have far more than that to do. How many of you pray in your families at home? How many of you encourage your children to read the Bible? How many of you require your children to go to your own preaching places? How many of you allow your children to ramble off, not caring where they go, or what false preaching they hear? How few there be that diligently search to know the Scriptures and devote their lives to the service of God! There is not a promise of the Bible, nor a spiritual blessing that does not belong to Israel, but we must arise and pass over Jordan and possess the land. All that the sole of your foot treads upon, that has the Lord given you. But you must set the sole of your foot on it. You must occupy the land, or you do not enjoy it. The peaceable possession of the land, its goodly fruits and glories, its peace and love are not enjoyed save by those that enter into the land. Surely we must

fight if we would reign. Increase our courage, Lord."

"It should be observed that it was Israel that sinned, and they had no excuse for it; nor did a true Israelite ever plead any excuse for his transgression, nor charge God foolishly. No theory of truth can exonerate the transgressor from his guilt, nor charge God as the author of sin. Your conviction of sin teaches you that if you are damned it is just. Let God be true and every man a liar. Jesus came to destroy the works of the devil, which he does when he destroys sin and death. Man's vain theories of sin show his own folly and shame. It is sin in Israel to transgress God's holy law. Nor does God tempt man to sin. Let no man say, when tempted that he is tempted of God. When he is drawn away of his own lusts then he is tempted, and when lust is conceived then it brings forth sin, and sin when it is finished brings forth death. Predestination directly and expressly concerns the salvation of the elect of God, though it so embraces all events that all things are made subservient to the great end of the salvation of all whom God fore-knew, and nothing can defeat that purpose; for we know that all things work together for good to them that love God, to them who are the called according to his purpose."

These practical remarks, and others that abound throughout the volume, are thoroughly scriptural and highly important. Would that every child of God could read this very spiritual and useful work, and give earnest, life-long attention to its godly admonitions.

SVLYESTER HASSELL.

Williamston, N. C.

DEAR BROTHER GOLD:—There have been some meditations in my mind on the saying, "Thou hast doves' eyes within thy locks," and I feel like penning some thoughts for the readers of the LANDMARK if it meets your approval to publish them.

The words are found in the Song of Solomon, 4chap. and 1st verse. I have for a long time esteemed the Song of

Solomon to be a song of love between Christ, the Bridegroom, and the church, the bride. We can generally distinguish between the two by the words, My love and My beloved, the Bridegroom using the words, My love, my dove, my undefiled, &c., and the bride using the words, "My beloved."

The words above referred to are the words of the Bridegroom beginning, "Behold, thou art fair my love, behold, thou art fair;"

The Lord looks on the church as a fair one. Need we to care how the world, either religious or non-professing, looks upon us or how they esteem us, since the All-seeing eye, who searches and knows the heart looks upon us as being fair? I conceive that it is not well for the world to highly esteem us for our religious views, for in such a case one would receive the "Woe unto you when all men shall speak well of you, for so did they of the false prophets." The world loves its own but hates the people of God because it hated Christ their leader and head.

When the christian looks upon himself he cannot see the beautiful, fair garment, but blackness and sin. Therefore it is the eyes of God alone that can see how fair the church is; for he alone knows how clean they are washed in the blood of his beloved Son. He sees us in Christ's righteousness, for the blood of his Son cleanses us from all sin, and there is not a stain left. He gives her the wedding garment and fully prepares her to meet Him in beautiful garments, and looks upon her and says, "Thou art fair," What a consolation to every poor, sin-defiled, worm of the dust to be able to see by the eye of faith their purity in Christ who knew no sin. He says to her, "Thou hast." Here is something that the bride is in possession of, no one else possesses such things, she alone has received such great blessings. What are they? "Doves' eyes." Eyes of faith, by which she is able to behold her Redeemer, her husband for herself and not for another. The hearing of the ear is not enough, but eyes are given her by which she is able to view her Lord and to see in him her

life, her support, her dependence, her future destiny. But why should they be called, "Doves' eyes? Why not some other kind? Are doves' eyes different from other eyes?"

The dove is a clean, harmless looking bird, that is it is not disposed to hurt nor to injure other birds. When it lights upon a tree it does not do so as the hawk in order to catch and destroy some other bird. It has no disposition of that kind. Even so it is not the disposition of a christian to hurt nor injure any one. The principle of the christian is, "Peace on earth, good will to men." In all the dark days of persecution through which the church has been called to pass she has not been the persecutor, but instead thereof she has prayed for those who persecuted her and has desired, if the will of her God be so, that their sins should be forgiven them and that they might be brought into the kingdom of Jesus. This proves the dove-like principle that is in the christian's heart. Like their meek and lowly Saviour, they are led as a lamb to the slaughter, and as a sheep is dumb before her shearers so they opened not their mouth, and, in many cases, gladly accepting death in the name of Jesus. One reason she is said to have doves' eyes is because she does not look upon others to harm them, and again, the dove is quite watchful, watching the approach of every enemy; if an enemy comes up to her he comes secretly, unless it is a time when she is either very hungry and weak, or very cold, nearly frozen, but she does not watch the enemy for the purpose of hurting them but to get away out of their reach. So with a christian, for unless they go to sleep, (as they sometimes do) or are very weak or have grown quite cold and destitute of spiritual life the enemy cannot approach unto them to harm them unless they come sneakingly, as a snake in the grass, or as a lion that crouches down and conceals himself and pounces upon his prey unexpected. This shows the necessity of a christian to walk in the strait and narrow way from which all such enemies have been removed and cannot come there again; but if we turn

aside in the wild ways of sin we shall surely come in contact with the enemy and like the sheep in the wilderness be caught in the briars, and the more we try to get loose the faster we get fettered; or like the fish in the net which gets tangled worse at every turn. The further we can stay from sin the better and less apt are we to be caught in its snares. But where are those eyes? "Within thy locks." Why are they there? What good could our eyes do us if they were within? Our natural eyes are given us to see outward things, as the light of day and the darkness of night, but the christian's eyes, eyes of faith, are given to watch for those things that are for and against us as christians, and as the worst enemies are within the eyes are put there. From the abundance of the heart the mouth speaketh; our hearts are deceitful and are likely to lead us astray, and therefore must be watched. Again, our carnality is within and must not be obeyed for in obeying that we must die. It is God's enemy and is therefore our enemy, and if our eyes were not within we could not watch this enemy and he would get the advantage of us. This is the principle that puffs us up and exalts, causing us to think more of ourselves than we ought to think; all of which is contrary to christianity. This enemy does not lead us in the way of life and peace, but leads us into death and entangles our feet in the snares of satan. These are our worst enemies and therefore our eyes are put where we may watch them closely. A christian cannot see any righteousness in himself that is by the eyes of faith, or the doves' eyes: if he sees any righteousness there it is by carnal eyes that always puffs up, but by the eyes of faith he sees that in my flesh there dwells no good thing and is humbled for he is made to feel dependant on the Lord. The gospel minister by the doves' eyes does not see the qualification in himself, and is therefore made to pray to God for strength. If one views his own heart as being pure he looks upon it with the carnal eyes, if he esteems himself to be wise and able to instruct others he is led by the carnal mind and is

self-conceited and is not therefore worthy to be trusted with the affairs of the church. Hence the necessity for these eyes to be within our locks, so that they may be nearest our worst enemies.

Brother Gold, I did not expect to say so much, and even now I feel that the subject is just hinted at, but I hope that some of the little ones may be benefited, and if so I shall feel amply paid.

Yours in gospel ties.

L. H. HARDY

EXPERIENCE.

DEAR BROTHER GOLD:—I hope it is of the Lord that I make the attempt to write some of what I hope the Lord has caused me to see, feel and hear. In my tenth year sickness seized me, and something said to me, "You have got to die and if you are not changed you will go to torment." My next words were, Lord have mercy upon me, and save me from that place. I did not know what was the matter with me, and felt worse than I ever did before. Everything looked different to me. It appeared that there was smoke before my eyes. The next words were, Lord have mercy on me and save me from torment. Sometimes I could say nothing but Lord save me. This was in 1853. I told no one of it, but desired the prayers of the good people, loved to hear them talk about their hope, but was sly in hearing them, feeling like I was a poor wicked sinner, and bound to die, and without any hope of heaven. Sometimes my troubles would leave; then I was not satisfied, for I had no hope of ever being saved.

My dear old father was taken sick the 4th Saturday in October. He bore his sickness with patience and died the 3rd of November with a smile on his countenance. After my father died my troubles grew worse. My sins were as mountains. It appeared so dark to me; and I felt a heavy burden in my breast. There was preaching in the neighborhood, and I went though did not derive any comfort therefrom. I thought I should die, and cried to the Lord to

show pity, to hear the cry of a distressed sinner, for I am resolved here to trust at thy foot-stool for favor, pleading for life. There was baptism near where I lived, and I went; as brother Oakley came out of the water I was made to say, Mr. Oakley, pray for me, I have done all I can do, and can do nothing. He prayed, and at that very moment my troubles were gone. I was easy and felt free of that burden and have never felt it since. Not a tear did I shed. They were all wiped away and I was set free. I felt different; my soul was full of love. I soon began to doubt and thought my burden would return. I tried to pray, and my prayer was different; it was this, Lord, if I am deceived pray show it to me. I could not say I had no hope. I was not afraid of torment. Then I would beg the Lord to show me if I was wrong. I went to preaching when I could, and loved none but the Old Baptists; they are all and all to me. I felt like I wanted to be with them, and craved to hear preaching and good people tell over their travails, and what the Lord had done for them. I could say, O, what has Jesus done for me. He for me has died, and now I may with pleasure sing, my wants are all supplied. I felt like I could sing, "How sweet the name of Jesus sounds, in a believer's ear." I wanted to hear brother Hall preach, and heard him soon after at the Association. He preached the first sermon, and when he had finished I wanted to go and give him my hand. Sometimes I wished I was a member of the true church, but the Lord's time had not come. The first Sunday in June 1880 I was reading ZION'S LANDMARK, and in it was an experience of a preacher. It was mine, if I have any. It was shown to me that I had a hope and that I professed it when brother Oakley prayed for me. I felt I must go to the church and tell what I had felt. On going home my husband met me in the yard. I told him of the great experience, and that it was mine, if I had any, but told nothing about my church trouble. I was praying, Father if it is right for me to go to the church give me some

comfort, and these words came to me

"Shout ye little flock and blest,
You on Jesus' throne shall rest."

A light was over me brighter than the sunshine. In that light I saw Jesus, no one else but him. My tears were all gone and I was ready to go to Old Flat River church and tell those poor, despised people what I hope the Lord had done for me. I felt so unworthy, though was made willing to go. Saturday morning we all went to Flat River. Brother Moore preached. I joined, telling them a little of my hope. Sunday morning my husband also joined. Brother Moore baptized us both. I felt satisfied and that it was enough. Pray for me. Your unworthy sister,

MARTHA BLALOCK.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I will forward you the notice of our Association, of course it is a new thing to me and others too, but certainly it is not a new thing to the Lord. I gave it much thought since the time we met and proposed it, and after all my consideration I have reached one conclusion of the whole matter and that is this, if it is the Lord's will for us to have an Association it is right, and if it is not his will it is not right. I often tell the brethren that we must simply try to ascertain whether or not it is the Lord's time and will that we should have an Association, and if so why that will do. My advice is not to look at educational powers and similar means and judge that because we are without that, that we can't have an Association, but see whether or not we are on the Lord's side in the matter. What profit would it be to have all the equipment that the world can afford and then be short of Christ? I will answer in mine own ignorant way it would profit nothing, but would be rather a curse, but suppose He in His wise providence orders it, what man or set of men or devils can upset it, or defeat its success? I will answer again none, no not so much as all the world together. He spake and it was done. He com-

manded and it stood fast. Brother Gold, please excuse me for speaking so much about our weakness and His power, for I am compelled to consider as I am in possession of one (the weakness) and without the other (power) and it is only He that can cause a communication with the two extremes. In the year 1883 the old mother church of Eno saw the gift and impression of the gospel in old brother Luke Webb (now dead) they asked the Association to set him free to the ministry to serve the church at Durham &c. (col.) it was granted by a vote in the majority at the Association, he then served until his death in August 1884, so the church was without a pastor until 1886, at which time Deep Creek church under the pastoral care of that God-fearing man Elder James A. Burch asked the Association to ordain brother Ellis Faucett which was granted, he has been serving dutifully and regularly ever since. I do believe he is to this church a gift from the Lord for he seems to have great patience and long for-bearing and other qualities that are particularly necessary that a minister should have, for we all seem to love him &c., and since he can and does stand us in every particular as he does, I must think he has some extra qualities to get along with us so well, for we are not exactly square nor smooth. In 1886 the Gillam church asked the same for brother Wm. E. Slade. The Association at once accepted their request, and in doing this the Association committed the entire responsibility of ordaining ministers (col) to these two Elders Faucett and Slade. Since that they have ordained two, which makes a total of four ordained preachers (col) in this part of the State, and five constituted churches of the same color. These four ministers, together with the other brethren, were led to believe that it would be good to have an Association for the bringing together of these five churches; since united we stand, divided we fall. So they met last summer and organized. I was a delegate from the Durham church, and can safely say they did this in much love and respect to the white brethren,

who had labored so faithfully to establish us in these five churches.

It was thought best by a majority of the delegates to hold the Association in October, so as to allow the Country Line and ours, a long space between so that the white brethren and friends could visit us on that our first Association. May the Lord send some of them. The question is often asked among the brethren, will Elders A. N. Hall, or P. D. Gold, or James A. Burch preach at the Association in October. I can only answer them by saying, I hope so. May some of you sustain our hope in this most particular matter. I will take it upon myself knowing too that I will express the sentiment of all our brethren to ask you to extend an invitation, through the columns of the well known LANDMARK, to our white brethren and friends, inviting them to come. Elder Reid of Washington city and George Robbins of Plymouth, N. C. both expect to preach for us at that time, and they are good preachers I think.

I remain yours in the bonds of Christ I hope.

O. B. AMEY.

Durham, N. C.

This should have appeared earlier in the LANDMARK, but was overlooked.

P. D. G.

DEARLY BELOVED BROTHER IN CHRIST:—If I must own myself so high as to say brother, but I often feel that it is too much for me to say: for if a saint the least and worst of all; but one thing I do know, I love the brethren. I was at the house reading my bible. While I was sitting reading I got to studying about writing you a few lines. I got up and started back to my store thinking about writing to you. My flesh seemed to quiver all over me. I cannot tell why I felt as I did, but Lord what am I, it makes me think how some professors say: they say if they believed as the Old Baptist did they would take their fill of sin. I think they are just professors, and not possessors, for I feel to say let every

man be alive to God. True I got my fill of sin along time ago. What grieves me is I am too full of sin all the time. Now I will try if God wills, to write a few hints about my travel from nature to grace, as I hope. When I was about 16 years of age I was at Spoon Creek church, under Joshua Adams' preaching. I was roused up in my feelings, and it put me to studying over my past life, and to begging God for mercy. I was troubled and remained single until I was 31 years old. I came then to the conclusion I would marry. I remained at home thinking perhaps I would do better, and have a change, but at last after I was married the worldly matters choked me up more than ever, for a man that does not provide for his own household is like an infidel that had denied the faith. I passed on until about 3 years ago, I got to studying about selling out and going to Colorado, thinking I perhaps would have a change some way or other. When I got in that lonely condition I went out there, but it did not give me any comfort, but worse. I stayed 3 months and came to the conclusion that I would come back to live, or die. After I got back I went North to get my goods; on my trip I left my bed and went out at the window; when I came to my mind I was on the ground, and badly hurt. I took train and returned home. It put me to thinking: it was for some cause or other: while I was confined to my bed one day I felt like worldly affairs would not trouble me any more like they had. I thought it may be I was changed from nature to grace; but in a few days my troubles seemed to be worse than ever. About that time two good brothers came home with me from preaching: that night they got after me to tell them my hope. I told them I had none: that night I went to bed, and went to sleep and woke up singing.

"Amazing grace how sweet it sounds,
That saved a wretch like me."

Then I awoke and felt relieved some, but in a few days I left my house and went to the woods thinking to kneel down to beg God for mercy, but alas I

never found any place to come to my sinful knees. Oh! that was too much for me. I dropped down on a log, and cried, and begged God the best I knew how for mercy. I can't tell how long I stayed out there. For I did not want my companion to find it out. When I returned back in a few days I got to studying about that cross.

I can't tell how long I was walking around to find a place to come to my sinful knees; but all at once I dropped to my knees and begged God to show me something to put me lower or let me feel like I was changed; but I returned with my same sinful mind. Some few weeks after this time I left my bed to go to my barn to see if my tobacco was in order. I lighted my lamp. I had not been there but a short time stripping tobacco before my lamp went out; I was struck and felt I was one of the foolish ones; in a short time there seemed to be a light shining around me; it did not last long. I kept my seat wanting to see it again. It soon appeared again. I looked towards my field of tobacco to see if I could see it, but I could not. I turned and looked up to see if it shone through the top of the barn, but did not. I could not see it only around me. I can't tell how I felt when it left me the second time. Oh! how had I wanted to see it again. Soon some way I found myself singing,

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

I cannot tell how long I sung before I thought what I had told my companion if I had a change I would not keep it a secret from her: about that time I can't tell how bad my breast hurt me. I sprang out of the door to come and tell; and soon the misery left my breast. As soon as I got to the room I dropped to my knees by her bed, broke out to crying, she said papa what is the matter with you? Then I commenced telling her my travel. This was on Thursday before the third Sunday in January last. I felt like my trouble was gone. I felt so much better. I went

to Senter church on Saturday some weeks after; 3rd Sunday in February I was baptized.

JAMES M. LACKY
Lackey, Po. Henry Co. Va.,

DEAR BRETHREN GOLD AND LESTER:—My mind has been led to write you some things concerning our peace and happiness while we journey through this wilderness of sin and death, and also to ask your advice as to the course we ought to pursue when we have had strong impressions made upon our hearts that the God of love, mercy and truth called us to feel and realize that it is his will to call us to speak of his wonderful love, and tell of his power in the forgiveness of the sins of his church and people here in the earth. Dear brother, it is a cross indeed when we are led by the Spirit of Almighty God to see ourselves sinners in the sight of a just and Alwise God, and how wonderful it is, so that he will call and lead us into his lovely arms, lead and teach us by the operation of His Holy Spirit. How we ought to labor together as brethren and sisters in love and mercy for the advancement of his church and kingdom in the earth. Dear brother, I love to read from your pen of the blessed way of life and peace. My heart's desire is that you may be spared to write and preach the glorious gospel of the Son of God with peace and demonstration of the Spirit until journeying Pilgrims can sing the song of Moses and the Lamb. And let us all with one accord praise God in the spirit and truth which comes by revelation only. And let us see if we have aught to boast of, for man's boasting is altogether vanity and vexation of spirit.

Dear brother, I hope you will continue to write and urge the brethren to search the scriptures and obey Jesus as the only King in the holy hill of Zion, and keeps themselves unspotted from the world.

J. R. SWIFT,

Atlanta, Ind.

"A wise son maketh a glad father."

ZION'S LANDMARK.

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

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

VOLUME XXII No. 24

WILSON, N. C. NOV. 1. 1889.

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

Editorial.

ELDER P. D. GOLD, DEAR SIR:—Will you give me your views on the 24th chapter of Prov. and the 9th verse, also the 73 Psalm, the 4 to 7 verses? My husband takes the LANDMARK, and I read every number that comes. I like to read the Experiences. I feel like that I would be willing to give all that I have if I could feel like they do. I have been trying to pray to the Lord to show me my lost condition. Oh! I would give this whole world if I could feel that I am a condemned sinner before God. I know I am a sinner. The Bible says there is none good, not one. If my heart deceive me not I desire to be a christian above anything. I had rather be found in the favor of God than to have ten thousand worlds like this: for what will it profit me if I gain the whole world and lose my soul? I am a stranger to you, but I believe you are a christian, and I want you to pray for me. Pray the Lord to open my blind eyes that I may feel that I am a great sinner in His sight. I do hope I do desire this above all things. I am afraid I am not one of the elect: if I could feel that I am one of the elect I would feel happy.

Remarks.

"The thought of foolishness is sin; and the scorner is an abomination to men."

One that is interested in salvation manifests it by his sensitiveness to the word of God. That word does not give trouble to the dead. A sharp sword

might pierce the heart of one dead corporeally yet that corpse would not wince or move at all, nor show any sign of pain or life because it is dead. The dead know not any thing, nor do they feel any pain. So one dead in trespasses and sins does not feel the force of the word of God. But when one is quickened by the Spirit of God then that one feels and knows that the word of God is sharper than any two edged sword.

One dead in sins would never be distressed at his own thoughts as foolish and sinful. Unbelievers in the truth of God's word do not care how foolish or vile their thoughts and imaginations are. It is only when they commit vile deeds and are detected, or afraid they may be, that they are distressed, and even then often but little.

Our friend therefore being burdened with this scripture which searches the hearts and tries the reins of the children of men, gives evidence that she is a subject of grace. For when one is distressed because his thoughts are foolish and therefore sinful that soul is alive from the dead. It is a matter of deep and bitter sorrow to the child of God that so many foolish and therefore sinful thoughts swarm within, and sting and defile him. All foolish thoughts are sinful, and so many of our thoughts are foolish. How can a fool be rid of foolish thoughts?

"And the scorner is an abomination to men." Those who scorn the word of God are an abomination to men; that is to the men of God, or to all that fear God. When we see this scorner in our own foolish thoughts and natures then we abhor ourselves in dust and ashes, and abhorring ourselves we feel that men abhor us, and that there is no mercy for us before the God of

heaven who also abhors us. It is thus we are led to desire that we might deeply abhor ourselves and feel that we are condemned for sin; for we think if we could thus feel condemned surely we would repent of it and turn away from such a course, and then we would obtain mercy of the Lord for thus turning.

You cannot convince one that is truly under conviction that this is true of him or her, for such people feel if the burden is pungent that it is the sure omen of destruction and just condemnation from the presence of a holy God; or if the conviction is not so heavy it is construed by this subject of grace to be only the hardness of an impenitent heart that cannot mourn because it is given up to hopeless abandonment by the God of heaven; or such that feel they cannot be numbered with the elect of God, but are cast off forever as unworthy of notice. These tried and distressed ones have an abiding thirst after righteousness, and would rather be children of God than to have all this world and would choose to suffer affliction with the children of God rather than to dwell in the tents of wickedness, feeling what would it profit to gain the whole world and lose one's soul. What better evidence than this could there be that such souls are hungering and thirsting after righteousness? Is this the condition of those that are blinded by the god of this world? What trouble do they have that are under the prince of the power of the air, the spirit that now worketh in the children of disobedience. Such false worshippers are as one kept by a strong man (the devil) and the goods are in peace, or as described in the other scripture that our friend presents for consideration, namely:

"For there are no bands in their death; but

their strength is firm."

"They are not in trouble as other men; neither are they plagued like other men."

"Therefore pride compasseth them about as a chain; violence covereth them as a garment."—Psalms, 73: 4-7.

These are such as make a profession of religion without any bands in their death, that is they were not sensible they were sinners, never were plagued with vile and foolish thoughts; but without any fear that they were not the chosen of God, but with fleshly confidence and boasting in their power to do all that is commanded or necessary to obtain salvation, they make a profession of religion by merely resolving in the strength of their fleshly mind, without any dying or bands in their death; while Paul said, "The commandment came, sin revived and I died;" but these have no such bands in their death; nor ever in their natural death is there any fear; but the people of God are subject to bondage all their lifetime through fear of death.

Nor are these wicked ones plagued as other men (God's people) because they do not feel that they are sinners and vile, but they can do as well as they wish and are equal to all demands, and hence dwell at ease. Therefore they are full of pride and self-complaisance, and their eyes stick out with fatness for they have all they wish.

What genders pride and feeds that spirit if it is not that one has all he wants, and considers himself superior to others? The Pharisee considered himself far above that publican and thanked God that he was not such as he was, and boasted that he had done so many things. He was no beggar, nor did he have any confessions to make, nor was he plagued with foolish thoughts or vile feelings, nor did he have any requests to make. Did not his eyes stick out with fatness? Pride compasses such

about as a chain which they cannot break. They feel no weakness, but their strength is firm. Now which of these classes does my poor afflicted and distressed friend belong to?

God says, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. It is the lot of the righteous to be distressed and plagued all the day long as sinners, and they are beggars for mercy, and cannot do the things they would, but do the things they would not.

If any is afflicted let him pray. In their distress the people of God call on the name of the Lord, and it shall come to pass that whosoever shall call on the name of the Lord the same shall be saved.

It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. *Jesus came into the world to save sinners.* God did not save sinners before the foundation of the world; though such was his purpose; but Christ Jesus *came into* the world to save sinners. He did not come to save people that feel they are good, a people that feel they are repenting, a people that feel that they are chosen; but he came to seek and to save that which was lost, or to save sinners.

May our friend find mercy of the Lord who is exalted a Prince and Saviour to grant both repentance and remission of sins unto Israel.

You may, and no doubt do say that the Lord is truly good to Israel, even to such as be of a clean heart, while you feel that you cannot be an Israelite because your heart is not clean; but when you come into the sanctuary, and see how the proud and those who are wise in their own eyes, are full of ease and have no distress, then you will see that they stand in slippery places, and their

feet shall slide in due time; but that your sense of guilty helplessness and distress is needful that you may call on the name of the Lord.

P. D. G.

CLAIM YOUR RIGHTS.

At some of our Associations we see tents erected for traffic, wherein cider, beer, confectioneries, apples, cakes, crackers, and probably liquors intoxicating are sold. In some instances men not friends of the Primitive Baptists owning land near by will grant liberty to such disturbers of the peace to erect tents on their land and sell to the damage of all lovers of gospel worship and good order. Sometimes too such men as sell these things say that some member or members of the church grant them this privilege. Now this is all wrong. Men who sell anything except prepared food for man or beast, on or near such grounds at the time of the meeting, violate the law of the state, and no man that loves the Primitive Baptists will do such a thing. No member of the church should grant any such permission to any one at all. Friends of the cause generally bring plenty of food on the ground and give it to the people. So that there is no excuse for people bringing anything there to sell. Picture tents put up, and tents for selling anything on the ground at one of our Associations is an ugly sight and I am ashamed of it. Our people ought not to allow it either. They can break it up if they will see that no license is given by any church or any member of any church to any one to sell anything on the ground.

The Country Line Association passed a resolution two years ago forbidding all manner of traffic on their grounds, and it has much improved the conduct

at that Association. The Kehukee Association at its present session did the same thing. Now let the brethren see that this is enforced, and see that no member of any church grants to any man any right to sell anything on the grounds or near it. As for owners of land near by when they allow such abuse of order, let them be punished also for encouraging such violations of law. Let every Baptist set his face against all such violations of law, and let every Association publicly oppose it and forbid it, and have all guilty parties tried, and have all disturbers of good order at our meetings punished according to law. We are too slack about such things.

When men are allowed to sell intoxicating drinks at such places can we expect those drinking to behave themselves. When did you see a drunken man that could behave himself? When these men are allowed to sell cider, lemonade, &c., they slip in stronger drinks and cause much of the disorder at our meetings. A strong detailed police force should be on the ground to arrest and bind over all offenders and disturbers of public worship; and when any are found guilty they should be punished and not be allowed to escape. One trouble in the country now is that the laws are not enforced. Officers of the law are too slack and allow the criminals to escape just punishment. We are not upholders of the law when we allow the guilty to go unpunished. It is as much the duty of the people to see that offenders are punished according to law, as it is to see that innocent people are protected by the law.

P. D. G.

"Strive not with a man without cause, if he have done thee no harm."—Prov. 3: 30

KIND NOTICE.

The following notice of the Treatise on the Book of Joshua written by me appeared in the *Signs of the Times* of Oct. 9th, 1889.

"We have received a pamphlet bearing the above title, written by our esteemed brother, P. D. Gold, of Wilson, N. C. While the author will not claim for it perfection nor infallibility, it is an interesting and readable treatise, containing one hundred and seventy four pages, clearly printed, and neatly bound in paper. Price fifty cents. We hope it may be favorably received by the brethren and liberally patronized."

This we appreciate from our dear brother Beebe. He expresses the truth when he states that we claim neither perfection nor infallibility. That certainly does not belong to me. While it was on my mind, and I believe of the Lord that I should write it, yet perfection and infallibility belong alone to God.

I am a sinner and an erring one. My brethren show much charity towards me. How good it is to dwell with those on whom this mantle has fallen, and who therefore spread this skit over the naked and needy ones such as I am. I hope the Lord will bless this work to the good of Israel.

P. D. G.

A DISPUTED QUESTION, BECAUSE MANY ARE CARNAL.

(Matt. 19: 5, 8.)

Brother A. Mc. Millian of Tenn. requests my view of the subject of divorce.

We would premise a few remarks of this sort. The more wicked people are the more frequent divorces are. Witness some ungodly sections of the Northern part of the United States where divorces are common for almost any pretext. There is perhaps no section of our country where love of money and lust controls people more than there is where divorces occur by the

thousands.

We are opposed to new fashions and changes that encroach on bible doctrine. Nor do we believe that the world is improving in sound morality.

1st. Jesus said from the beginning God made them male and female, one woman for one man, and therefore what God joined together let not man put asunder. Jesus said that there is only one cause for putting away, and that is fornication. No other reason or cause can be found but this, and putting away on any other ground or pretence but this is sin.

2nd. But the disciples say, why then did Moses command to give a writing of divorcement and put away ones wife? Jesus said because of the hardness of your hearts Moses suffered this; but from the beginning it was not so. It was then a sign and proof of their sinfulness to be allowed to put away their wives. If they had been righteous there would have been no pretence for this, nor any desire on their part to do such a thing.

You do not expect as much of a drunken man as you do of one that is sober. But is that any credit to the drunken one? Surely not, but is to his shame for being drunk. The law finds men carnal, hard-hearted and with no minds to serve God, and suffers this state of things showing that the carnal mind is enmity to the law of God, and not subject to the law of God, neither indeed can be.

When men therefore put away their wives for any cause save fornication and marry again they commit adultery, and show that they are not spiritual, not under the blessed power of the gospel, but carnal. Such violations of law always bring trouble and distress. When we do that which is right before

God, and so show forth the fruits of the Spirit of love and truth, then we manifest that our deeds are wrought in God, and are according to his revealed word. But when we walk after the flesh we show that we are hard-hearted and bondage follows.

Grace is older than the law—provided first, since the covenant of promise is older than the law given by Moses. So when God made Eve and gave her to Adam it is to represent one Lord, and one true church, my love, my dove, my undefiled is but one. The law was given afterward because of transgression and by it men show that they are sinners. There is only one true church of Jesus, and the Lord hates putting away; but he has betrothed his bride unto him in loving kindness, righteousness and truth forever, and what he has joined together can never be separated.

But there are many concubines or those that do not stand as the true wife, many that take hold of one man and say, let us be called by your name; and there are many divorces, all of which show the corruption of man.

Observe that when we walk in the truth it does not cause trouble, but when we stray away it causes distress and trouble.

P. D. G.

ENCOURAGING.

I was favored to visit the Contentnea Association at its last session. Fifteen years ago it met in the same vicinity, in Pamlico County, N. C. What a wonderful improvement there is in that section of country and among the Baptists too in their accommodations for Associations. It was a well entertained Association this time and a good one. It occurred to me that the fruits of the labors of such good and faithful preach-

ers as Elders John R. Rowe and L. H. Hardy were visible. It is a great blessing to a country to be favored with good preaching gifts, and with brethren that are alive to their high and holy calling and that love the cause of truth, and show it by good conduct and wise speech that cannot be gainsaid.

P. D. G.

Obituary.

MARGARET HYMAN.

On the morning of the 19th of Sept. 1889, our much loved sister, Margaret Hyman, was called from the shores of time to that happy Mansion not made by hands eternal in the heavens. While her afflictions were severe here we feel it was but light compared to the unfolding glories of that bright world beyond the vale for all the redeemed of our blessed Jesus. This sister was stricken down with paralysis two years ago last August, and has been confined to the house since most of the time and to her bed; but while passing through the furnace of afflictions she ever seemed strong in the faith once delivered to the saints, with a spirit of resignation to the will of her heavenly Father, ever looking forward to her happy reward beyond the tomb.

The unworthy writer called to see her many times during her afflictions, and always found her seemingly firm upon the rock of eternal ages, with her affections drawn heavenward. As the wise virgin with her lamp trimmed ready to meet her blessed Jesus with the holy angels in the open firmament of heaven, she seemed to face death with a pleasing smile as though all was well with her; as viewing the city of the living God, and death as the only gate through which she could enter. This sister was born Sept. the 6th 1829, as the writer has been informed, making her stay upon earth 60 years.

She was convicted of sin about the year of 1853, being translated from the powers of darkness to a fellowship with God and his dear people, after relating her experience she entered into the fellowship of the church at Conoho where she remained an orderly member up to her death,

She was united in marriage to Mr. Kenney Hyman about the date of 46, with whom she lived up to his death a devoted companion; she was then left with 4 children three daughters and one son; she lived to see them all grown and married, and two of her daughters happily united into the sweet fellowship of the holy church of the living God. We feel to know there is but one true church, one sure faith, and one strait way to trace the foot-steps of the flock to this last resting place in the immortal kingdom of our God. While we miss the dear sister and mother, we feel it is great gain to the loved one to depart to ever be with her Lord, where no sorrow nor afflictions can enter. So weep not dear children, but ever try to imitate the example of your fond mother, that ere long you may reach that happy shore to be forever blest. Now to the last and youngest daughter, Mrs. Lizzie Bell, let me try to speak a word of comfort, as I have heard of your faith; that you have a hope in the sure mercies of the Holy Child Jesus. Take up your cross and follow him in baptism. There is ever sweet rest to the poor weary soul in the faith of duty. The diseased spent her last days with her dear children, which was at the home of brother Joshua Bell, her son-in-law; he and his kind wife, sister Bell, did all they could to give ease to the poor afflicted mother. Sister Edwards was present part of the time in her mother's last hours ready to do her whole duty as best she could. Sister Bell has been a daughter indeed, was ready to administer in any way she could to her poor afflicted mother during her two years of confinement. May the good Lord bless all the bereaved family here in time as far as can be consistent to His holy will, and sweetly lead them forth by the right way, is the earnest desire of the humble writer.

A precious one from earth is gone,

A voice we loved is still.

A place is vacant in her home

Which never can be filled.

T. E. AUSBORN.

Palmyra, N. C.

CHARY CRAFT.

Chary Craft, wife of Stepen Craft, and daughter of Edwin Whitley was born the 14th, of February 1857 and died May 25th 1889, making her stay on this earth 32 years, 3 month and 11 days. She was always considered a good girl at home

and at school, and was loved by all who knew her. Her father died when she was quite small leaving her with the family to care for, consisting of mother and one brother, and one sister all younger than herself. She cared for them and tried to speak a word of comfort to her mother in her lonely hours of trouble. She was married to the said Stephen Craft March the 20th 1873, to whom she bore three children, two of which survive her together with their dear father to mourn her loss. Surely she was a wife who could meet her companion at all times with a smile like a lovely rose sending forth its fragrance to cheer him on the pathway of life's journey. She spoke to her children with the fondness and tenderness of a mother, was affectionate to her neighbors, could look into the empty vessel of the poor with pity, her soul would not be comforted because theirs was not. About seven years after she was married it pleased the good Lord to show her what a sinner she was, both by nature and by practice, her need of a Saviour, and the Lord Jesus as her hope. She went before the conference of the church at the Meadow, related the reason of her hope and was received and baptized Friday before the fourth Sunday in September 1880 by Elder Jesse Baker, and went on her way rejoicing. She remained a consistent member of the church until her death always filling her seat when she could. She surely could be called a tree of righteousness, the planting of the Lord, not like a wild tree leaning on and entangling its branches with other trees for support, not like climbing vines, but like a trusting child of faith, had learned to cast all her care on the Lord. Her inward life was soft and tender. It grew outward and was sound. She was a sufferer of lung disease for years before she died. Though death had its iron weight to crush her hopes, her words hung upon Jesus. He sat enthroned on her brow, his words were sealed on her lips, therefore she loved him: the fruit was ripe and mellow with the dew of heaven, in heaven from where she looked for the Saviour. As the disease progressed, and the waiting family stood around watching every action and sign, she was breathing the air of heaven, a goodly place, notwithstanding God's sanctuary was in their midst. Beneath the wings of flesh and blood was couched the mighty God, the everlasting Father, the prince of peace. This man shall be the peace. She

was often heard to sing No. 144.

"How lost was my condition,
"Till Jesus made me whole."

She would often speak of the Saviour and say here he lies by my side, don't you see him, all is so good: towards the last she said, I want to go to my Saviour. She once had affections below, now they are loosed and above. She would say can't you go and tell my Saviour to come after me. I am ready. Once she felt to have two homes one here and one far away. While the season of work and duty lasted she was happy to stay in this world and when God's time came she was still happy to go. She was content to toil, and bear the heat and the burden of the day while strength was given her to toil, but when the winter of age and infirmity came, and the scythe of death invaded this earthly tabernacle, and the frail garment of mortality could no longer shelter the soul, then on joyous wings of cloudless beauty she flies, no more on stormy seas to roam, but hails her haven in the skies. On the night of May the 25 1889 her spirit took its flight upward and onward through to uplifted doors, along the starry pathway, through the open ranks of angels, through the pearly gates, unto her exalted Saviour to go out no more forever, where the wicked cease from troubling and the weary are at rest.

I have not language to express half my feelings concerning this goodly sister. The half has not been told.

Her husband was a member of the church about 20 years, during that time he was ordained Deacon at the Meadow church in Green County N. C.

JOSHUA G. OWENS

Saratoga, Wilson Co., N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES

Storje's Creek.....	Nov 7 th Sat. & 3 rd Sun.
Shiloh.....	Monday
Flat River.....	Tuesday
Suries.....	Wednesday
Five Forks.....	Thursday
Shoo Fly.....	Friday
Tar River.....	Sat. & 4 th Sun.
Camp Creek.....	Monday

Orange Factory.....	Monday night
Durham.....	Tuesday
Brother John Hall's.....	Tuesday night
Mr. Wm. O. Brent's.....	Wednesday
Oak Grove.....	Thursday
Willow Spring.....	Friday
Sandy Grove.....	Saturday
New Hope.....	1st Sunday in Dec.
Hannahs Creek.....	Monday
Smithfield.....	Tuesday
Creech's.....	Wednesday
Beulah.....	Thursday
Cross Roads.....	Friday
Chapel.....	Sat & 2nd Sun.

He will need conveyance. Will some one meet him at Carey on Nov. 25th in the morning as he comes down on the freight Train and convey him to Oak Grove?

D. N. GORE & THOMAS BELL.

Pireway.....	Nov. 20th
Mill Branch.....	21
Mount Pleasant.....	23 & 24
Columbia.....	26 & 27
Brother Watkins.....	29 & 30 & Dec. 1st
Andersons Store.....	3rd
Cool Spring.....	4th
Tekoa.....	(12 mills above Co'umbia) 7 & 8

J. D. DRAUGHN.

Little Creek.....	Nov Sat. & 3rd Sun.
Farboro.....	Monday
Lawrence.....	Tuesday
Kehukee.....	Wednesday
Deep Creek.....	Thursday
Williams.....	Friday
Falls.....	Saturday
Pleasant Hill.....	4th Sur.
Toisnot.....	Monday
Wilson.....	Monday night
Scotts.....	Tuesday
Upper Black Creek.....	Wednesday
Beulah.....	Thursday
Bethany.....	Friday
Raleigh.....	Sat. & 1st Sun. in Dec.

He will need conveyance.

J. C. WILLIAMS.

Union Grove (Stanly Co.)	Friday before 3rd Sunday in Nov.
Meadow Creek.....	Sat. & 3rd Sun.
Bear Creek.....	Monday
Mountain Creek.....	Tuesday
Flat Creek.....	Wednesday
Tom's Creek.....	Thursday
School House.....	Friday
Big Creek.....	Sat. & 4th Sun.
Freedom.....	Tuesday
Liberty Hill.....	Wednesday
Jones Hill.....	Thursday
Jerusalem.....	Friday
Laurel Spring.....	Sat. & 1st Sun. in Dec.

He will need conveyance.

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Dated	Sept. 6 '91	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 28, Daily, ex Sunday.
Leave Weldon	12:40 p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	1:55 "		7:10 "	
Arrive Tarboro	3:15 p. m.			
Leave Tarboro	10:20 a. m.			
Arrive Wilson	1:27 p. m.	7:00 p. m.	7:41 a. m.	
Leave Wilson	2:37 p. m.			
Arrive Selma	3:40 "			
Arrive Fayetteville	6:00 "			
Leave Goldsboro	7:40 a. m.	7:40 p. m.	8:35 a. m.	
Leave Warsaw	4:40 "		9:40 "	
Leave Magnolia	4:30 "		9:55 "	
Arrive Wilm'gton	6:50 "	9:55 a. m.	11:30 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 26, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:24 a. m.	10:45 "	5:40 "
Arrive Warsaw	10:52 "		8:55 "
Arrive Goldsboro	2:45 a. m.	11:52 "	6:51 "
Leave Fayetteville		11:40 a. m.	
Arrive Selma		1:00 "	
Arrive Wilson		2:10 "	
Leave Wilson	3:02 a. m.	12:45 p. m.	7:54 p. m.
Arrive Rocky Mt.		1:30 "	8:40 "
Arrive Tarboro		3:55 p. m.	
Leave Tarboro		10:20 a. m.	
Arrive Weldon	4:30 a. m.	2:40 p. m.	9:40 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Halifax 2:30 p. m., arrives Scotland Neck at 4:00 p. m., Riverton 6:50 p. m., Returning leaves Riverton 7:00 a. m., Scotland Neck at 10:20 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:37 p. m., arrive Wilmington, N. C., 7:22 p. m., 9:55 p. m., Returning, leaves Wilmington, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:30 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m., Returning, leaves Smithfield, N. C., 8:20 a. m., arrive Goldsboro, N. C., 9:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 41, and 28.

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