

Zion's landmark

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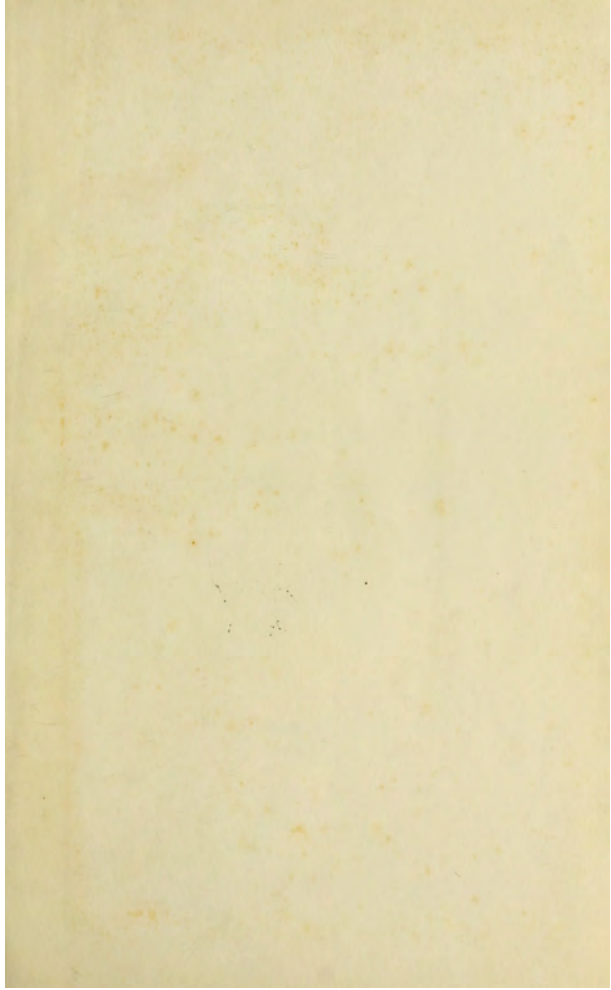
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ZION'S LANDMARK

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

HOME AND LOVED ONES.

[By Mrs. J. A. BARNES, Enfield, N. C.]

Dear to my memory is old Home,
Loved ones are there to me,
Ah! who is it that doth not mourn
This name of Home and infancy.

Home, where sweet flowers are springing,
Where the notes of birds are ringing,
Thus at evening some poor traveller
Loves to hear their notes so tender.

Home, scarce can I tell how sweet,
This name of Home's to me;
My heart is sad although to think
Of parted ones from me.

Methinks sometimes I can hear
Almost my Mother's voice,
Singing the songs she used to sing,
And it makes me feel rejoiced.

Many years have passed and gone,
Since the sad parting was;
Mother and Father both are gone,
And thus I feel almost forlorn.

Home, blessed thought to think,
They are at Home with Thee,
Where sorrow ne'er can come to them,
And parting will cease to be.

Home, where we all are striving for,
If we are faithful too,
There to enjoy the Heavenly choir;
With those that are faithful and true.

Home then in Heaven sounds dearer;
Loved ones I believe are there;
And bye-and-bye we'll meet them,
When we leave this world of care.

RESURRECTION.

The subject of the resurrection and the day of judgment has been on my mind some, for the last several days, and if the Lord will I wish to pen a few thoughts for the consideration of the dear people of God who may have the privilege of reading what I say write. If however you see fit to publish it I am freely aware that all of

God's children will not agree with me in all points, but I hope they will be willing to bear with me in our differences, and I will try to do the same by them.

I know there is a great deal said about the filth of the flesh both in the scriptures and by the people of God in this day and time, but notwithstanding all the kingdom of Heaven when set up in the hearts of his people saves the soul with an everlasting salvation, and so changes the spirit of man that the thief will steal no more, the liar will tell the truth, the drunkard will drink no more, the swearer will swear no more. But if you could hear the pleadings of his heart you would hear him saying, Lord, what will thou have me to do? Lord guide and direct me by thy spirit and help, or enable me to live more in thy service, and nearer thee in the future than I have done in the past. And this body of ours, though its doom is to return to its mother dust, it is so preserved by that kingdom of love, though it moulders away and apparently is gone forever, it will one day be raised as the glorious redeemer's. Hence Paul said 2nd Tim 5: 23 and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I hear some very precious brethren saying, the part of man that is born of God doth not commit sin, but we see in the scriptures 1 John 3: 9, Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. If there is a scripture in the Bible that shows that Christ came into the world to save one part of a sinner and leave

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the other part to be lost I can't call it to mind, and Paul could say, this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: 1st Tim 1: 15. It seems to me by the reading of 1st Cor 15 chapt that Paul seemed to think that all that was necessary to prove the resurrection of our bodies was to establish the fact that Christ had risen, and he goes on to say and if Christ be not risen then is our preaching vain and your faith is also vain. They also which are fallen asleep in Christ are perished. Then if Christ is not the Savior of sinners, including all, soul, body and spirit, why did Paul consider those who had fallen asleep in Christ perished. If in this life only we have hope would we not be of all men most miserable. But thanks be to his holy and righteous name it is not so, our hopes go beyond the grave, and we hear our blessed redeemer saying, because I live you shall live, and behold I live forever more. Surely then if he has risen and lives forever more, shall we not live also, since he is our life, our great redeemer and our all. If any one will know more of the resurrection, they can read all of 15 chapt of 1st Cor. Now a few words in regard to the judgment day, and I will close. It might be best for all if I would give it all up and say without controversy great is the mystery of godliness. But if one can express his belief on scriptures subjects with good feeling to all, and at the same time willing for them to have and express their's perhaps there will be no harm done, and I hope such is the ease with me. I am pretty sure that all the Arminian world all believe in a general judgment, and I believed it too until I had a hope in Christ. But I could not feel it any longer, for the fearful looking for of judgment had passed away, and I felt my sins forgiven; but I still thought the scriptures taught it, so I began to search them to see if I could find the mistake, and I find in Acts 17: 31 because he has appointed a day in which he will judge the world, &c. But I hear my Savior saying, John,

17: 9. I pray for them, I pray not for the world; so I have to conclude that the bride of Christ is not included in that judgment. Again in Rev 22: 12 and I saw the dead small and great stand before God, and the books were opened. But I see also in John 11: 26, and whosoever liveth and believeth in me shall never die. So I am bound to believe that believers in Christ are not included in this judgment. Again, I see in 1st Tim 5: 24 some men's sins are open beforehand going before hand to judgment, and some they follow after; and I believe (and from my own experience too) that the sins of those who go before to judgment are the sins of the people of God, and I believe they are all pardoned, and such are made to hope in the glory of God, and therefore God has said of them, Thou art all fair my love, there is no spot in thee: Song of Sol. 4: 7.

So I have to believe he judges the quick in time and the dead in eternity, and so in this way we all have to give an account of ourselves to God. Rom. 14: 12. And again, I said in mine heart, God shall judge the righteous and the wicked, for there is a time therefore for every work. Eccl 3: 17; Rev 6: 15 and 16. So that kings and almost all classes of men hide themselves and called for the rocks and mountains to fall on them from the God of Heaven. I feel sure that God's people will not be overtaken in this judgment. For in Paul's first letter to the Thess 1: 16 and 17 we hear him saying, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Now if there is any judgment for the above specified people I can't see it, and if there is any scripture that would show any in my mind it would conflict with the above Scriptures. In Matt. 25:

33, it does show a division, "And he shall set the sheep on the right hand but the goats on the left." But not a word about a judgment for the sheep, but very different it is, for we hear him saying to them, in place of bringing them to judgment, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world: and they will begin to say, Lord, we are not worthy, we have done nothing for thee, as they often say and have said in time. But the answer will be, in-as-much as you did it to the least of these my little ones you did it unto me. But on the other hand, we see them brought to the test for the first time in time or eternity, and they begin to plead their good works and say, "Lord, when saw we thee a hungered, or athirst, or in prison, &c., and did not minister unto thee;" and they, says Christ, shall go away into everlasting punishment, but the righteous into life eternal. Such promises make me feel like I want to exclaim with Paul, Eph. 1: 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, 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. Do you not know, my dear brethren and sisters, that I do not believe that Paul was looking forward to any judgment. Why to be sure not. Neither are any of our dear brethren of to-day looking for any. So I must conclude that the greatest difference between us is a failing to understand each other. For I hear them say (who seem to believe in a general judgment) as for me if it could be the Lord's will, I had rather depart and be with Christ which is far better. Then to be with Christ will he not appear to us? And if so shall we not see him and be like him? And if so shall we come before him in judgment? Why to be sure not, but I do believe the saints will be present not to be judged. But there and then the soul and body will be united and they will there receive the final confirmation of their ac-

ceptance with him. I might write more but time will not admit it now. In conclusion I wish to say, if I have written anything amiss I shall be thankful to any brother or sister to correct me, for if I am mistaken in this matter or any other I want to be right, and humbly ask an interest in the prayers of God's people. Yours in hope,

W. J. STEPHENSON.

Weldon, N. C.

DEAR BROTHER GOLD:—I send you enclosed fifty cents to pay for the copy of your "*Treatise On the Book of Joshua*" which you sent me sometime ago. I have been thinking of acknowledging the receipt of the book for sometime but did not want to until I could send you the money for it. I read the work with much interest and I hope with profit. I do not feel competent to give you a review of it. That has already been ably done by others. I obtained some comfort by reading the chapter on the Gibeonites. The Gibeonites are a figure, as you illustrated, had beset me so, that I often feared that I was carnal in my religious profession both as a member of the church, and as a preacher. Pride, vanity, vainglory, fear, jealousy, envy and the like, have beset me sorely at times, and I have been driven at times well nigh to despair. I have often been brought to question my motive in going to meeting, in preaching, or even in raising a hymn in the meeting. It seems to me that sin is mixed with all that I do. Pride and vanity have been much in my way, but I am encouraged in the thought that I have been brought to see such things in me; not because they are in me, but because I have been brought to see, know and feel that they are in me. I can say with the apostle Paul, "I know that in me, that is in my flesh, dwells no good thing." It is a blessing for one to know and feel that he is a sinner: for it was to save just such characters that Jesus came into the world.

The chapter on *Slackness* is an excellent one. We all are more or less inclined to be slack concerning our duties to God and to one another.

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Slackness in discipline is hurtful to our churches at this time in some parts. Slackness in the members of our churches in regard to adding to their faith virtue, and to virtue knowledge, &c, is causing much loss. How many of our brethren study diligently the scriptures that they may obtain knowledge of discipline and other things useful and necessary? Solomon says that much is lost for the want of judgment. History repeats itself in the church as well as in the State. Like causes produce like effects. *Slackness* divided the Baptists fifty years ago. God is no respecter of persons. There is nothing new under the sun. What has been may be again. What man has done, man may do, or is liable to do again. "Wherefore let him that thinketh he standeth take heed lest he fall."

I was well pleased with your *experience* published this year in the LAND-MARK. An Israelite can but be one wherever he may be. Moses was an Israelite though an inmate of the house of the king of Egypt. He had no rest though in the king's house, while separated from his afflicted and oppressed kindred. So it was with you. The poor and afflicted people of God in this world were your kindred, and you must needs suffer affliction with them.

God's people have much to cause them affliction in this world. Among other things church troubles cause them much affliction. Strife, confusion and division among God's people mar their peace and spoil their joys in a measure. Offences must needs come but woe unto him by whom they come. Hard headed preachers often cause trouble. They imagine that they are great champions for the truth and for the safety of the church, when really they do not know what spirit they are of at the time. They savor not of the things of God, but of the things of man. They are carnal, and righteous over much, destroying themselves and others religiously. How much better it would be for such to be willing to be the least in the house of God rather than to cause such trouble!

We have been permitted to hold another session of our, *The Primitive Western Association*, commencing on Friday before the 1st Sunday in Oct, 1890. Harmony, peace, and brotherly love abounded. We had but little business and the messengers were permitted to hear all the preaching. The preaching was powerful and comforting. We realized "how good and how pleasant it is for brethren to dwell together in unity!" But we hear of strife and division among some of the churches and Associations elsewhere in Georgia, which causes us grief. But we are consoled in the thought that God is the keeper of his people; that he will in his own good time bring about peace, for he is the author of peace, and waits to be gracious, waits until his dear people have suffered sufficiently to be humbled and prepared for his blessing of peace.

I can see the antitype of ancient Israel in the Primitive Baptists of 1890. There was turmoil, strife, confusion, war, conquest, captivity, prosperity, adversity, idolatry, disobedience, chastisements, judgments, blessings, &c, with Israel anciently, and so it is with us now. Israel is a fit type of the church. If it were not for grace not any of us could be saved in the world to come.

But we should not forget that we are to work out our own time salvation ourselves as God works in us to will and to do. If we live a repenting, humble, obedient life in this world we shall find a blessing. It is a great blessing to be afforded humility of heart, leading us down to the feet of our brethren and causing us to esteem others better than ourselves.

Time, as on a restless wing, flies continually and rapidly on, bearing us on to our long, eternal home. Here and there, ever and anon, a pilgrim gets his discharge, is released, and flies away to his long, sweet rest.

"Are we not tending upward too,
As fast as time can move?
Nor should we wish the hours more slow,
To keep us from our love."

At the burial of our aged sister,
Judith Farmer, aged about eighty-four

years, on yesterday, I preached to the sorrowing relatives, brethren and sisters from this text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them." Rev. 14: 13:

Remember me and mine in your prayers. The Lord bless you and yours. As ever your brother in love,

T. J. BAZEMORE.

West Point, Ga.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST, if one so unworthy as I feel myself to be can dare to claim such relation to one of God's anointed. Enclosed I send you two dollars to pay up what I am behind on the LANDMARK. The balance please apply to the present year's subscription, and I will send you the remaining dollar in a short time. I am a very poor man in this world's goods, also have advanced in years, not very able to work, am entirely dependent on my labor for support. It fact not able to take a paper of any kind but feel like I can not do without the LANDMARK, and hardly with it at times. It is the chief part of the preaching I have heard for the last twelve months, but it is good enough for me. I cannot go far to preaching, and there has not been much preaching near me this year. I have been having some bad luck as we call it financially for the last two or three years, which has put me somewhat behind, but I feel to thank my Lord and Master. We have never suffered for food nor raiment, with which we are commanded to be content. I have often felt to pray if it was God's will to live long enough to pay my just debts but if there is anything I do desire to pray for more than any other, it is that I may see my way clear when I am called to leave this world. Yes, brother Gold, I want to see bright angels stand waiting to receive me. While I am writing these lines I do it with much fear and trembling, for fear I am claiming something that does not belong to me, but there is one consolation I have if I love anything in this world it is God's people wherever they be. Yes,

this is a great consolation. For we know we have passed from death unto life because we love the brethren. Brother Gold, when it is well with you pray for poor unworthy me. It seems to me that surely there is no one like me. I often feel like my little spark is almost gone out, and I have caught the shadow and missed the substance, and that I never have had any hope, but I can not give it up. Small as it is it is my all. It is all the anchor I have to fall back on in the day of trouble. Brother, did you ever have any of these feelings? If you did I am your brother in tribulations. Yes, I have often prayed in my feeble way to the God of heaven to make known my case to all his people the world over, and that they would join in one perpetual prayer to God in my behalf. I believe the fervent, effectual prayer of the righteous man availeth much. I must come to a close, for I feel like my letter is such a poor thing to write. Your brother in tribulation, if one at all. Fare you well.

G. W. WILSON.

Hogan, Rockingham Co., N. C.

It seems to me this is a letter of a humble man that feels and laments the vanities of this life. Blessed are they that mourn for they shall be comforted. Blessed are the poor in Spirit for theirs is the kingdom of God. It is through much tribulation we enter the kingdom.

P. D. G.

ELDER P. D. GOLD, DEARLY BELOVED BROTHER IN GOSPEL BONDS:—I believe your "Treatise on the Book of Joshua" to be a most excellent work, indeed the best exposition of the land of Canaan, together with its antitype, that I have ever read. It is a precious book to me. Your editorials in the LANDMARK are so precious to me I have often thought they alone are worth more than the price of the paper, and yet think so. The writings of Joshua Lawrence are very interesting to me. He had a clear head and no doubt a pure heart. Indeed he was a prophet of the Lord, a bold defender of gospel

truth, and a hater of every false way. He will long live in the hearts of his brethren. I feel glad that the Lord blessed his church with such a great and good man? Would be glad if some brother would write a short or lengthy sketch of James Osborn's life, also how he died, or when, also how old he was. I have heard that he died at brother C. B. Hassel's house. I think it would be interesting to your readers generally. I have some of his writings and think he was a great man in his day. Now Brother Gold, the next time you make a flying trip west let us know through the LANDMARK. We will make some appointments for you. The Baptists all want to see you and hear you preach. If I had known what time you would have been at Pleasant Grove, Miss., I would have met you there. I do greatly desire to see you and hear you preach. Though I never saw you I feel greatly attached to you in the spirit of brotherly love. Should we never meet on earth I hope through the grace of God that abounds to the chief of sinners to meet you in the sweet by and by, where parting shall be no more, where our Sun will no more go down, where we will sing as angels do, and chant praise to Him who loved us in our low estate, and redeemed us to God by His blood, to whom be glory forever and ever, Amen,

Fraternally, W. W. SAMMONS,
Ceder Chapel, Tenn.

Remarks.

Could not sister M. M. Hassell give some incidents of the life of Elder Osborn, and some account of his last days on earth, as he died at her home, and his sepulcher is near there to this day?

P. D. G.

* Blessed is that man who maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.*

DEAR BROTHER GOLD:—I feel this evening like sending a few thoughts upon trust in God. The natural man has not this trust. "God is not in all his thoughts." "God looked down from

heaven upon the children of men, to see if there was any that did understand, that did seek God." Was there any? No, but "every one is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Man's trust is in his own strength, his riches, his power, his wisdom. We have notable examples of this in King Pharaoh when he refused to let the children of Israel go, and in the man who built larger barns to hold the increase of his fields. "Some trust in chariots, and some in horses;" but there is a people "who will remember the name of our God," who will give unto the Lord the glory that is due unto his name." Are not these they which are born not of blood, nor of the will of man, but of God? Are they not those who are taught by experience that Jesus is the Son of God, who came into the world to seek and to save that which was lost, that He bare their sins upon the tree—that He finished the work the Father gave him to do—that all the Father gave him shall come to Him. And that this same Jesus is the "Shepherd of his sheep, and they know his voice; and a stranger will they not follow, for they know not the voice of strangers? Such a people—feeling their own weakness, poverty and wickedness—are the only fit subjects for trust in God. He is their stay and hope. With David they cry, "Have mercy on me, O Lord for I am weak; O Lord heal me, for my bones are vexed," "My soul is sore vexed; but thou, O Lord how long." They have no other trust? They deserve nothing at His hands. Mercy is their plea. They are altogether unclean, but Christ has wrought out a robe of righteousness which hides all their deformities. They are indeed a poor and afflicted people, yet they will trust in the Lord. They believe; but their cry is, help Thou mine unbelief, increase my faith. Well may they enquire, why art thou cast down O my soul, and why art thou disquieted within me, hope thou in God. Oh, how great is thy goodness, which thou hast laid up for them that fear thee;

which thou hast wrought for them that trust in thee before the sons of men. May all God's people rest in the Lord and wait patiently for Him. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. May they who ever say, the Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, and my high tower, "The Lord is my Shepherd, I shall not want," "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod, and thy staff, they comfort me." For "behold the eye of the Lord is upon them that fear him; them that hope in his mercy. Be of good courage, and He shall strengthen your heart: all ye that hope in the Lord." And when done with time, and time things, ye can crave,

"Some humble door among thy many mansions,
Some sheltering shade where sin and striving
cease.

And flows forever through heavens green expan-
sions,
The river of thy peace."

Yours in hope, C. S. MCDANIEL.
No. 924, 9th St., N. W. Washington, D. C.

BROTHER GOLD:—I feel a desire to drop a few lines for publication, if you see fit to publish it in ZION'S LANDMARK. There are a few names here in this part of the habitable earth that trust in the Lord Jesus Christ for deliverance from sin and death exclusive of creature help. Christ the glorified son of the Father left the glory he had with the Father who came to earth in the likeness of sinful flesh, gave himself a living sacrifice to God for the sins of his people, he being the only Saviour, the redeemer of his people from under the law of sin and death. When our blessed Savior declared it is finished the work was done, the work of redemption was completed, there can be nothing added, nor diminished by poor frail man and this great and glorious work of redemption is made known to the sons and daughters of Adam by the operation of the Spirit of our God; and

when they have been brought through the fiery trial of the regenerating grace of God, and the blessed Savior gives them peace of mind and reconciles them to the will of God, Oh! what joy of soul follows. What quiet and restful feelings. Then they enter into that rest that remains to the people of God, rest in hope of everlasting joys at the right hand of God. Sometimes a cloud obscures our sky of vision and then this joyous season turns to doubts and fears, and then we go with our heads bowed down, and our hearts are filled with sorrow. Sometimes I think there is no one who ever passes through such trials of darkness as myself, but when I see and talk with others of the same belief I find that they too have doubts and fears as well as I, but when we are enabled by the Spirit of God to read our title clear, and by an eye of faith to draw near to our blessed Savior all is well. The child of God while under the influence of the Spirit is enabled to rejoice with joy unspeakable and full of joy, and they are made to love and try to serve the Lord Christ, and as John the apostle said, we love him because he first loved us. When Christ opens the understanding of a poor sinner then the poor sinner feels the effects of that everlasting love which Christ has loved him with. We mediate upon the manifestation of the love of our dear Saviour and it fills us with wonder and astonishment that Christ would lay down his life for poor sinners of Adam's race. Now the great wonder with us is, have we any part in that everlasting love of our dear Savior? It is only by the testimony of the Lord that we can ever hope that we are embraced in the covenant of grace. The scriptures say we know we have passed from death unto life because we love the brethren. Now do we love the brethren? Do we speak to them and act toward them as though we did really love them? If we do it is well, and it is a witness to our heirship. The apostle Paul says, work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure. So

we understand that God works in and we are to work out that our light may shine, that men may take notice that we have been with Jesus and learned of him. We are commanded to rejoice evermore and pray without ceasing, and to give thanks in all things. Are we doing and obeying these heavenly commandments when we are back biting and speaking evil of one another, and wrangling over many things. Let us try to lay aside every weight and the sin which doth so easily beset, and let us run with patience the race set before us with an eye of faith to the King of kings and Lord of lords.

May all of God's children be enabled by the spirit of God to possess their vessels in honor to the Lord Jesus Christ, is surely my prayer for Christ's sake.

W. O. WILKIN.

Salamonia, Ind.

EXPERIENCE.

DEAR BRETHREN, if I am worthy to call God's people such, feeling myself to be the least of all saints, if one at all, to whom is this grace given that I should show forth the praise of Him who hath called me out of darkness into the marvelous light of the kingdom of His dear Son. I have been wanting to write for some time, but feeling my impressions are not of the Lord, I have not wrote; but if the good Lord will I will try to write something of what I hope the Lord has done for my soul, and some of the exercises of my mind. This being the first attempt to do such a thing and naturally no scholar I can hardly write on such an interesting subject, though I may not be able to interest God's dear children. I was born February the 7th, 1857, in the State of Georgia. My parents came to Arkansas when I was a child, they both belonging to the Primitive Baptist church, and living near the church. I could hear the gospel preached once a month, but I could not believe it, because it was spiritually discerned. About 1868 I was as I thought much concerned about religion, and there be-

ing United Baptists or Missionary churches near enough for me to visit them, and they preached what I believed and what all unregenerated people almost believe, and that was that every one could be saved if they wanted to, that God had done all he would unless the sinners would begin to repent and ask him to save them. They would call mourners to be prayed for and tell them to give themselves up to God and he would save them, and I believed it and would give my hand expecting to get religion soon, but would fail. When it pleased God to open my blinded eyes and show me my sins, I could see that I was in the hands of an allwise God, and my sins like mountains and none but an all-powerful God could save me, and my condemnation was just. I tried to pray but could not, so I got worse until I lost all confidence in my prayers. So my burden was so heavy that I could neither rest or sleep but little. My life was but little satisfaction. I thought that I could see that the Primitive Baptists are a true church, I thought that I would give anything to be like them, and would beg their prayers, and hope to continue begging them. My troubles continued. My wife would enquire about my troubles, and I would not let her know any more than possible. I felt that I had her prayers. So in the fall of 1883 I thought that if I did not get relief I could not bear my troubles. I was sick in body and mind. So one night I thought my load was more than I could bear. I tried to give all to God. I seemed to doze to sleep and when waking rejoicing in God my Savior, and there seemed to be something saying, "go home and tell thy friends what great things the Lord has done for your soul." I was then in a helpless condition. My desire was to talk with God's people, but soon fears came on me that if I offered myself to the church that they would not receive it as an experience of grace. So I knew not what to do. I wanted to talk with them and see whether they thought it was a common dream or not, but I thought my walk was so disorderly that they knew that it was not

of the Lord. So I thought that I would throw it away and never let it be known to the people of God or any one else. I was not satisfied to keep it. I thought that if it was the work of the Lord that I ought to discharge my duty to him who had done so much for me. I went on this way several years. I could not have any ease of mind or peace of conscience. The church my wife belonged to got in distress which gave me more trouble. I thought if they ever got in order again I would join them. I asked the Lord to show me whether I was deceived or not, and if not I would offer myself to the church, and it seemed that I received some assurance that it was of the Lord. I spent weeks and months in trying to get satisfied with myself. I finally thought that I was not fit for any kind of society, and would never offer myself to the church; but when the church got out of her trouble my desire increased for the cause, and there was a brother encouraging me by a word of admonition to my duty, and I thought that was some evidence that maybe they could receive me, and thought if the Baptists could be reconciled one to another that then I would offer myself to Salem church. So it seemed that it was not time for a reconciliation, but it seemed to me that I was in the worst condition that a person was ever placed in. I was so impressed that I did not know what to do. I tried to leave it with the good Lord to direct my mind, but I did not think that I would join then. I was present at almost every meeting, and in August, 1887 I offered myself to the church but did not tell hardly anything of what I hope the Lord had done for me, but was received and baptised at the next meeting. I thought at that time it was my duty. Soon after I had a feeling that almost ruined me. It seemed I could not be satisfied any more. So I became almost swallowed up with worldly affairs, but when it pleased the Lord to visit me with comforting words, I was arrested by his loving kindness, and at that time it seemed that he impressed a duty on my mind almost with the force of

words which gave me more trouble. I thought that I had almost reproached the cause and my walk was so unworthy that it is more than I could bear. I have tried time and again to excuse myself by thinking it was nothing only an imagination or a fleshly desire. Now I pray that I may not be suffered to reproach the cause of my Master. Brethren, pray for me in my trials. Yours unworthily, ISAAC BATES.

ELDER P. D. GOLD, DEAR BROTHER:—I one time more let you hear from me but am not well. I reckon you think hard of me for not paying you sooner. Please forgive me for I am slow and backward. Inclosed you will find \$2.00 for which send me the LANDMARK and I try to ask the Lord to send you again to see us in this part of the Vineyard. I hope this will find you and yours well. I can't write what I want to and what I need, but please ask the Lord to bestow those things on me if his will for I am a poor, needy creature. Elder Gold, I want to ask something of you if according to your feelings. Elder Taylor has given his views on the Sower. Please give your view of Mathew 13th, 47th, to 52nd, and oblige yours,

JOHN WRIGHT.

Iron Hill, N. C.

(Answered on page 74.)

EXPERIENCE.

EDITORS OF ZION'S LANDMARK, DEAR BRETHREN IN CHRIST, By request of the brethren at Volunteer, of which church I am a member, I write out my experience and send it to you for publication, and thinking it might be strengthening to the household of faith, I endeavor to write it out, hoping it will be received with warm hearts. I am a young member of the Primitive Baptists. I joined the church on the 16th of August, 1890, and was baptised on the 17th, since which time I have been enjoying it very well, and as I believe that there is other work for me to do, and feeling it to be my duty I have tried to talk on the theme of reli-

gion three times since hoping to be strengthened by the Lord, as I claim to be of the circumcision of the heart, and have no confidence in the flesh.

I will now try in an humble way to write out my experience, and if you think meet to publish do so, if not let it go to the waste basket.

I was raised in a Methodist neighborhood, and my mother was a strict Methodist, my father not a professor. I joined the Methodists at 15 years of age, and thought I was about as good as anybody, but I soon quit them. At the age of about 18 I became acquainted with the Primitive Baptists, and despised their doctrine, though examining the Bible I could not find fault. In 1881 I became concerned about my salvation, and to have a great desire to read the Bible. The first cause of trouble was I saw myself walking about in a meadow. This passed away leaving a great deal of thought on my mind. I would read the Bible, and try to pray for peace. This went on until 1884. In May I got in deep trouble and thought I had not a friend in the world. I was bitterly persecuted as I thought for nothing, and being in trouble any way I thought it very hard. One night while my trouble was so great I was reading my Bible, and trying to pray. I went to bed, heart-broken with great trouble of mind, and my wife being sick at the same time I had almost given up, and some time in the night I heard a voice say, "Henry." I turned to my wife and asked her what she wanted. But she was asleep. I lay down again and as I lay down I heard the same voice again say "Henry," and as I raised up it was as bright as daylight. It seemed to me that something in bodily shape was walking off from me. It didn't look like a woman nor a man, but it seemed like I could not stand to see it go, and I heard a voice again say "there it goes. It will never pester you again." I could then praise God with all my heart.

Immediately after this I fell asleep, or in a trance one, I can't tell which, and every temptation that ever I had thought to be sinful was presented to

me. But thank God, I was able at that time to refuse them all. But after awhile I would indulge in little sports. At one I played a game of marbles, at another time I beat on a fiddle string, at other times I would sing foolish songs, for all of which I was severely punished in mind. This went on till June, 1889. I had to make a trip to Winston with a load of tobacco, and it seemed when I started that I would never get back. I thought I would tell my folks and have some body to go with me, then I thought it would make them uneasy, so I went on, still my trouble was great. Although I got back safe, my trouble was no less, and having severe headache, I lay down before the rest of the family. I do not know the position I lay down in, but when I awoke or when I found myself I was lying on my back with my hands closed on my breast as when one is dead, and saying how sweet it is to be dead, and wondering what any one wanted to live for, when one felt so good when dead; and at this time I heard a voice saying, you are not dead, get up and go to work, for there is a great work for you to do. At this time I was on my feet saying, whatever my hand finds to do I will do with my might. I then prayed to know what it was the Lord would have me to do, and shortly after I dreamed that I was sitting at my father's table eating all kinds of dainty food, and a young minister came along and I invited him to eat with me, but he passed by and it seemed that some body said, eat on. This passed off and I would refuse to go to preaching when I thought it my duty to go. At last I concluded I would go every chance, and in July I got in deep trouble again, and every thing seemed so dark that I thought I would die for this. But it happened on Monday that I became attached to the Primitive Baptists in such a way that I could see no way from telling them my feelings. On the fourth Sunday in July I met Brother W. M. Stone my troubles were relieved somewhat. Then on Monday night I was lying on the bed and I pray, when I saw as it were a man of blood, and I thought it was a man's

blood, and that as I was the first to find it I might be accused of the murder. This made the trouble worse. Next morning I was working in the shop and singing.

"There is a fountain filled with blood."

and when I came to the lines, Ere since by faith I saw the stream, this blood appeared again, and it seemed that some body said yes, some body has been murdered, and you are the murderer. There I broke down with grief, and my flesh burnt till next morning, and my poor heart beat like it would jump out of me. The next morning I ate breakfast and went off to work, determined to get away from it. But it only got worse, so I could not work and sitting down I gave up to die as it seemed that I could live no longer. But if I died and went to torment it is just. I said to myself it was no use trembling about it, for I knew I had not killed any one. Then it seemed that a conversation took place, and that some one said, no, you had nothing to do with killing the Saviour, but you are trampling on his body. Then it seemed that I asked if there were no terms by which I might be relieved. The answer was are you willing to take part of this burden on yourself, and I could say by the grace of God I am, and so on Saturday before the third Sunday in August I went and joined the church at Volunteer and was received in fellowship with a warm welcome, and now brethren I desire your prayers in my behalf, that my faith fail not, and that I may be able by the help of God to bear the truth to others as a blessing.

Yours in love of the truth,

M. D. MICKEY.

W. C. Jones county, N. C.

BROTHER GOLD:—Enclosed find a dollar for the LANDMARK which I have received. Now when the dollar stop the paper I can't send any more money. I see a great many appointments in the LANDMARK but they all go to the churches where they have plenty of

preaching. Why not visit destitute places like here? Is it because there is no money. We would be glad of an able preacher to visit us but we are not able to pay only to hear them gladly. The Primitive Baptists are so despised here we need able preachers. Brother Gold, come or some faithful brother. We long to hear the good news of salvation to poor sinners. Your humble sister,

M. M. MORGAN.

Soney Dale, S. C.

ELDER P. D. GOLD, DEAR BROTHER, I would be pleased for you to give me your views on the 14th verse of the 7th chapter of first Corinthians. Your brother,

J. D. HUFFMAN.

Blighton, Tenn.

(Answered on page 16.)

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

[By Joshua Lawrence.]

6th. I shall now venture on your own ground, and if you don't stand back a little I shall stand on your toes. We will now suppose here is a young man, in some church, just converted and beginning to preach: and from all the church and from what we can hear from others, God has called this poor young man to preach his gospel—high office indeed. Now can this man, who is a member of some Baptist church, be more serviceable to the church of God and be better qualified to preach his gospel by sending him to a theological school, or not? You say, yes; this is your ground. I dispute the point. And first, is he now called to preach, or is he called to preach after he gets his education? If you say he is now called to preach, every example in scripture shows he should go immediately to the work; that of Jonas as proof, that of Paul as proof, he straightway preached that Jesus Christ is the Son of God—and the whole of examples of the Old and New Testament, of prophets and apostles, proves this doctrine. And if this young man is fond of theological school, may not God say to him as he said to Elijah, what doest thou here, Elijah? Or as

Saul—he is hid among the stuff. Or as Jonah—cast him overboard. Take care of your toes. If you say he is not called until he gets his education, then you are wrong to send him to school according to your own plan, not having the call, since you are to educate none but such as you think are called—not those you think will be called after they get an education. Take care of your toes.

Again: Do you not think God ever sent a minister to preach that he did not think qualified, or that he thought could be better qualified for the work for which he qualified him? What say you? I wait for you to pause. If you say, yes; then God don't do his own work as he wants it, nor as he sees would be best for the end and design for which he intended it. How preposterous and vain? If you say, no; then can you better God's work in qualifying a minister? Take care of your toes. Christ said to Peter, go feed my sheep—stop, says the Baptist, go to school first. Christ said, go thou rather and preach my gospel—stop, says the man, suffer me first to go bury my father. So Christ said, you are not fit for a gospel minister, is the meaning. Thus you can see that this going to school is a worldly principle, a fleshly, devilish principle for a man that is called of God to be actuated by; and the contenders for it the same. If education qualifies a man to preach better, then it is an essential qualification; if so, why has God so long overlooked it as a qualification in prophets, apostles, and ministers? For I am fully persuaded he has done in all cases of qualifying them, in the manner he thought best for the world and people to whom they were sent; to say not, would be little short of blasphemy. I know that in some men's esteem they think education qualifies a man better, but not so in God's esteem or else he would have sent all of this sort; that, that is highly esteemed among men is an abomination to the Lord. Give back, or I tread on your toes. I ask when God called Abraham to go to Canaan, and Saul and David to the throne of Israel, and Moses

to lead Israel out of Egypt, and Aaron to the priesthood and the prophets to prophecy, and Jonah to go to Nineveh, and Peter to Cornelius and the Jews, and Philip to the Eunuch, and Paul and Barnabas to the Gentiles, whether any of these men needed any further qualification to obey their respective calls and prosecute their several missions, than those already given them of God? or, whether you hear a word in scripture of additional qualifications required, or sought, or given? Yes, Moses said he was a man of slow speech. God answers, who made man's mouth? And this was offensive to God, therefore to punish this crime in Moses, he gave Aaron for his spokesman. It is the height of folly in men and a reflection on God's wisdom and work, to say he has called a man for any work, and yet has not fully qualified him in his own mind for the work intended. Give ground, or I shall mash your toes. You Baptists won't deny but that it is the work of God to choose, qualify and call a man to the work of the ministry; if so, can you point out to me one instance in all the works of God where his work is not finished in the most perfect manner, or where he has left his work unfinished? For, says the scripture of the saints, ye are his workmanship, created in Christ Jesus unto good works—as well ministers as private saints. Can you find a particle in creation unfinished? If so, then you may in the ministry or regeneration. See your folly.

7th. We will suppose here is a neighborhood of extended limits of poor and unlearned people for the greater part, which is very commonly the case. In this neighborhood God calls to the work of the ministry a man of this class, and you then take him and send him to a theological school and well educate him, and then send him back. Now this is a fair statement. Was he better prepared to preach to his people before he went to school, or is he now better prepared since he got his education and come back. I give you time to think. I know you must choose the latter to be consistent with your plan. I am for the first, for rea-

sons I will give. In his first state he was on a level with the neighborhood, but you have made him above them in his education, he thinks. Secondly, he can't condescend to men of such low estate, and thereby he is censured with pride and his usefulness among them destroyed. Third, he now comes to them a barbarian, for they can't understand his school words. This I know to be a fact, having often been where learned men preached. I have made enquiries of many of their audience at different times how they liked the preacher; why, said the negro saints, I had a heap rather hear our negro preacher. How so? why, I can understand him better; as for this man, I hardly know what he says. And the poor unlearned white people and saints when I have asked them, one would say, he is a highflyer; another, he is too deep for me; a third, I don't know the meaning of half the man's words; a fourth, I suppose he is a pretty smart preacher, but I don't care ever to hear him any more; a fifth, he is too proud for any use; a sixth, I had rather hear old Such-an-one, who can scarcely read intelligibly, &c. Now these are common and every neighborhood facts. Then by sending this man to school instead of making him more serviceable to the church of God, you destroy his usefulness by your theological schools, by putting words in his mouth the poor people can't understand.

Again: the most of God's people are among the poor, for says the scripture, God hath chosen the poor of this world, rich in faith and heirs of the kingdom. And Paul: you see your calling brethren, that not many mighty or noble after the flesh are called. And Christ: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, (or the poor and weak of the world.) Then theological schools, instead of qualifying men to be serviceable to the church of God, are exactly the reverse. Instead of qualifying them to feed sheep and Lambs, like unlearned Peter, it qualifies them to feed goats and take the

children's bread and give it to the dogs and scatter their pearls to swine. Take care of your toes. This is one of the main reasons why God chooses, calls and qualifies a great many more unlearned and poor men to preach than he does learned and rich; because nine tenths of his people are of the poor and unlearned class of men and women. So that theological schools in their design are set right to work against God and his choice of people and preachers, and therefore must be of man and the devil's contrivance. And there is no must be in the case, since there is no example nor command in the book of God for such an appendage to finish the qualification and complete a gospel minister for his work.

This brings to my mind a certain case that transpired with a certain man in a certain town. He was walking near a spring under a shade, and two poor, old looking women came to the spring after water, and looking at the man one said, sir, are you not a preacher? Madam, said the man, what makes you think I am a preacher? Why, said she, you look like a preacher, and are you not going to preach for us before you leave town? Why, said the man, you have a preacher living in town; he is to preach for you to-morrow. Yes, said the woman, but we poor folks don't go to hear him, he preaches for the rich folks. And so it was, for the man went the next day to hear the preacher and see the truth of what that woman said; and there were no poor folks nor negroes there, but the lawyers, doctors, judges, and merehants, and rich of all descriptions. And it was a theological preacher that preached for them, and that in just such a style as their proud hearts could wish. Now how reverse this is to Christ. And the poor have the gospel preached to them. That preacher has his hundreds of dollars for preaching to these rich folks, and I ask you could these poor folks buy gospel at that price? No, sir; you poor folks and negroes go to hell for us; we preach for money's sake, but gospel ministers for Jesus' sake—therefore the poor have the gospel preached

to them, otherwise if no money old satan take you all for us theologians. So that the truth of the case is just this—theological schools were erected to support priests in getting money, and by them they are getting it out of the people to this day; and will yet continue to do so until the pride of the church shall be humbled. And I feel assured as there is truth in Scripture, that God is filling with his wrath the vial of the angel, and that he will pour it out on the world ere long, as in the pouring fourth of a volcano of fire and thunder. Then those that live will see better days. And the world is so blind they had rather pay money for lies from a learned minister, than have the truth of the gospel from an unlearned one without money. What a pity this, to their own ruin.

Then if I rightly understand your scheme in theological schools, it is to make preachers for the towns. Very good. God grant they may stay there, for I have showed plainly they won't do for the country folks; nor will they like to live in the country on sop, potatoes and hominy, redfins and herrings.
(*To be continued.*)

BROTHER GOLD:—Please insert the following notice in the LANDMARK and oblige.

The P.imitive Baptists at Morehead City still have to worship in private houses or a public Academy. The church there is composed of very poor members who are not able to build themselves a house to worship in. There have been up to this time about fifty dollars contributed towards build-said church house. We have purchased the framing and weatherboarding with what we have already received and feel very thankful to our Heavenly Father and those brethren and friends who have helped us and we again ask any brother, sister or friend who feels an interest in our cause and can do so to send us in a little help that we may be able to build us a house in which we may meet to worship our God.

Affectionately your brother.

L. H. HARDY.

ZION'S LANDMARK

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

P. D. GOLD.

Editor

P. G. LESTER.

Associate Editor.

VOLUME XXIV.

No. 1.

WILSON, N. C., NOV. 15, 1890.

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

Editorial.

GATHERS. SEVERS.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.—*Mat. 13: 47-51.*

In this chapter the kingdom of heaven is set forth by several parables. In different phases the same kingdom is represented, as many objects in nature with the richest and most boundless variety are employed to reflect the glory of Christ.

1st. The sowing of seed, 2nd the sowing of the righteous and the wicked, 3rd, the mustard seed representing the great increase of that kingdom, 4th the leaven representing the power of that kingdom, 5th the treasure in the field representing the joy one has in finding and hiding that treasure, 6th, the pearl of great price for which one parts with all, and 7th, the final developments of that kingdom. It is like a net which is cast into the sea. The sea sets forth the multitudes of mankind. The net represents the kingdom of heaven—not the kingdoms of men—cast

as a net into the sea. The business of a net is to enclose the fishes and other inhabitants of the sea. When the fish are enclosed in the net they are under the power of the net, and can be drawn to the shore and disposed of by men. It is the custom of men after they drag a net with fish and &c. in it to the shore, to select the good for use, and cast the bad away.

So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just.

"The end of the world." What time is that? It is a time when the wicked shall be cast out where they do not want to be, namely in a furnace of fire where there shall be weeping and gnashing of teeth. That then means some other place than the natural estate of the wicked here in this life. For in this present life they are not wailing and gnashing their teeth.

The wicked have their good things in this life. It is not their time of wailing. Those who deny the eternal punishment of the wicked after death have to run rough shod over many scriptures now. But the scriptures shall be fulfilled. There is no allusion in scripture to the discharge or escape of the wicked from this place and state of punishment. Nothing is said in Scripture of their subsequent release from this state or of its end, but language plain and clear sets it forth as final and everlasting.

This separation is made on character. It is the bad, the wicked, the refuse and worthless that are cast into the fire, while the good are put into vessels for use. There is a difference now between the righteous and the wicked as to character, but they are all here in this time state in the same net or condition as they are being dragged to shore, or

coming to the end of time. Their outward surroundings are much the same. Some of each are in sickness or health, poverty or wealth, pain or ease, need or abundance, young or old, and all subjects of death, and all fast hastening or being pulled to the shore. All are completely under the power of the net. But are all in the church? No. But the kingdom of heaven is among men. Jesus has all power in heaven and in earth. The heathen are his, and the uttermost parts of the earth. The kingdom of heaven is as a mustard seed, naturally the least of all seeds, but it grows to be the greatest of all trees, and all fowl of every wing lodge in its branches or find a resting place there. But they remain the same fowls still. They receive protection from the tree, and may build in it, yet they are the same. All nations receive benefit and shelter from the kingdom of heaven. The wicked as well as the righteous receive protection and benefit from it. The kingdoms of this world belong to God and his Christ.

They dwell together as wheat and tares unto the end of the world. The almighty power as a net that draws all will bring all to shore, but that does not change their character. The good will remain good and the bad will remain bad.

At the end of the world God will send his angels to gather the good into vessels or places of preservation and safety. The bad they care not for, but cast them away.

While it may be true in a sense that the preachers of the gospel are angels in doing the will of God in feeding his flock, yet it seems to me that angels here denote a higher order of characters. For although preachers often (not Primitive Baptists though) threaten

those that will not bow to them that they will be swift witnesses against them at the day of judgment, yet it occurs to me that such preachers will need help in their own cases, and that they will have no power over the cases of others.

Nor does it mean that the good are gathered into churches here and thus into vessels and remain here on earth as righteous, while the wicked are then cast into the furnace of fire. The facts in the case will not justify this. For it represents a case in which there is a complete change in the condition not only of the righteous but also of the wicked. In the case of the tares that grow with the wheat until the end of the world we could not say that the end of the world is when the righteous or the wheat become church members. So in this case the final, ultimate and unchanging condition of the good and bad, the righteous and the wicked, is set forth.

We do not know positively who the righteous are. No man is the judge of this matter. All are to be treated as creatures of God. All are so embraced that the gospel is preached to every creature. We should call no man common or unclean. God in due time will manifest his people. He also casts the bad away by his angels. Then does not the kingdom of Christ swallow up all other considerations and concerns, and is it not a matter of supreme importance to each child of God to search and ascertain if possible the evidence that his own calling and election is sure.

P. D. G.

VOLUME 24.

This issue opens the 24th Vol. of ZION'S LANDMARK.

We have no promises to make now

more than heretofore. We are no ashamed of the doctrine this paper has contended for heretofore, nor of its readers. Our love for Primitive Baptists and what they love lessons not with our age and toils, for they love the doctrine of God our Savior.

Let no stakes of Zion be removed, nor any of her chords be loosed. The ancient Landmark is not to be removed. In perpetual strains the singers in Zion lift their voice to the throne of him who is, and was, and ever will be, the immutable God, and who shall never change, and therefore we are not consumed.

Ours is therefore a labor of love in the blessed field of gospel grace. We still shall need while we live the forgiving, healing mercies of our God, and his wisdom to guide and strengthen us on our journey, and we also need the forbearance of our brethren and friends who read this paper.

EDITORS.

STRENGTH OF MARRIAGE.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean."

The law of marriage is of great importance because marriage is much importance. By marriage two become one, the twain become one flesh, and if one be unbelieving and the other believing, the unbelieving one is sanctified by the believing one. That which is of faith is greater than what is not of faith, as that which is of God is greater than what is not of God. The prevailing principle in a man characterises his conduct and leavens it, and so determines its character. While it is true that the natural man in a christian remains unchanged and receives not the things of the Spirit,

for that which is born of the flesh is flesh, yet old things are passed away, (not changed nor exchanged for new ones) and all things (not all old things) are become new; yet as the woman when she marries a man becomes a new character, for she is in a new relationship. She is literally the same woman, yet her name is changed, and her relationship and standing are changed, so that she is joined to another and bears his name, and her conduct is not as it was before her marriage. She is one with her husband and so treated by all. The strength of marriage is exerted to protect her, and all the power of marriage shields her, and her conduct is sanctified as a wife, and her issue or children are lawful and clean in the eye of the law because she is married.

So faith, where it dwells and joins one to the Lord, saves the body of that believer, and although his body is vile yet it is the temple of God. Though his body shall return to dust, yet it is joined to the Lord by the Spirit. So the grace and power of the new man so controls and saves a man that when a believer is baptised his body, his flesh and bones, are baptised, and the man is the christian. While there is a body of death in him yet he is a spiritual man, and the body is saved because a few of the topmost berries are holy.

The Spirit of God dwells in him and that leavens or saves the lump. For if the first fruit be holy so is the lump also holy.

It is on this principle that believers are exhorted to be careful to maintain good works, and to put off the old man with his deeds, and to put on the new man which is renewed in knowledge after the image of him that created him in righteousness and true holiness. Greater is he that is in a christian than

he that is in the world. Therefore being married to Christ of him we receive a name and strength to stand and are one spirit with him: for he that is joined to the Lord is one spirit with him.

As reproachful conduct of a wife damages her husband much more than the same conduct of that same woman would before her marriage, because after they are married they are one flesh, so the bad conduct of a follower of Jesus reproaches that worthy name by which we are called far more after we have professed that name than it would have done before. So on the other hand if what we do as followers of Jesus be in his name then his name gives strength and virtue to it, and sanctifies it and makes it meet for the master's use. I can do all things, says Paul, through Christ that strengtheneth me.

Now one that is a believer has an unbelieving wife who is disposed to live with him. He is not to depart from her but to render due benevolence unto her. He is to love her as he does himself. He is not defiled by thus being joined to her. His faith saves and sanctifies the marriage. The husband is the head and the wife the body, and as faith saves the body the believing husband saves the unbelieving wife, and sanctifies her in the sense that the greater saves the less. Marriage makes the children lawful and faith in the husband makes the wife and the marriage sanctified. It is not meant that the faith of the husband can save the wife eternally, but that faith which is greater than flesh sanctifies what is joined to the husband in the sense the marriage is clean, and the wife sanctified, and the children holy or lawful. So the unbelieving, if he choose to dwell with a believing wife, also is sanctified by the faith of his wife, and the relationship of

marriage is honored.

The gospel gives liberty and brings salvation on the principle of truth and righteousness. It all proceeds from God, and his saving power procures all the blessings of salvation. For the gospel of Christ is the power of God unto salvation to every one that believeth, and all God's works do praise him. What he doeth is forever. What he hath joined together let no man put asunder.

JERUSALEM IS THE PLACE OF SONG.

Mrs. Lucie A. Simpson, of Va. requests my view of Psalm 137: 4-5:

"How shall we sing the Lord's song in a strange land

If I forget thee, O Jerusalem, let my right hand forget her cunning."

There is as much need of this Psalm as of any other perhaps that was written. It is in the day of captivity that an Israelite needs strengthening. The strength of the love of God's people for Zion is not weakened when they are carried away captive into Babylon. It is there that they remember their pleasant things and can say, O that it was with me as in days past. While we are surrounded with blessings and favors we are not so apt to appreciate them as when we are deprived of them, and are forced to measure their value by their loss, and also by the suffering caused by evils sent upon us. While suffering we can think how much better it is to be free from pain.

Then it tries one and makes manifest what and where his love or heart is. It would not be much bondage to remove a Canaanite or Philistine out of Jerusalem into Babylon, provided he had a home and freedom. Jerusalem is no more to him than another place. Nor

is there any melody to him in one of the songs of Zion. To cast one out of the church of Christ, who is not a Jew inwardly and hence has only a name in the church, but no love for it, is no loss to him, but rather a relief. But to a true Israelite or Jew, to be cut off from the church and the manifest fellowship of the brethren and the worship of God with his people in Jerusalem, it would be a great loss indeed, and such a poor-soul would at least know that it loved God's people.

We have noticed people that once were church members and afterwards cut off from fellowship and membership. Some get mad and blame the church, and never feel that they have done wrong, and go off into the land of Nod or sleepiness and forgetfulness, and build cities and manifest that they are not in distress: while others would mourn for the affliction of Joseph, and sorrow over the decay of Zion, and weep for the trouble they had caused. Now such people perhaps have as much evidence that they love Jerusalem as one ever gives. What a comfort such a Psalm as this one must be to them.

One of the cruellest tauntings that captors could pierce an imprisoned Israelite with would be the mockery, "Sing us a song of Zion here in Babylon, it does not matter where or how you worship God, or what doctrine you believe, let us worship together in the house of Bel." Or when they that waste us require of us mirth. How can one with a heavy heart sing any way or any where? Even if you are in Zion and are afflicted can you sing? But when one is cast off into Babylon, and his harp hung on the willows of mourning, how can he sing the Lord's song in this strange land?

When we are among those that hate

the truth and that oppress us can we sing? When Samson was in the prison house of the Philistines with his eyes out, and his strength gone, could he sing a song of Zion?

When our sins lead us captive, and as accusers cast us down into prison and say to us, now where is your God, and they that mock say, now where is your predestination, or your election, or your God of purpose, then can you sing and worship with those that waste you?

But you will protest the purity of Zion, and the sovereignty of God, and the delights of Jerusalem will never be dearer to you, and you will take shame and confusion of face to yourself, remembering your sin and the just word of God, and you will pray with your face towards Jerusalem. You will also utter a prophecy that Babylon shall yet be destroyed, and happy and glorious shall Jesus be who will dash her little ones against a stone, for God will remember Zion in her low estate and take vengeance on our inventions and destroy our sins.

They that carry us into captivity are our own lusts that then mock us. These shall all be consumed under the chastening hand of our God who will bring his people back to their own country.

Can we forget Jerusalem? Can one who has seen Mount Zion, beautiful for situation, the joy of the whole earth, ever forget her beauty? Can sorrow and suffering, imprisonment and exile cause one to forget home and friends and loved ones? Does not his memory of them and his love for them strengthen in proportion to his loss of them and the severity of his prison sufferings? Can a child of God ever forget his first love and supreme joy? The intensity of his agony as banished far away from

these scenes of joy only makes memory of those dear moments and spots the more vivid and enduring. Hence he can say, If I forget thee, O Jerusalem, let my right hand forget her cunning.

The right hand is the hand of strength and skill. The cunning or skilful work of the trained right hand represents that which one could remember longer than any thing else, and that which is most important and therefore that which one would retain after all else is forgotten. But should the child of God forget Jerusalem and its joys and forget Jesus, should all this new mind be destroyed and effaced forever, will God forget his people? Can the mother forget the child she bear, the fruit of her womb, and the issue of her greatest pain? Even if all mothers should do this, yet will not God forget Zion: Isai. 49: 13-18. P. D. G.

ANXIETY ABOUT CHILDREN.

MR. GOLD:—Will you give me your views through the LANDMARK of 2nd chapter of the Acts, and 39th verse:

"For the promise is unto you, and to your children, &c."

and you will oblige a poor sinner. The children spoken of in this Scripture, does it mean the children of the righteous? My mind is so troubled about my children. I do want to believe their names are written in the Lamb's book of life. My children are all small, and I got to studying whether they would be saved. I feel now if I am saved it will be through Christ's blood, for I cannot save my soul. Write your views through the LANDMARK and you will oblige a poor, helpless sinner. I know I cannot save them. I will sign my name a poor SINNER.

Remarks.

This language was addressed to the Jews. On the day of Pentecost when the heavens were open and dropped their fatness on earth the richest blessings were showered or poured down. It

was the fulfillment of that scripture, and it shall come to pass in the last days that I will, Saith God, pour out of my Spirit on all flesh.

The scriptures were opened and their spiritual or true meaning and import were revealed, and all flesh saw it together.

I do not understand that because one is the child of a righteous man that that makes him a christian, or is the cause of his salvation. Each one must be born of God. It is by grace that any are saved.

It is of faith that it might be by grace, that the promise might be sure to all the seed. God promised salvation to the heirs of promise. In hope of eternal life which God that cannot lie promised before the world began, but hath in due time manifested through preaching: Titus 1: 2-3. Then it is by promise or of grace that we are saved. This is not only to Jews but also to Gentiles, for the promise is to you and your children (Jews,) and to all that are afar off (Gentiles.) How many? Even as many as the Lord our God shall call. This is the limit, measure and boundary. Nor will it even go beyond or fall short of this limit.

Is not the same God able to save our children that saves us? Is his arm shortened that it cannot save? Is he not good enough to be trusted with all our hopes and cares, our anxieties, our selves and our children, our present and our eternal state? Is he not better to us than we ever can think or expect? Why should we not trust him?

What is evidence that we do trust him? Is it not that we serve him ourselves and set a good example of honesty, meekness, cheerfulness, submission to God and rejoicing always. To me one never commends his religion as being of a very desirable quality if he is morose, fault-finding, bitter, hard to please, severe on his children, and dissatisfied with God's providence. What would

you think of a person professing to be a child of God that always complains of his hard lot, and never is pleased with any turn of providence, that never speaks well of any one, that is never loving any one, that is bitter toward his or her own children, &c. Would you want that spirit or that sort of religion yourself? It appears to me that a child of God has more reason for rejoicing than any other sort of person. For he has promise of the life that now is and that which is to come.

Nor, on the other hand, do I want that spirit that dismisses all concern about myself or my children, and that says, well, it does not matter what you do, for according to your doctrine if you and they or either are going to be saved you will be saved, it does not matter what you do, or how you live. It does matter very much with those that are saved how they live. To save one is to save him from his sins. Jesus is sent to bless his people. How? *In turning every one of them away from his iniquities.* A child of God desires then to do right or to serve God, and desires his household or children also to do right or to serve God. Concerning his household or children then he will not say, Children, it does not matter what you do, or how you live. But he will set a godly example before his children, and endeavor to encourage them to do that which is right. Parents provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. While he does not wish to imprison his children, yet he does not want them to live in all manner of foolishness. Home should be a pleasant, cheerful place for children. Useful books, especially the bible, should be commended to them to read. Trashy novels and books of bad character should be shunned. People ought to read and study useful publications, and store their minds with good food or matter for thought.

We find examples in Scripture for all good things. We see Abraham solicitous about his sons, and acting as a dear companion with Isaac in the worship of God. We see Isaac acknowledging be-

fore his sons his reasons for worshipping God. We read of Jacob's frequent acknowledgements of God's righteous judgments before his sons, and his reproofs of them for their sinful conduct. So all along in the Scripture the men most noted for serving God encouraged their children to do right, and prayed for their children.

Our carnal fears suggest, "Suppose our children are not called? What if they are not embraced in the election of grace?" Does not the same carnal spirit which opposes election and God's holy or effectual call also raise the same question in our minds about ourselves? How often does the question arise in ones mind, "what if God has not chosen or called me? What if I am left out." That is not a question of faith, but of evil-surmising and distrust or unbelief.

Is not the same God able to save our children that saves us? Why should we not trust him for all things, committing our way unto him in well doing as unto a faithful creator who does all things well. We cannot too much trust in the Lord. There is no other to whom we can go. God is better to us than all others. When all others fail, as they are sure to do, then the Lord is a very present help, a very present help in trouble.

P. D. G.

ELDER W. R. WELBORN'S BOOK.

This Book should have been published earlier. The fault is not brother Welborn's. The manuscript was put in my hands months ago, and my part of the work has been done for months: but the binder has failed from various causes to do his part of the work. It is now about complete and will be ready in a short while for sale and distribution.

The Book is written by Elder W. R. Welborn, and is devoted to his life from youth up—his experience, preaching, trials, writings, &c., and is a most inter se-

ly personal work. Never did author, it seems to me, cleave closer to his subject. The work is interesting.

It contains about 372 pages, bound in cloth, with a likeness of the author. Price \$1.25 per single copy. \$5.00 will buy five copies.

Address, Elder W. R. Welborn, State Road, Surry Co., N. C.

Elder D. N. Gore's Post-office is Peacocks, Columbus Co., N. C.

LIFE AND WRITINGS OF ELDER, WM. R. WELBORN.

This book, bound in cloth, contains about 372 pages.

Price for single copy, \$1.25.

Five copies for \$5.00.

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MARRIED.

Married at the residence of the Bride's father, Mr. Wm. Farthing, Oct. 29th, 1890, Miss Carrie Farthing to Mr. O. W. Belvin, C. B. Green, Esq. officiating.

Obituary.

SUSAN H. THOMPSON.

Wife of Richard F. Thompson, was born in Patrick county, Va., Nov. 17th, 1838, and died September the 6th, 1890, making her stay upon earth 51 years, 9 months, and 20 days. She was the second daughter of James and Elizabeth Barnard, both of them preceding her to the grave. At the age of seventeen years she was married to A. M. Sanderfar by whom she had four children, she having lost her husband and one child during the late war of 1861, and with the exertion of a most wonderful nerve and constitution, she by the help of her father was enabled as one who was a widow indeed to feed and clothe herself and children, three of whom survive her. Those struggles of life no one knows ex-

cept those who are alike left to pass through them in time of war and conflict. In after years she was married to Richard F. Thompson and soon moved to Carroll county Va., and unto them were born two children, a son and a daughter, the son having died when about two years old, the daughter surviving her together with her father and half brother and sisters to mourn a dear mother. But when we remember the profession which she made of the Lord's dealings of grace manifested to her in early life how we ought to rejoice that at the age of nineteen years she received a hope in Christ. She joined the Primitive Baptist church at Bell-spur, it being the first Sunday in April, 1868, and has lived a consistent member until her death, holding the mystery of the faith of salvation and redemption from sin and corruption through the obedience of Christ and that in a pure mind proving by her walk and conversation that she was born of God, and especially by the symbol of love and brotherly kindness. The house of her and brother Thompson has been a home for the Baptists for many years. Also many strangers have lodged with them, but alas, their home is left desolate and the poor that have found charity with them together with her brethren and relatives, and friends may feel that their loss is great. She also leaves five brothers and three sisters to mourn for her, but may we arise and anoint ourselves like David the King of Israel since she cannot come to us again, but may we hope that we shall go to her hoping she is at rest with God, where there is no pain or sorrow. During her thirteen days of suffering with measles and fever she expressed that her hope of faith in God was unchanged and that her dependence was in the Lord. She seemed to be thoughtful of her death, for sometime previous to the scene, and had commenced to write her experience but had written but little, nevertheless she has ended the praises which she has had for the Lord in this life to do that which is in his presence holy and acceptable to God as by a shout of victory through the Lord Jesus Christ crying, Hosannah unto the Lord most High, having joined the choir of Angels to aid in a theme of praise, honor, joy, and gladness of a life forevermore with the Lord. So dear husband and children of sister Thompson weep not, and may you also be clothed in this life with the imputed righteousness of Jesus that

you may keep and follow the example of your companion and mother in every good work, that you may also enter into his rest and finally be taken to that rest of God which is eternal and knows no end.

E. M. BARNARD.

S. JANE BELL.

ELDER P. D. GOLD:—By request I send you for publication in the LANDMARK the death of one of our dear sisters at Kehukee, S. Jane Bell, wife of Mr. J. H. Bell. She died of consumption the 9th of September, 1890 in her 45th year. She took a deep cold in January, and it settled on her lungs. She was very feeble before and gradually grew worse, until the dear Lord saw fit to take her from suffering and care. She joined the church at Kehukee eleven years ago last September, and was baptised by Elder A. J. Moore. I have heard her say several times that she had never regretted it. She was a good, orderly walking member and was much loved by all who knew her, both white and black. She loved the church members and filled her seat at Kehukee as long as she was able to go. I don't know how long she had a hope before she joined the church, but four or five years before Elder I. N. Vanmeter came to Kehukee and preached. She went to hear him and came over to see me as soon as she got home, and entering with a smiling face she said, I have heard the greatest sermon to-day I ever heard in my life, and I believe I can tell you every word he said, and I felt more like talking to the church to-day than I ever did before in my life. I was sick in bed, and she had told me the day before that she would tell me what she could remember of the sermon.

After that I knew she had a hope. When she was first confined to her bed, she told Mr. White she was praying to God to make her reconciled to her afflictions, and I think He did make her able to bear them to the end with patience. She was meek and quiet and very thankful for any favor done her. She had passed through much sorrow, lost five or six children, and left three and a husband to mourn for her, but not as some mourn, for they have the most implicit confidence in her eternal happiness. She did not live more than an hour or so after death seized her mortal frame. She was conscious and said she was going as fast as she could. She passed off gently

as a child going to sleep. Brother A. J. Moore went to see her one month before her death and talked with her. He said the next day in the stand that he was the one that was comforted and built up by her conversation, that he was the one that was preached to. Your weak, unworthy sister, if one at that,

PENELOPE WHITE.

MARY E. WALKER.

BROTHER GOLD:—Please publish the obituary of my dear companion, Mary Elizabeth Walker, who departed this life January 17th, 1890. Mary was born July 8th, 1846, in Hawkins county, Tennessee. She was married to the writer April 25th, 1867. As a wife and mother she was diligent and faithful. She professed a hope in Christ in the fall of 1866 and joined the Cumberland Presbyterian church at Gap Creek, Green county, Tenn. She always attended her meetings when convenient. We moved to Hamilton county, Tenn. in 1871. She never called for her letter. She was a reader of the Bible and for the last few years a reader of ZION'S LANDMARK, especially the experiences and obituaries. She was sick only 13 days. A few days before she died she told me of hearing the sweetest singing she ever heard. It seems she looked happy while talking of that sweet music. She passed away without a struggle, leaving eight children around her bedside to mourn her loss. She said she had prayed that the good Lord might spare her until she raised her children. Her place here on earth is vacant. O, how lonely home is now. Her place is not vacant in heaven. I feel assured she is up there singing that new song of Moses and the Lamb. I would say to her children, weep not for mother as those that have no hope, but remember her counsel and advice and try to live for the Master's cause, and prepare to meet dear mother in heaven above where parting is known no more, feeling that our loss is her gain. God in his providence has seen fit to bereave us of mother and take her to himself: may we all be enabled by the grace of God to live in humble submission to his divine will, for the Lord giveth and the Lord taketh away.

A precious one from earth has gone,

A voice we loved is still.

A place is vacant in her home

Which never can be filled.

W. T. WALKER.

Chickamauga, Tenn.

NANCY PASCHAL.

I feel it to be my painful duty to write the obituary notice of the death of Aunt Nancy Paschal which please publish in the LANDMARK. She was called from time to eternity on the 31st of August, 1890. She was born in 1822. Although we mourn that our bright Jewel has gone we mourn not as those who have no hope beyond the grave. For she has left us good evidence that she is not dead, but is now sleeping the sweet sleep that only remains for the people of God. She professed a hope in Christ and joined the Primitive Baptist church at Pleasant Grove and was baptised by Elder Shreeve, about 23 years ago. And so lived, ever filling her seat when it was possible for her to do so, always showing the marks of a Christian in her daily walk and conversation, ever putting her trust in Him who is able to save. She never wearied in doing good to all around her. All of her neighbors found favor in her. She attended the Association and heard every sermon. She said she enjoyed it so much, and repeated one of the texts a few hours before her spirit took its flight to a fairer and better world than this, "Awake, O north wind and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." She was asked if she wanted to be at rest. Her reply was yes. I can truthfully say that I believe without a doubt that she has landed safely on that bright and happy shore. There to sing God's praises forever more. The writer cannot describe the full value of the dear aunt, but can say she was a devoted sister, aunt, and friend, in short, none ever knew her but to love. Last of all we can say is farewell dear aunt, we shall see you no more in this world, but hope by the mercy of God to meet you on that happy shore, where those who meet shall part no more.

BETTIE M. PASCHAL.

JOHN HARRIS WALKER.

This interesting little child, the son of Mr. J. H. Walker and his wife, of Reidsville, N. C. was born May 27th, 1889, and died Oct the 4th 1889. This is the third child they have lost since Dec. 9th, 1887. The little fellow died of membranous croup. Among the bitter trials of life at the time of such occurrences is the

death of little children. We always afterward remember them as dear little children. They are taken from the evil to come.

It has been our lot to lose four by death in infancy. Then it was a sad trial, especially the loss of the first one, but long since I have ceased to mourn for them; for I feel assured they are at rest with Jesus who said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

P. D. GOLD.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

I. J. TAYLOR and J. R. ROBERTS.

Saturday and 3rd Sunday in Nov.....	Neuse
Monday.....	Salem
Tuesday.....	Creeches
Wednesday.....	Beulah
Thursday.....	Cross Roads
Friday.....	New Chapel
Saturday and 4th Sunday.....	Friendship
5th Sunday in Nov.....	Bethany
Sunday night.....	Smithfield
Monday.....	Juniper
Tuesday.....	Hannahs Creek
Wednesday.....	Hickory Grove
Thursday.....	Reedy Prong
Friday.....	Seven Miles
Saturday.....	Harnett
1st Sunday in Dec.....	Mingo
Monday.....	Black River
Tuesday.....	Bethsadia
Wednesday.....	New Hope
Thursday.....	Middle Creek
Friday.....	Sandy Grove
Saturday and 2nd Sunday.....	Rehoboth
Monday.....	Clement
Monday night.....	Johnston Co Poor House
Tuesday.....	Little Creek

THOS. BELL.

Dudleys, Thursday before second Sunday in Dec	Friendship
Friday	LaGrange
At night	Sandy Bottom
Saturday and second Sunday	Beaver Dam
Monday	Haskins Chapel
Tuesday	Newport
3rd Saturday and Sunday	Hadnots
Monday	White Oak
Tuesday	North East
Wednesday	Wards Will
Thursday	Yopps
Friday	Stump Sound
Saturday and 4th Sunday	Bay
Monday	South West
Tuesday	Maple Hill
Wednesday	Wilmington
Thursday night	

I will accompany him as far as Maple Hill, the Lord willing. I. J. TAYLOR.

We will need conveyance.

RECEIPTS.

ARK.—L C Harris 2
FLA.—Mrs N Lewis 2
GA.—W H Sparks 3 By Elder J R Respass 3
IND.—H S Kelsy 1 50
KEN.—R G Pack 2
LA.—By J J Moffit 1
N. C.—Pinkney Parrish 1 50 Elder L S Ross 5 S C Jones 1 J R Nelson 1 J H Little 1 50 H B Roberson 1 50 J D Fly 1 50 Mrs M Cromwell 2 T Brewer 1 50 James Hodges 1 10 H D Boykin 3 Elder W R Wiggins 1 N T Hays 1 50 Mrs Rand 4 D Witt Howell 1 50 Moton Luper 1 J S Daniel 1 50 Mrs A Balance 1 50 W T Hales 1 50 C L Guiley 2 50 R W Radford 1 50 Olin Finleyson 5 H Pate 2 Mrs E Gardner 1 50 C J Yelverton 4 M T Pittman 1 50 W H Bass 1 Mrs E Atkinson 1 50 R R Radford 1 50 Jeremiah Bass 1 50 J Ayeock 2 T W Wilson 2 J T Tucker 1 50 L L Robertson 1 50 M J Helms 2 W T Beacham 2 J F Abrams 4 Col Stanton 3 M J Grimes & Co. 4 W H Worsely 1 50 I N Womble 1 50 Mrs T P Braswell 2 J D Armstrong 2 M B Williford 2 Mary Harvey 1 Sallie Sauls 2 J E Cobb 1 50 By Seth Woodall 1 50 Elder Isaac Jones 6 J A Robertson 1 50 Elder J A Burch 1 50 E J Littleton 5 50 H Hatcher 7 50 A Brewer 1 50 Elder J D Cavanaugh 3 Elder L H Hardy 10 50 A F Neal 4 50 J G H Mitchell 1 50 G T Powell 3 Mrs M Bozeman 1 Elder Y I Chandler 1 50 Elder L H Hardy 3 E J Littleton 3 Mrs R Anna Maness 3 Elder W A Ross 1 50 O L Yelverton 6
S. C.—Robert Jones 2
TEX.—T W Harrell 2 H W Bennett 2 J W Edmonson 2
TENN.—C W Wilson 3 S B Mattox 2
VA.—Mrs M J Rawls 4 Mrs Lucie A Simpson 2 Mrs Julia E Holland 3 By Elder J. E Hillsman 1 50 T W Fairchild 3 H A Brumfield 4 By Elder J C Hall 5
W. VA.—By Elder W A Melton 4 50

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NO. 2.

Zion's Landmark.

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— AT —

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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.

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 Express.

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

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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

[Experience of one I have known and loved for years and baptised him at the Falls. P. D. G.]

I was born 1852, my mother and father
Were glad I am sure,
In that year she lingered and mourned.
For, unto her two sons were born,
George and John are our names,
And here I am just the same,
For fourteen years and even more
We lived together and did go.
But, alas! I then did find
That we differed in our mind;
The first year I left home
I wished that I had never been born.
So time rolled on 'till I got back home,
I thought my troubles all over,
For we all would be together,
With our dear, dear old mother.
In 1874, my troubles became so,
I thought to destruction I must go.
Ah! leave those I loved so well,
And be sent to a burning hell.
The summer almost gone, the Missionary meet-
ings begun,
My mother, brother, and sister too,
All thought there was something for me to do,
Their ways to me were blind, and I was then left
behind.
The first Sunday in October they begun,
How they did take both old and young.
I would go every day, but my heart seemed far
away.
Mother and brother talked to me, but I could not
see like they.
That being the last of the week,
I had got so I could not sleep,
I saw myself a sinner still,
And with God's people I could not live.
This would grieve me and I cried,
Then wished a baby, I had died,
My burden grew worse and worse,
I felt my heart would almost burst.
By this time Friday had come,
And on Monday they were to adjourn:
I had promised the first of the week,
That night at my brother's we would meet,
Mr. Cook being the man who prayed,
I hoped that I might be fed.
But alas! I then did find
We, too, did differ in our mind,
That would make me weep and cry,
And think that I was going to die
So after they were all gone,
Off to myself I did roam,
Now down on my knees I fell,
And thought that I was bound for hell,

I could not open my mouth nor pray,
I feared I should never see the break of day.
But all at once my burden was gone;
Then I felt as if I had been born.
Everything was made anew,
And from my heart that trouble flew.
Next day was conference and to me they did say,
Are you going to join? If you don't you are
wrong.
To make up my mind what to say or do,
Was more then than I could do.
So that night I thought I would go
To a neighbor's house and see
If they all saw and felt like me,
They talked to me but I could not like them see.
Mr. Fulford was the man, who had the church in
hand,
The preacher and I took a walk, and to me he did
talk,
He told me I ought to join the church,
If I did not I would feel worse.
I told him I had not made up my mind,
For I felt like there was plenty of time;
He told me that night to be true,
For there was something for me to do,
And that was for me to join the church,
For he thought I was good enough.
So next day to the water I did go,
And there and then their ways to know,
In about one week how my heart did beat,
To think with them I had a seat.
For together we could not eat.
All this, I saw and knew.
They taught some things false I am sure,
They did not doubt their being the people of God,
And in his footsteps trod.
This I felt would kill me dead,
That love from my soul then had fled,
And in his footsteps I could not tread,
Now being to me as dead,
I had not where to lay my head.
So then I thought what I had said
Was not from the heart but of the head,
I then felt with all my heart
I had better from them part.
I prayed to God that I might see
Which way was right, and to the Saviour flee.
I prayed to Him if my soul he would save,
That I might know it on this side the grave.
So that night I was made to know,
This world would soon to ruin go.
In my sleep I dreamed the last day had come,
For in my heart I had never known with God's
people I had a home.
The heat flashed me in the face, but I was not
frightened.

Although the fire came lightning;
 'n my heart I felt that great love
 For in my dream I was carried above.
 When I awoke my heart with love did flow,
 And then I felt that I did know
 That where Christ was, there I should go
 And with him to dwell forever more.
 But this did not last very long,
 For I soon found that I was wrong.
 I knew there was no strength
 In man's puny arm.
 I would wander far and near, nothing good could
 I hear.

So when I moved home, near the Falls,
 There I found good people that I love,
 For I think they have a home above.
 The dear old church to go, that was enough,
 I went there two years or more,
 And there before them, I did go
 To tell them what I felt to know,
 I told them I was a sinner still.
 But with them all I wished to live,
 I love them; with all my heart
 And I hope from them never to part.
 This was the second day in May,
 I shall never forget that day.
 My heart was warm and with love did flow,
 Now, that is what makes me love them so.
 I felt they were the people of God,
 For in his footsteps they all trod.
 This being 1874 I can tell you more,
 For in 1875 I became dissatisfied.
 Now I was tired of a single life.
 I thought I would take unto me a wife
 So for me my Mary was born,
 Now to her I my love make known.
 She was good and kind, and did prove
 She was the one for me to love.
 Fourteen years and even more,
 We each other's troubles bore;
 Unto me five children were born,
 But three of them have been taken home.
 This did wound my bleeding heart:
 But alas! from me she must part,
 And how that did break my heart,
 To think from her I too must part.
 Then she called me to her dying bed,
 And told me what to do when she was dead,
 Now I felt that He knew best,
 For she said she was going to rest.
 I thought then that I must die,
 Though I was not allowed to cry.
 She was not frightened but awaited the call,
 For in Christ Jesus she saw all.
 I had to give her up I then saw.
 I thought my heart would burst.
 The doctor said she did not know
 When she was calm and talking so.
 But this I would never see,
 For she too plain did talk to me.
 So that great love now he was blind,
 All such as he are left behind.
 He could not see that parting love,
 For a pondering, sinful worm
 Christ bled and died upon the cross,
 That none of his people should ever be lost,
 I think I can from my heart say
 Where Christ is, she is to-day,
 On her bright face she did show
 She would be happy forever more.
 Myself, daughter, and little son

Are left here our race to run.
 May we three stand, when that great day comes,
 To meet our loved ones in that bright home
 May we sweetly breathe this life away,
 And darkness be changed into day.
 We will meet with those that we love best,
 And there be forever blessed,
 Sometimes I think I can never go
 To be with her that I love so,
 And then I am brought to know
 That others have these feelings too.
 My promise to her I could not keep,
 For with me now no children sleep.
 That nearly broke my heart
 To think from them that I must part.
 My little boy being only six,
 Now on me, he had his heart fixed,
 The loss of his mother bore on his mind.
 Now to give me up, he was not inclined.
 But alas! he soon did find
 He had to go, and leave me behind,
 When he would get with me to sleep,
 How he would lie near me, and weep.
 His hand in my bosom he would always keep,
 And talk of his mother till he was asleep.
 This every body did not see,
 'Twas only known by him and me.
 This made me feel as if I must die now,
 For to stay with him I did not know how.
 But the hope I had in Christ was made strong,
 And that has brought me thus along,
 Now he was taught from me to know
 That from me he was bound to go.
 So every week with his papa he must sleep,
 And speak of his mother so sad, and weep,
 How can I forget one that was so kind,
 Who has gone and left me behind,
 With two little children so kind and meek,
 And often of their mother speak?
 Oh! may I never forget that face,
 When she told me she had seen the place
 Where she was to go,
 And there to dwell forever more.
 Now may I live in such a way,
 As to be with God in that great day:
 Oh! then may I be able to stand,
 And meet her in that happy land,
 Three little children, my wife makes four,
 All landed home on that happy shore.
 And there is where I long to go,
 And be with them forever more.
 My first love I am sure was true,
 I don't think I can ever love two.
 I want to go to the one I loved so well,
 And there with her forever dwell.
 If I can get there, all will be well,
 For in heaven I know she does dwell,
 Oh! may her children be able to stand,
 And meet their mother in that happy land,
 From your unworthy brother,

J. D. SHEARIN.

"O praise the Lord, all ye nations:
 praise him, all ye people.

For his merciful kindness is great
 toward us; and the truth of the Lord en-
 dureth forever. Praise ye the Lord.—
 Psalm CXVII.

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

[By Joshua Lawrence.]

They will be too high bred for that. But you say you are going to make them work; do, for the Lord's sake keep them well at it, while you have the chance; for I warrant you they don't work much, once they leave you. For I have never seen one yet that could work, or even pretended to work after he left school; for he thinks he deserves to be maintained for his knowledge of theology. But let me charge you, when you get enough to stock the towns, stop your dressing mill; for the country people have now to work very hard to dress their sons and daughters in silk and broadcloth, and buy fine horses, saddles and gigs, and other equipage to make them show in style. Besides they have in a good degree to work for the town people, doctors, lawyers, and merchants, and to the last some are almost slaves for superfluities and not necessities. And they have also to cast in their mite of labor to grease the wheels of government. And now for heaven's sake if you add to their labor by putting a host of theological beggars on them to maintain, I think the country people might as well be in sweet Ireland, to mourn with them that mourn in like chains. So don't make any more than will fill the towns. But I reckon you have another view of the case, that if you can stock the towns this will diffuse itself through the whole pone of the country also. But let me tell you that there are so many makings of different sorts, the towns can't hold them all; for they are now getting like hogs in a bed of a cold night, crowding each other out, and you ought to be sure to make large ones, least yours should be overlaid in the crowding. And further, be sure to have your mill under good command so she can be stopped at will when you get enough for the towns, and not let her be like old Buntin's mare, that after he made her run away he said the devil sent her an end, for he could not stop her. You see this was the case of the

Romish theological schools, and also in France, for the devil sent them an end until so many school men were made that they possessed one-third of the poverty of the kingdom. Nor could those mills be stopped until the French had to raise the mass and lay hold on this bull by the horns.

In England, Ireland, Spain, Portugal, and many other countries, it must soon be the case; for these devilish dressing mills when once set going never have been stopped, because the priests mind the mill and get the toll. Some boast they are not priest-ridden, but I tell you there are but very few in the world but some priest or other rides, and that with his cudgel too; but as for my pay I had as lieve be rid by a witch as a school man whose pocket I must be filling every time he calls, or I am spurred in the side. I am not done with you yet, although you may be willing to get off; for I don't like your mill although it is upon a different construction from some others, both in this country and Europe. Yet the principle upon which she is built and the power that moves her is the same—money. One fault I find of her, she don't grind toll free; and another is, she has respect to persons; she grinds for the poor and not the rich, yet she picks the pockets of the rich to learn a poor man to pick the pockets of his neighbors; and yet you call this charity! A devil charity this to train up men to live on the sweat of the brow of his neighbor, and sell gospel contrary to Christ's command, who told his disciples, give it freely. Do you know one theological preacher that don't sell his services? I know many, and I don't know one but preaches for hire and divines for money. I hope it will be a long dry time at your mill, after you get enough for the towns at least, for there are as many beggars now as I think the people are willing to maintain in the country.

8th. I am opposed to your theological schools, although they differ from the Romish, the Episcopalian, and Greek schools; because they are impelled by the same power—money; and

much for the same. And, secondly, because in no country they never have been put down in their oppression of the nation, but by a revolution, war and bloodshed; as proof, in France under the revolution in to instances—the first, after the American revolution; and the second, the last, under the Duke of Orleans. In Spain, as proof, under the war of Bonaparte in the capture of the king of Spain by intrigue. In America, by our revolution under Washington were tithes for school men abolished. In South America, by the revolution and under the emperor Augustin Iturbide, was the hellish inquisition, erected by the influence of school men abolished and toleration granted in 1820. And they cannot nor will not be destroyed in England and Ireland, and o'her countries, but by a revolution and war. It is fair reasoning to say so, from the evidence of other nations which you dare not deny. And before the first revolution in France the oppression was intolerable, for it was a triple oppression of kings, nobles, and clergy, all combined as the effect of theological schools in a great measure to fleece the French people to the skin. In fact, theological schools are a pest and curse and source of oppression to the nations; and if this be the nature of the gospel system, I give my vote to vote it out of the world. For I thought the gospel system came into the world to bless men, and save men's lives and souls; but theological schools and school men have turned it into a curse to the nations, a system of oppression, blood, despotism and slavery. And I can with all these facts of 1500 years history of theological schools and school men, and that from all nations where they have been established, be in favor of theological schools? I cannot—I will not. For instead of being the seat of the beast, and have been his upholder to perpetuate acts of bloodshed and cruelty in the nations, and oppress mankind. And you can't deny it and tell the truth. They are the synagogues of satan, the abodes of darkness for the most part where the chains of nations and men have been forged for men for ages.

This is truth, and I don't doubt you think yours is a lamb; so were the first established theological schools thought to be; and were intended, as yours is, to promote the gospel and the religion of Jesus Christ. Yes you see what dreadful havoc they have made in the nations, and what a curse of oppression at this time to England, Ireland, and many other nations. Deny this and tell the truth, and then I will see you again. So you can see by the light of the history of nations, that theological schools are not, nor cannot, be serviceable to the church of God. Nor are they serviceable to nations, but were invented for priests and are only serviceable to priests and despots; this is truth, to tyrannize over the world, get money for priests, and support hypocrisy and oppression in the nations of the earth.

9th. Who had the inquisition built? who filled it with convicts but the inquisition general and his gang of confessors? were not these school men? what is the present cause of contention in the house of Parliament—the cause of the groans, tears, sorrows, mournings, and tumults, and mobs, in England and Ireland? Will you dare not deny that it is not the effects of the tithing laws, for to support the clergy of England and Ireland, which is provided by almost every packet from England? You dare not deny these facts. This tithing has skinned the people to the bare bone so they can't bear it longer; and why? because the theological schools have increased the school men and their tithes, until the people are ready to starve to death. As a proof, Lord King says: reduce the number of bishops from 22 to 11, this will lessen the sufferings of the people £70,000 in Ireland alone; and then they must further retrench tithes, £70,000 in order for the government to get along, or else Ireland and England will be blown to a flame of civil war. And I ask you on whose side will the clergy be? Why you know the king's, as they were in our own revolution. For he and they are chips of the same block—you wash my feet and I will wash yours; we

can't work and are ashamed to beg, so John Bull we will stick to you my good fellow, since your laws pay us well for our printed prayers and written sermons. Now, sir, who are these tithes for? why you dare not deny but alone for the clergy. What sort of clergy? why you dare not deny but alone for the clergy of the theological schools. Is not this the truth, and the right truth? Yes, sir. Then, sir, here is proof enough for all the world to satisfy them, except the clergy, them they have blinded, that theological schools are a curse, oppression, a peace destroying, a damnable despotic system of cruelty and suffering to England and Ireland, and all other nations where they have been established, this is the truth; but the priests make them out the very reservoirs and fountains of light. But have you never read that text: They put bitter for sweet, and darkness for light, and vice versa? Yes; sir, and this is the case here: mankind are so priest-ridden that they will believe what the priests say, whether it be in the Bible or not. Oh yes he's a very learned man, he knows if it is not in the Bible it must be so, because the priests say so; and they never put themselves to the pains to enquire, but take all for truth, what all the priests say, if brought to the Bible, is found to be nothing but a pack of lies. The gospel system is not a tithing system, by law or otherwise; but leaves every man at his free will to give, or let it alone. Nor does the gospel system show or point out fine, penalty, or forfeiture, if a man don't give a cent, to be inflicted by church or government; for the support of the gospel is a religious act, and religion stands alone between man and his maker, and not between man and government. Then if you compel me to pay a preacher I don't believe God ever sent, there is no religion in that; for religion is a voluntary offering of the heart. Then to give to such a preacher by compulsion is hypocrisy, or in other words, I am compelled to play the hypocrite. Then make the best you can of theological schools, as fairly evidenced in other nations, they are the fountain head of sor-

row, suffering, poverty and oppression of the people. This is truth, and the history and facts of nations prove it; and I beg you to think well on this subject, before you are led by the tithe rope of the priests. For school men have been, in all ages a band of purse plunderers, deny this, living on and grinding the face of the poor, and wresting from him by law and otherwise, the hard earned sixpence that should have clothed and fed his wife and hungry and naked children. Nor have I ever in all my reading, read or seen the place recorded, that one of these men possessed a relenting and relaxing heart; but always as staunch and as sturdy to his tithes as the robber to his plunder, or the murderer to his blood.

10. But perhaps you will say, theological schools have never had these sad effects in this country, nor even can. Stop, sir, don't be too fast in your assertions. Remember my head has grown gray with years. What were the effects of theological schools in this country, before the revolution? Were it not tithes? Yes, sir, the tenth calf, pig, lamb, goose, turkey, chicken—corn, wheat, tobacco, money, with fine, forfeiture, imprisonment, stripes, banishment, courts, jails, and reproach, sorrow and stigma—and who were at the head of all this? King James, Parliament, lords spiritual, and English school men. Deny this, sir, and tell the truth. And, sir, it was the blood, the heroic, precious, patriotic blood of our fathers, that purchased our redemption from all those cursed oppressive evils of school men. Deny this. This is written at home, in memory of some of the living in those days that tried men's souls and hearts as with fire. Yes, sir, and the documents of courts, and law books of those times, stand as evidence; and I call them this day as witness against theological school and school men. This deny, sir, and the living and the dead will rise up against you and curse theological schools and school men, as a co-partner of their sufferings and loss of blood. Yes, sir, the cries of orphans and widows, and weeping wives for absent

and lost husbands, would be witness and curse theological schools and school men, as a joint cause of their sorrow, grief and tears; being a joint cause with the tea, stamp, and other taxes, against which the sons of liberty fought, bled and died. Shall I then be in favor of theological schools? No, sir, I will give both of my ears to the pillory, my body in the prison to be eaten by rats, and my heart to be taken out of my body and burnt and the dust thereof scattered to the four winds of heaven; and take down every cent of the property I possess at the disposal of government, to wage war against theological schools, and school men, and law religion; for it has been, and now is, one among the greatest curses of nations. But, say you, theological schools have never had this effect in this country since the revolution. And in the name of heaven who is to thank for that? Not King James, nor the school men of this country neither; but our thanks are forever due, nor can we pay that gratitude due to Washington, and the bleeding, barefooted and frost-bitten soldiers, and those patriots of such a noble cause, who staked down their substance and counted their gold, beef, corn, or bacon, nothing worth to liberty of conscience and the rights of free men. Then you can see as with a sunbeam, that nothing short of a revolution, blood, sufferings and death, can break the hellish chains of theological schools and school men, once the rope is on your neck. Deny this, sir. If then this is truth, oh, North Carolinians, I call on you to say, had it not have been for the bloody suffering struggle of the revolution, should we not now have been grinding in the same galling poverty chains of tithing as the people of England and Ireland. Yes, sir, I bring the thing to your door, so you must see it; and I hope also you will feel it and act accordingly, as forever to keep this yoke from off your necks, which the blood of our father's redeemed us. You will say, it has never been so since the revolution, although there have been and now are twenty theological schools in the United States. No thanks to the

schools, nor to the temper, will, nor wishes of school men; for they are the same breed they always were, and I tell you there is a heap in the breed, for school men have shown since the revolution in some of their acts the truth of what I say, that they are the same bad breed. But our thanks are owing to that great bulwark the Constitution, which the patriots of those days set up who had felt the shoe pinch and of course knew where to cut out a piece to render it easy; and to the statesmen of those times, over whom school men had rode rough shod. But they by the Constitution have unhorsed them, and put them to work for their bread. God be blessed for this, so let it be for ever; to turn beggars, as many of them doing. Yea, and we owe thanks to our statesmen, who have been too stout to let the priests ride them from the revolution even till now. And so I say, heaven bless you, and those that follow after may America never want for statesmen that love themselves, posterity, their country and liberty too well to squat down and take a school priest on his back. England has seen for a long time, but king and ministry now begin to feel, they must lower sail or their national bark will soon plunge into the whirlpool of a revolution; and that tithing and school men are the cause. But what are the school men saying to all this? Are they willing to lower sail, give up their tithes, and save the nation from a bloody revolution? No, sir, the documents from England, almost wet from the press, show the contrary, that they are using every thing in their power to hold on upon their loaves, and care not for groans, poverty, or wretchedness, or nation to their roast beef and puddings come forth to them. I tell you a revolution is the end—mark what I say. The king and clergy may now give an inch or two to stop the present fury of the people, yet it has to come to it as no nation has broken the chains of priest-craft but by a revolution. Then can I, with such evidences before my eyes, be in favor of, or think that theological schools can be serviceable to the church of God in any way they can be

conducted, or serviceable to a nation, since in them are the seeds of revolution and wars? As says James: From whence comes wars and fighting among you? come they not from hence, even of your lust? Yes, sir, that's truth; the lust of school men produce wars, as well as the lust of kings and emperors of the earth.

(To be continued.)

ELDER P. D. GOLD, DEAR BROTHER IN HOPE OF ETERNAL LIFE:—In accordance with your request I am seated this evening to write something of the goodness of God towards us poor sinners.

"John answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John 3: 3.

The question is what man is it that must be born again? I will answer it is the man that was once born, or he could not be born again.

Strange to think Nicodemus with all his Jewish learning and teaching never did challenge Christ on the question as to who should be born again.

But the question with the earnest enquirer was how can that be done? Dear child of God, do you not remember when you wished to ask this question, how can I be saved when I am born in sin. We see from the Scripture that Nicodemus understood who it was that was to be born again; but the question was how can a man be born again, (manifested a child of God.) Now in proof of this we refer you to verse 5 of the same chapter. Hear what Jesus says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Did he not say, except a spirit be born of water and of the spirit, but "Except a man be born of water and of the Spirit." But oh, how can it be done is what troubled the poor mourner, Nicodemus.

Verse 6. That which is (not going to be) born of the flesh is (not going to be) flesh, and that which is (not going to be) born of the Spirit is (not going to be) spirit. Verse 7, "Marvel not that I said unto thee ye, Nicodemus, must be born

again." Verse 8, "The wind bloweth where it listeth, and thou (Nicodemus) heareth the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is (not going to be) born of the Spirit." Verse 10, "Art thou a master of Israel and knowest not these things." You see Jesus challenged his mastership in Israel for he that is a Jew outwardly is not a Jew. Verse 11, "Verily, verily, I say unto thee (Nicodemus) we (the masters of Israel, or in other words the Apostles and prophets, Jesus Christ being the chief corner stone,) speak that we do know, and testify that we have seen and ye (Nicodemus) receive not our witness."

Now to be born is to be changed or be brought out of a mother's womb. Go to John, 1:13, and you will see that the children of God are not born of blood, (life) nor of flesh (body) nor of the will (purpose) that is of man. Turn to Gen. 9 and 4; the blood is the life. You can see now the children of God are not born of the life of men, but of the life or blood of the new covenant.

And in as much as they are born of the new covenant they must partake of the nature of that covenant, and in order for us to understand the nature of them we must know the nature of the new covenant, of which I would speak now but space forbids. However I will write again and explain my view more plainly. Pray for me and mine.

(Luke 19:10.)

Jesus did come to seek and save
That which was lost and gone,
He came to do his Father's will,
And tell us what it is.

Of all the Father gave to him,
There should not one be lost.
He comes and calls them all by name,
And says they know his voice.

He calls them not like men desire,
With words of carnal sound,
He calls them with the word of life,
Which is his own great power.

He calls them with the same sweet voice
He called up Lazarus with,
Which was the word of power and life
That brought him from the dead.

And we as dead as Lazarus was,
He calls with the same voice,

ZION'S LANDMARK.

Which has the power of quickening grace
To just create anew.

He uses the same power now
When earth created was,
He speaks, the thing is ready done.
Commands, the thing stands fast.

Then such a God as this we have,
How we Him ought to serve,
He fought our fight and set us free,
And gives true liberty.

JOHN C. HENDRICKSON.

Adv. Conway Co., Ark.

Remarks.

Elder Hendrickson is a preacher in Ark., of good standing among the brethren. We met when I was in Ark., last July. Several years ago he wrote a communication for the LANDMARK explanatory of his course in reference to the trouble in that State between some Associations. It was at a meeting of brethren of these Associations in which there was an effort made to settle their troubles that we met for the first time.

I feel that some injustice was done to brother Hendrickson and that he should have been allowed to indicate his course as he had been reflected on.

I hope that old trouble will all be settled by the brethren in that State.

P. D. G.

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DEAR BROTHER GOLD:—So vetime ago I was favored with an inquiry from a gentleman in Georgia, who had heard that I myself was by birth and education a Jew, and not as thousands of my countrymen a Gentile, by birth and education.

The inquiry, as you will notice, is made in such a gentlemanly way that I cannot withhold it from my brethren in the faith of the Son of God, though I do withhold the name of the writer. He himself is a Jew by birth and education. My reply to him please publish with this.

Mr. B. GREENWOOD, WILSON, N. C.
DEAR SIR:—Elder——of the Primitive Baptist church near here informs me that you are a member of the same

church, and that you are a Jew by birth and education. If you will consider the rarity of the occurrence of a Jew joining any of the existing christian denominations, you will excuse my curiosity in you. The rarity of Jews converted into the Christian belief (as is known to you if you are a Jew by birth and education) is due to the fact that they never could accept Jesus as a personification of the Deity. This last personification is so much against my conceptions of the finite and infinite, the real and ideal, that I am very curious to know by what process of reasoning people who were brought up in the idea of an infinite, incomprehensible and indivisible Being, can be brought to the belief in the Christian Trinity or rather that three times one is equal to one and three at the same time? Or is there no process of reasoning at all? That is: Is this change made not by any logical reasoning, but by a sudden revelation so to speak? I would not address this question to you, if you were brought up in a Christian family, as in this case the children get used from their earliest age to the belief that Christ and God are synonymous expressions and so when they grow up there is nothing wonderful in the fact that they become members in some certain denomination. But there must be an entire revolution in the mind of a man brought up under a system like the Jewish religion, which is so antagonistic to the principal dogmas of Christianity. Mine is not idol curiosity and if you understand my motives you please take the trouble of replying. If you do so, do it in your own language and words; do not send me any tracts, and do not refer to Bible, neither Old nor New Testament, as neither of them will or can inform me of what I want to know. I am requested by Elder——to tender you his invitation to come down here to the Primitive Baptist Association and stay here awhile with them. Yours truly, J. L.

REPLY.

MR. J. L. OF GA., DEAR SIR:—Yours of Feb. 7th, came to hand. I found

your letter on my desk after my return from a 30 days trip in the country. In answer I would say that Elder——is mistaken (as most of the North Carolina people are) as to my being a Jew by birth and education. Here they call all Germans Jews, and all Jews Germans. This is their ignorance. They believe that Jew and German mean the same thing. However in my little book called "The Dealings of God with a Laborer" I have told it plain enough that I a born Gentile (called Christians in our day and time) was born in Germany of parents who had a name in the Holland Reformed "Church" where they also put me in infancy by their mode of sprinkling, etc. When I was sixteen years old I found out, not by reasoning powers, but by revelation, that I was a poor sinner, and that he was not a Jew (Christian) that was one outwardly, but that he was a Jew (Christian) that was one inwardly. I have ever since believed, not by any process of reasoning, but by faith in Jesus who is the true Jew (Baptist or Christ) that God the "infinite, incomprehensible and invisible Being" had made himself manifest in the Old Testament as the Elohim of creation, and in the choice of his people in Abraham, Isaac and Jacob, as the Three-One God, Father, Son and Holy Ghost. The Father to choose, the Son to Redeem Israel (mark Israel, none others, both Jews and Gentiles) his people from their sins (enemies) and the Holy Ghost to quicken and to teach them the way, the life and the truth of God. Great indeed is the mystery of Godliness. Yes, my dear sir, either by sudden or gradual revelation is this manifested to all whom the Father gave to Christ, in the covenant ordered in all things and sure. Whether Jew or Gentile all are brought to know by faith that they are sinners before God, and by the same faith all are brought to know also that Jesus came to save sinners.

Thanks, my dear sir, for your noble letter. I could wish myself to be of Jewish birth now: perhaps I could have been more able to have written you a better reply. O, I believe in the true

religion, not of men, but of God," and I am glad that there is one here and there who enquires for these things. None but God can and does reveal them to us after all. Please tell Elder——of his innocent mistake. Thanks for his invitation to your State. I will come if the Lord will, and when I come be sure I will come and see you and we will be able to smile over the honest misunderstanding. Again, I thank you for your kind letter. Most of the Jewish religionists are harsh with me when they hear that I a born Jew (as they suppose) had been converted to Christianity. I therefore appreciate your kindness exceedingly. Yours truly,

B. GREENWOOD.

This good letter should have been published earlier. It was overlooked.

F. D. G.

"Now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life."—Rom. 6th chapter.

DEAR BROTHER GOLD:—By your permission I will offer a few thoughts upon the foregoing, but I want it remembered they are mine and may be foreign from a correct conclusion, but I can only tell what seems to me to be true.

Paul was here addressing a people who had once been contaminated in sin, who were dead in transgressions and sins, and were strangers and foreigners, but now made nigh by the blood of Christ.

Paul taught them that by the deeds of the law no flesh was justified; "to him that worketh is the reward not reckoned of grace but of debt. If righteousness come by the law then Christ is dead in vain.

"If there could have been a law which could have given life verily righteousness would have been by the law." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

All the mind the unregenerate has is a carnal mind which is not subject to the law of God, neither indeed can be. He is in the "flesh and cannot please God." Man's arm is too short, hence help is

laid upon one who is able to save. "Who was delivered for (because of) our offenses, and was raised again for (because of) our justification." Christ has justified her and all her sins are charged to him (the debt of the wife is charged to the husband.) Hence Paul says, "Who can lay anything to the charge of God's elect." Christ satisfied all the demands against his bride and justice never requires the payment of a debt but one time. Hence she is justified. Christ sends his Spirit into their hearts whereby they are enabled to cry Abba, Father. He delivers them from the law of sin and death Rom. 8:13, that they were under; that deliverance is manifestation in what Christ had done for them.

So they need not fear that "law of sin and death," for they are forever freed from it. That freedom or deliverance is what we understand constitutes the spiritual birth or deliverance, hence they can sin no more under that law which Christ has freed them from. Sin is the transgression of the law. And you cannot transgress a law that you are not under. Hence whosoever is born of God doth not commit sin, for his seed remaineth in him (a man or sinner born again.) It does not say the seed does not sin. It does not say the seed dwells in an angelic spirit and it does not sin. But it is a man, a sinner that is born again and cannot go back and be unborn and get under the death sentence anymore. Hence I give unto them eternal life and they shall never perish." Notice they are made free from sin, they do not free themselves. "They became servants to God." Is that not a change? Once a servant of sin, but now a servant of God. Once was a thief but is now an honest man. Once was a drunkard but now a sober man. "Now being made free from sin and become servants to God. When ye were the servants of sin ye were free from righteousness, but now being made free from sin and become servants to God ye have a different fruit.

What sin? "The law of sin and death." They are made free from it. "Ye are no longer under the law but

under grace." David was brought out of the mire and clay (law of sin and death) and his feet were placed upon a rock. He was made free from that awful dilemma. "As for thee also by the blood of thy covenant thou hast sent forth thy prisoners out of the pit wherein was no water." What was the pit? The law of sin and death which they were freed from. Hence the birth or deliverance from the womb of the law, and man or the sinner has evidently been saved in that deliverance or freedom from sin (law of sin and death.) Can they ever go back under that law of sin and death. No, for the Egyptians which ye see to-day ye shall see them no more forever. Hence they are freed by the Spirit, for the law of the Spirit of life in Christ Jesus hath made me (a poor sinner) free from the law of sin and death. "Wherefore, my brethren, ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

A corrupt tree cannot bring forth good fruit, but make the tree good and the fruit will be good. If a "bird comes and lights in a tree" that does not change the fruit of the tree. This is believed by some.

The man thus delivered is a new creature in Christ. All things are become new. Ye (sinners) who were sometime darkness are now made light in the Lord and walk as the children of light.

Brethren, you are the ones here addressed, therefore if you are asleep to your duties to God awake and arise from the dead and Christ will give you light, "Put on the whole armor of God." "Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of his own good pleasure." This child of God produces all these as a fruit of the Spirit by which he is actuated or influenced; for Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, &c. O, may we be found producing that good fruit, for by their

fruits ye shall know them.

But often we feel to be left as Peter was and we get badly out of the way. Our own depravity causes us an abundance of trouble while here: those jealous feelings that arise to destroy each other are all of the flesh. The christian is troubled on the account of the thorn in the flesh, and the two contending principles. The flesh lusteth against the Spirit and the Spirit against the flesh and these keep him from doing the things that he would. While here we will sin, yet I do feel that the poor child of God has taken his fill of it: when born again he wants to live clear of sin.

Sometimes the whole being seems to be filled with praise to God, and that man who was a vile persecuter is now a meek and loving Saint. Grace makes us humble and childlike and forbearing. Oh that our fruit could be more and more to holiness, that we could live more and more to the glory of God. But blessed hope our troubles will soon be over, then we can bask eternally in the smiles of a blessed Jesus. There the wicked cease from troubling and the weary are at rest. There is an eternal home. We have no abiding city here. My afflictions are so great I feel like my stay is short, but the Lord only knows.

Jesus can make the dying bed
Feel soft as downy pillows are.
While on his breast I lean my head
And breathe my life out sweetly there.

The above has been a comfort to poor me many times of late.

Many thanks brother Gold for that dear and precious letter which was a feast to my poor soul. May the Lord bless you.

A poor sinner saved by grace if saved at all,

LEE HANCKS.

Ozark, Dale Co., Ala.

DEAR BROTHER GOLD:—I feel inclined to write you, though I have nothing special to say to you, nor is my mind free to wander at pleasure to cull sweet and beautiful things for you: it is too burdened for that, burdened with temporal environments till often despair is ready to seize me; but

greater still with a desire—not for temporal ease or prosperity, not for bodily ease and health, but that the Lord as of old would manifest himself to me. Ah the unspoken groanings and pleadings, that finding but half vent until my heart feels oppress with the accumulation, that the Lord would unmistakably appear, as in days long gone, my Lord and my God, so as to cause me, as of old, when these special manifestations came, to say, it is enough. Oh that once more, ere I die, to be overwhelmed with the saving power and presence of Jesus sweetly whispering I am thine and thou art mine. And that in days of old, I might once again realize his power and presence in the inspiration to write to the edification and comfort of his children; and which used to come with a sweet peculiar compulsion, never felt at other times; and when nothing doubting I would seize my pen and write as the Spirit prompted and dictated, nor cared, nor dared to search—as thereby seeming to doubt—the confirming testimony given at the moment; though often new and heretofore ambiguous, as to interpretation. Then how strongly and sweetly assured was my heart in the Lord as my Saviour, my Giver of this gift, my Revealer and Prompter, Refuge and Defense. How peaceful and restful this assurance! How sweet in my mouth, so to speak, was the work, however bitter it became afterwards!

But now! Oh that I were as in months past, as in the day when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness! I feel that it is my sins that have separated his light from me. Oh, that he would repent me and cleanse and forgive me, and come to me, even now, in that peculiar and sweetly forcing power, awakening and prompting me to do just what my soul delights to do. Thus coming and abiding, how easy to write, and how sure to the comfort of those I love? How easy to overcome all opposition whether from within or from without? How easy to do and to suffer all things, Christ strengthening me? All things are well

with me if Christ abides with me. All is wrong if he is absent.

How ill and wrong now, alas, seem all things! How withered, lean and hungry is my heart! How questioning and disquieted is my spirit? How wretched am I! Who shall deliver me from the body of this death? My vile-ness seems to stand as a black mountain between me and my God. Oh that the Lord, for Jesus' sake, would cleanse me and forgive me, and command this mountain to a land uninhabited to be found or remembered against me no more.

Not that I am alarmed so much about my soul's eternal salvation, brother Gold,—and this may seem strange to you—as about my common salvation. True, I do doubt this sometimes. But now, and for a long while past, I am not to say that I really feel alarmed as to my eternal salvation. I cannot in truth. I believe my soul's eternal salvation is secure in Jesus Christ, and that I shall certainly reach home at last. But my timely salvation is what concerns me. That I work this out with fear to the glory and honor of Him who has saved me eternally is my greatest concern. And the stronger I believe that for the great love wherewith he loves—Jesus is my eternal salvation, the stronger is my desire, and the deeper my concern to work out my common or timely salvation by an obedient walk and godly conversation, to the honor of Him who hath saved me.

And hence, knowing I can do nothing good without Him, how concerned I am—I should be—that he draw me and work in me both to will and to do to his glory; nor leave me alone to bring reproach and shame upon his dear, precious name. I had rather die than live a stumbling block to his children, or reproach to his cause.

I want to do right; I want to live right; but evil is always with me. Some thirty years ago I verily believed I would be about perfect as to conduct in this time. But how greatly mistaken! Instead of getting better I seem to have gradually grown worse. I often loathe myself, seeing and feeling the de-

pravity of my nature. And among other evils, I am so ungrateful, that the tender, loving kindness of the Lord has followed such a sinful creature as I. Brother Gold, more especially of late, I have been actually amazed at the special spiritual blessings and comforts bestowed upon me, while seeing and feeling myself so vile, so far from a godly walk and conversation. How often has the Lord renewed my hope and faith and joys in eternal salvation while burdened with a sense of my daily shortcomings? So that I am rejoicing in spirit, while groaning in heart? Ah, how sure are his mercies to sinners, as so enduring to me? How deep and unchanging his love, as so tender and long-suffering to me? These precious pledges, and tender tokens to me—so undeserving, unworthy, ungrateful and straying, not only surprise, and also rejoice me, but they also humiliate and grieve me in a sense as to make me loathe myself, that instead of honoring with a perfect love and obedience, I am but repeating effort and failure.

But I am so glad the Lord is my judge, for He judges from the heart. He knows that I hate my life and sin, and that though with the flesh I serve sin, but with the mind I myself serve him. And I am so glad of the 7th chapter of Romans. And I am so inexpressibly glad that the doctrine and plan of salvation is just as it is. The world hates it and would change it, but I would not change it in the least for ten thousand worlds, it is so completely adapted to my case—a poor, helpless, lost sinner. Change it, and I am lost. Such as I alone can love and glory in salvation by grace given in Christ before the world was.

Some tell me if they believed this doctrine as I do, they would take their fill of sin. I have had mine long ago. I have no confidence in the christianity of any one who still loves sin or whose daily walk delights in the flesh. Christ to love and obey is my christianity. What things were gain to me, I hope I count loss for Christ: Welcome any loss that Christ will fill.

And while I trust in that righteous-

ness which is of God by faith, as to eternal salvation, I still want a timely salvation and justification wrought in good works by my own hands—so to speak—to the glory of God as to my common salvation.]

And if the brethren had as much to do as I have to keep clean feet in the narrow way, they would never find much time to wander after other straying feet. Nor have I time or heart to look for moles in others eyes for keeping my own single and clear of beams.

Jesus said "let him not guilty cast the first stone." Have we so many guiltless, innocent brethren, that so many stones are cast? And such as are anxiously ready to throw, supposing that Jesus is unobservant, as if he stooped and wrote on the ground, wait till he rises up and beholds you, and no stone will be cast. Nor does this interfere with wholesome and necessary church discipline.

R. ANNA PHILLIPS

HOW TOLD.

BROTHER GOLD:—I would like to have your view of Mathew 26, from 6th to 14th verse. In this paragraph is recorded the good deed of the woman in the house of Simon. This incident is also recorded by Mark in 14th chapter. Jesus said, she anointed him unto His burial, and in 13th verse he says, "Verily, I say unto you, whosoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a memorial of her." I want to know if this is ever "told" now and if it is in what sense is it "told." Yours in love,

P. H. JAMES.

(Answered on Editorial page.)

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecl. 3:14-16.

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.

HEALTHFUL EMPLOYMENT.

Sister Martha Hall requests my view of James 5: 13-15:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

Is any among you afflicted? Among you means of your number, or in the faith, any child of God. It does not say any man in the outside world or of the unbelievers.

Are any of the outside world ever afflicted in this sense? People of the world have their troubles: but are the ungodly afflicted as a child of God is? It seems not to me. The righteous have many afflictions, but the Lord delivers him out of them all. Does the Lord deliver the ungodly out of all his troubles?

What is it to be afflicted? When David fled from his usurping, rebellious Son Absalom and was in deep sorrow, and Shimei came out cursing him, David called that affliction. It was great soul trouble and distress of Spirit that oppressed David. It was not natural sickness. Job was afflicted and desired pity of his friends. It was not ordinary trouble that oppressed Job.

Darkness and heaviness of Spirit, distress of soul and great temptations and casting down so that his soul melted in grief.

The children of Isreal were afflicted while in Egypt by their enemies the task masters, who bound heavy burdens on them, so that they sighed by reason of the bondage and cried unto the Lord or prayed. Is any afflicted, let him pray to God? This then is a peculiar trouble belonging to christians only, and in their distress they cry or pray unto the Lord God.

Is any merry? This is applicable alone to God's people. It is not the hilarity of the world. For when worldly people are merry they go to music and dancing, or to singing vain, foolish songs of mirth and jest. But there is no such jest in the Psalms or songs of Zion which are praises to the God of Israel. When people of the world are merry, if they do not go to common dances before men and dance with women, they engage in the silly sporting of the giddy and foolish. But when God's people are merry or their hearts are filled with rejoicing they ascribe all to God and praise him or sing Psalms, making melody in their hearts to the Lord, and uttering goodly words of praise to God, such as "Bless the Lord O my soul, and all that is within me bless his holy name. Bless the Lord O my soul, and forget not all his benefits: who forgiveth all thine iniquities," &c. Here is good, healthy, comely employment for a child of God. It is in Zion this praise is rendered. No harm will ever come of this enjoyment. You will never offend any inhabitant of the rock by singing the Lord's song in Zion. No distress will ever come to your soul on account of this blessed service.

Is any sick among you? God's people get sick. They are subject to diseases and infirmities as well as other people. They are still in the flesh and liable to pains, and sickness. Now is any among you sick? Are any of the people of God sick? What shall be done? Send for a doctor in a hurry and apply all the medicine you can think of? That is what the world does. That is what natural and carnal reason would say do. That is the fashion. Wise, wordly physicians do not themselves take or give to their own families near as much medicine as they do to other people.

James was a very practical kind of apostle they say. He contended for good works. Now what course does he prescribe for a christian that is sick? He says, let the sick one call for the elders of the church. It is not that some one else is to call for the elders of the church, but the *sick one* is to call for the elders of the church. He must then have faith, and that faith moves him, or works in him to call for the elders of the church, and when they come they shall pray over him, and anoint him with oil in the name of the Lord. There is oil of joy in the prayer of faith, for faith works by love and overcomes the world. Suppose after the elders pray for one, or before they do, they prescribe a dose of some medicine, or recommend some natural medicine, do you think it would prove that they prayed in faith?

Observe, the prayer of faith shall save the sick. Nothing else is needed. The anointing with oil is prophetic of recovery.

Not only shall the sick recover, or be saved from death, but if he have committed sins they shall also be for-

given him. Now here is a proof of the genuineness of faith and power of God. If there is the prayer of faith the sick shall recover, and if he have committed sins they also shall be forgiven him.

Where is our faith? When the son of man cometh shall he find faith on the earth? As much as to say he will not. How little of the power of God is there now owned? There is much drawing nigh with the lips or mouth, but the heart is far off. There is much profession and vain show of religion, but how little of the power and good works or good fruits of true religion. How little justice is observed between man and man? Is oppression hated? Are the poor remembered? Is wickedness rebuked? Are covetousness, fornication, adultery, love of money, vain talking, and such things condemned? Are we free from partiality? Are we in all things depending on the Lord? Are we walking by faith and not by sick?

How much better to trust in the Lord than to trust in man? How much better to serve the Lord?

Suppose one comes along and says he trusts in the Lord and can work miracles. Let him show his faith by his works. The work of faith shall stand. Every man's work shall be tried, and each receives according to his works. That which is not of God shall come to nought. It is the Lord that heals our diseases, and it is the Lord that keeps us from getting sick. For in him we live, and move, and have our being. Certainly he that made my frame and fashioned me knows better how to save, preserve and heal me than another man fashioned of clay like myself does.

Is there any use for physicians? Yes. They are mentioned in the bible, first in the case of Jacob: Gen. 50:2. After

the death of Jacob physicians embalmed him. Physicians cannot give life, nor have they power in the day of death to retain it.

Read 2nd Chron. 16:12 and 13, and make your own comments on it.

Luke was a beloved physician. A good physician is of value. A beloved physician trusts in the Lord, and himself feels the need of the blessing of the Lord on what he does.

In all our ways we should acknowledge the Lord and call on him and trust him. There is entirely too much depending on physicians of an earthly sort, and too little trust in the Lord among our people it seems to me. Wherefore do ye spend your money for that which satisfieth not? What saving of money, escaping pain, peace of soul, and giving glory to God would there be if we were truly to follow the teachings of the few verses of James I have been commenting on? Lord grant us that blessed spirit of faith.

P. D. G.

ANSWER TO BROTHER JAMES' REQUEST.

¹⁰Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you; but me ye have not always.

For in that she hath poured this ointment on my body, she did it for my burial.

Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—*Mat'h.* XXVI: 6-13.

Jesus was in the house of Simon the leper. Ah, what a foul, vile place is that of a leper's house. Leprosy rep-

resents sin. In the flesh is where leprosy or sin rages. Jesus is found in fashion as a man. He comes in the likeness of sinful flesh. Men consider a leper unclean, and do not associate with him. It would defile them to do so. When Moses put his hand in his bosom and drew it out all leprous it taught that the heart of man is leprous.

Jesus is found with sinners. He came to seek and to save that which was lost. Therefore he is found in the house of the leper, or dwelling with men. But he not only does not himself become leprous, but cleanses the lepers. He is able to bear our diseases without himself becoming diseased. He bears our sins in his own body, yet himself knows no sin. He bears our sickness, our sorrows, our sins, and dies for us, the just one for the unjust, and destroys all those things.

In being in the house of Simon the leper he shows his abode is with the sons of men. He honors man more than all else could. When he dwells in a sinner it magnifies that a sinner above all that man could ever do. Lord, what is man that thou art mindful of him, or the son of man that thou visitest him.

There came a woman (Mary the sister of Lazarus, the same that sat at the feet of Jesus choosing that good part,) having an alabaster box of very precious ointment. The alabaster is white stone denoting purity. Here it was wrought into a box and filled with very precious ointment. She opens it and the rich contents are poured on the head and body of Jesus even down to his feet. This is done by a woman who is a sinner, but to whom much has been forgiven and she therefore loved much. It betokens her faith in Jesus who himself, as that precious chief corner stone elect and

precious, is about to be crucified, and all the rich contents of his fulness poured out upon his body, the church, in order that the Holy Ghost might be shed abundantly on his people or body. Jesus was anointed of the Father and full of grace and truth, and therefore he could preach the gospel to the poor, for the Spirit of the Lord God was upon him. Mary foresaw this by faith or revelation, and being full of love to the blessed one, she comes beforehand to anoint him to his burial, and such is her love that she opens this box, and pours all its precious contents on his head, and it runs down even to the feet. Jesus was soon to be crucified. As that alabaster box was opened, so soon his precious body was to be broken for sin, and his blood poured out to wash away guilt, and to give life to his people, and that anointing from heaven that should make them as the smell of a field which the Lord had blessed. Who can tell Mary's love as she saw and felt this sublimest of all truth, and foresaw the death of Jesus. None that know the value of that death can ever look upon it but in love and wonder. So Mary did what she could, for she came beforehand to anoint him to his burial. What lovers of Jesus do to him adds nothing to his merit, but only proclaims it. To show forth beforehand his death and burial did not make it any more certain, still when one enters into the fellowship of truth it is such a spreading of the joy and glory of the cross. When one is blessed to preach much of the unspeakable fulness to Jesus it adds nothing to him, but it only spreads abroad and shows more fully that which is already true. It fulfills the joy of Jesus. As his love flows out and increases in the soul of a sinner Jesus appears in his true character and is glorified.

Mary knew more than any other. None of his disciples had seen or known what was seen and known by her. Surely none would say that it was her superior worldly wisdom that foresaw this, nor was it that instinct peculiar to supposed womanly innocence, for she was a sinner. Much had been forgiven her

and she loved much. She was shown how it was she was forgiven, that is by shedding the blood of Jesus, and by his death and resurrection.

What Peter had said should not be, for Peter had said he should not die, is to her the most soul melting truth, fullest of wonder, love, mercy, condescension, suffering, redeeming power and glory.

Who loves Jesus as much as the church (typified by a woman,) and who honors her husband as much as his bride? So with her tears Mary washes his feet, and with the hair of her head she wipes them. Her tears are the eloquent words of her love; her hair, the pride of woman, she uses to wipe away her tears or honor her Lord. The best things we have are made willing servants for the feet of Jesus when we know him.

Does any one object to this expenditure? Would any say this is too great a waste? When the disciples saw it they had indignation. They say it is a waste. It might have been sold for a large amount and given to the poor. Men often talk about what might be done to the poor. But that is not always because they care for the poor. When you find fault with *another's* expenditures, and say it had better be given to the poor, that is not necessarily a proof that you care for the poor so much as if you actually give something that is *yours* to the poor. One shows his genuine regard to the poor far more by *what he himself does for them* than by saying *what some one else* should do for them.

It is right for us to remember the poor. They are always with us, and whensoever we will we may do them a kindness.

Judas was a thief and had the bag, or carried the money. What do you suppose he said? "Why was not this ointment sold for three hundred pence and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

As the glory of Jesus is more and more revealed to the true lover of him,

the false disciple Judas and his other enemies grow more restive and implacable, and severely plot to kill him. As truth is more and more revealed on the one hand, so falsehood becomes more emboldened, and the two armies are drawn in battle array. Now is the hour and power of darkness rolling on.

But Jesus defends this woman. Said he, why trouble ye the woman? for she hath wrought a good work upon me." He further said, that wherever this gospel shall be preached in the whole world there shall also this that this woman hath done be told for a memorial of her." Is not this so? Have you not many times heard preachers speak of this? Is not her name embalmed in everlasting remembrance wherever the gospel is preached? In unfading brightness her name stands from immemorial days linked with the name of Jesus whose burial she perfumed beforehand in her love and tears. P. D. G.

ELDER P. D. GOLD, DEAR SIR:—
Give me your views on Sunday Schools and women's preaching, if it is in the lids of the bible. If so please point it out to me in a private letter, or through the LANDMARK. Yours truly,

B. W. BRITT, JR.

Shine, N. C.

Remarks.

If giving my view of women's preaching is conditioned on its being found in the bible, then there is no ground for giving it, for it is not in the bible. Often, however, we give our mind of things which, though practiced by some, are not in the bible. For instance, we give our view of infant-sprinkling, a thing which is not taught in the bible, nor warranted by it. We sometimes write of preachers requiring salaries or money as a reward for preaching, a custom generally observed by preachers of other denominations, yet no where authorized in the bible. So, at times, we refer to the custom of calling preachers Doctor when the bible expressly for-

bids calling any man Rabbi, &c.

Now there are many examples in the New Testament of Christ's calling men to preach. Their names often are given. Yet there is not a single woman in all the number that is called a preacher. So in the epistles there are accounts of men being ordained to preach, but never is a woman so named. Also many preachers are named, such as pastors, teachers, evangelists, &c, but never is one named that is a woman. On the contrary, Paul says, I suffer not a woman to teach, or to usurp authority, and gives the reasons, for the woman was deceived and first in the transgression, and the man is the head of the woman.

That there is a use for women in the church we have no question. They are helpers in the service of the church. The advice of the woman is generally good in matters of importance. She is as much saved as the man, and praises the Lord as the man does. Women are often truer than men in their devotion to Jesus, and are surer to be present at their meetings than men are. Women were latest at the cross and earliest at the sepulcher, and more untiring and tenderer in their devotions and attentions than men are. Who ever read or heard of a more wonderful, rapturous, ecstatic meeting than that of Mary and Elizabeth, when at Mary's salutation John the Baptist, yet unborn, leaped in his mother's womb, and each was so full of love, joy and praise to God that melodious songs leaped upwards to God-ward.

But the reason we do not recognize women as preachers is that the word of God no where authorizes it. We do not consider that any christian woman of good sound mind and becoming modesty, appreciating her state and

fearing God, desires to be a preacher, for God's people are brought into harmony with his word and will.

If we withhold our view on Sunday Schools because they are not found in the Bible we will not write about them either, for there is not a word in their favor in any of the words of Jesus nor of his disciples. There is not an example in all the book of God that authorizes them. There are many examples given of the composition of churches, and their conduct and operations, but there are no traces whatever of Sunday Schools in a single one of them.

This is the reason why Primitive Baptists oppose them. We are blamed very severely because we oppose them. One would think that other denominations who advocate such would apologize at least for their using them, and that they would at least respect us for not adopting them; but we see on the other hand that they are disposed to persecute us because we do not endorse their policy. Whenever it comes to pass that we are blamed, by those professing to be christians, because we require a thus saith the Lord for what we do, it would seem to be evil times. But if we suffer for righteousness' sake happy are we.

P. D. G.

THANKSGIVING.

To-day, Nov. 27th, is set apart by the President of the United States, and by the Governors of many, if not all, of the States as a day of thanksgiving to Almighty God because of the prosperity of the country. We are to render unto Cæsar what is his, and unto God what belongs to him. Cæsar represents earthly governments. We are to render honor to whom honor is due, and tribute to whom tribute is due.

But the powers that be are ordained

of God. When they came with the question, is it lawful to give tribute to Cæsar, thinking to entrap Jesus; for if he said yes, then they could accuse him to the Jews who hated to give Cæsar any tax-money; if he said no, then they would accuse him to the Romans as guilty of counseling rebellion against that government; for much as they hated the Romans, they hated Jesus much more; but he perceiving their craftiness said, bring me a penny. When they did so he said, whose is this image and superscription? They said Cæsar's. Then said he, if it is Cæsar's give it to him. "Render unto Cæsar the things that be Cæsar's."

They could not resist the truth and force of that answer. For to give unto any even Cæsar that which belongs to him is surely right.

But what about this image of Cæsar? Is it not suspicious for a Jew, one that is to have no God but the Lord for his God, to be acknowledging the image of Cæsar. What a sad plight does a Jew appear in when his money bears the image of the ungodly, or when he serves idols. Had the Jews been obedient unto God then they would not have been under this tribute to Cæsar.

How far does a child of God owe allegiance to earthly powers or governments? He is to obey the laws of his country, that is to submit to the powers that be; for he is to consider them as ordained of God for the punishment of evil doers, and for the praise of them that do well. Then he is to submit as unto the Lord, or recognize the Lord's hand in this matter.

Are earthly governments to teach religion, or to prescribe a form of worship? No. They are not sent or ordained to teach any sort of religion; but they are for the punishment of evil doers, and

for the praise of them that do well: 1st Peter 2:14.

We read that kings and other rulers have at various times prescribed a form of religion, but it proscribes God's people, and causes them to suffer often even unto death. No good can come of this, for it is not warranted in the true book. False religion is taught by earthly rulers, and fines and penalties are imposed on those that will not worship with them.

It is right and proper for every man and every denomination to be protected in their view of the proper worship of God which does not infringe on the just rights of any others. That is, the government should protect every citizen in the free enjoyment of all the rights and privileges of citizenship, as long as he obeys the powers that be. But to say how any one is to worship God, or that he is to worship God *at all*, is not the province of earthly, civil governments. The kingdoms of the world are not any integral part of the kingdom of heaven. As different as day is from night is the kingdom of Jesus from the kingdoms of men.

Is it right to have a special day of thanksgiving or praise to God? It is right to give thanks to the Lord at the remembrance of his mercies and his great goodness and good greatness. It is right to do this any day and every day. "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so." Every day should be a day of thanksgiving by God's people. Praise ye the Lord. Rejoice always and in everything give thanks, for this is the will of God in Christ Jesus concerning you.

It is right to give thanks on any day even if commended by earthly govern-

ments, provided it be done as unto the Lord, and not unto men, and provided it be not done merely because earthly governments order it, but if as unto God; or if because the Lord commands it, we worship God on that day or any other it is right and acceptable to God.

We have always many reasons for thanking the Lord. This year has been one of unusual exemption from sickness, and one of unusual crop-products. The heavens have been propitious, and the earth has put forth her strength and yielded her increase, and the harvests are abundant. Surely these blessings come directly from the God of heaven and earth, and not from earthly governments. It is not in the power of man nor worldly governments to cause rain or sunshine, cold or heat, day or night, nor any part of the blessings needful for good crops, or to cause the earth to yield her strength. All these blessings come from God. We are to rejoice before him giving thanks, eating and drinking in his presence, for higher reasons than any that earthly governments could or would give.

Church and State should always be kept separate. We find no example of any of the apostles or preachers of the gospel quitting the word of God to wield the powers of state as governors or rulers. They are to preach, teach, write and serve in the kingdom of God.

But will not the leaven of religion so permeate and change or leaven Adam or the flesh as that it will cease to be flesh and become spirit, and all political kingdoms become spiritual, and put the image of the earthly governments on the head of the kingdom of heaven, and thus make it all sacred and heavenly? That is what the world calls the millennium. That is not yet.

When it shall come doth not yet appear, nor do I believe this will ever be as the world thinks.

We find God using his servants, in state matters, such as Joseph, Daniel and Mordecai to ameliorate the condition of his own people. If God should call any of his servants now into the national counsels to better the laws and for the betterment of his people who shall say nay to this?

How should a day of thanksgiving be observed? We notice the bulk of people belonging to the Young Men's Christian Association, which is getting to be the chief church of the world, observe the day by hunting, shooting and such things as that. Each one will exhibit his spirit of thankfulness by doing the things most congenial to his nature. Good dinners, sending presents to the poor and needy, relieving the distressed, &c. are also observed. Making melody in our hearts to the Lord also is according to the Spirit of true thanksgiving.

Some say that because the children of Israel observed days of thanksgiving, that therefore earthly rulers or the princes of this world should command their subjects to do likewise. But we should remember that Israel does not typify earthly governments, or political authority; but Israel represents the people of God governed by the Lord. The Lord alone is king in Zion.

Let it be understood that we are not opposed to observing days of thanksgiving if it is done as unto the Lord, and not because men command it.

P. D. G.

NOTICE.

Elder I. J. Taylor is to accompany Elder Bell from Newport to Maple Hill.

Obituary.

MARY ANN MEADOWS.

By request of sister Mary J. Prescott I will try to write the obituary of our deceased, beloved sister, Mary Ann Meadows, which took place on the 12th inst, at 20 minutes before 11 o'clock at night. Sister Meadows had been suffering for nearly two years with heart trouble, which terminated in Dropsy. She was a faithful member of the Primitive Baptists for 16 years, and a faithful wife and mother. She was 71 years of age. She has four sons and two daughters who survive her, and a husband. Those who know her know her to love her. She was a kind and affectionate neighbor, and loved everybody. She seemed to suffer a great deal, but never was heard to murmur or complain. She seemed to be fully resigned to the will of her heavenly Father who does all things well. May her afflictions and death and patience reflect on the minds of her children and husband in such a way as to cause them profit. Sister Meadows had all the attention that could be rendered to by her children, both sons and daughters, and daughters-in-law and neighbors and friends who do miss her, but we mourn not for her as those who have no hope. For we feel we have a reason for a hope, that though she is gone from us, still she is gone to the arms of her heavenly Father, and is enjoying the blessed presence of Jesus her Saviour.

The writer of this notice was with her much during her sickness, and never heard her complain at her afflictions, but she would often say that she was willing for the Lord's will to be done. The next morning after her death I went in where she was and looked at her, and could not but think that her face looked as the face of an angel, and not a corpse. But ah she is gone, and left us to see her no more on earth, but may we all both husband, children, friends and brethren whose company she enjoyed so much be prepared to meet her at the appearing of

our Lord and Saviour Jesus Christ, there to part no more, is the prayer of your unworthy brother.

K. F. PRINGLE.

CHARLIE CUTCHIN.

Another of Edgcombe's noble sons has crossed the silent river that divides the fleeting present from the eternal future, and joined the rejoicing millions that gather around the great white throne of God.

Charlie Cutchin was a promising young man of 21 years, and gave evidence of great future usefulness. He was of a retiring disposition, always conducting himself as a true gentleman. One must have known him to have loved him. Surrounded by loving relatives, and fond friends, each anxious to give him some relief, he lingered 7 tedious weeks in the fatal grasp of that dread disease typhoid fever, until on the 19th day of October, God mercifully sent an angel to break the slender thread of life, and take him home to rejoice evermore, free from sorrow and pain. Though his sufferings were pitiful even to observers, yet he bore them all without a rebellious murmur, manifesting remarkable patience, and being exceedingly thankful for every kindness bestowed upon him by attentive friends. Life was sweet to him, yet sweeter far is life in that beautiful city, to which we have evidence he has gone. Although he never professed christianity, yet his conversation during his long period of suffering firmly convinced the anxious listeners that he was changed ere the angel came.

How desolate must be that home where Charlie was wont to be, and is now no more, how the hearts of his father and mother must ache for the absent loved one, and the voice that is stilled in this world forever, but which is sweetly chanting praises in a fairer land; but the hope that he will be waiting to meet and greet them when they enter the golden gate, should bring consolation to their aching heart, and peace to their soul.

New friends may come and claim a place in our affections, but there will

cling around us fond memories of the young friend, whose life was so brief, yet who is so sadly missed. We will with tender thoughts ever remember Charlie.

A FRIEND.

POSIE HASSELL VEAZEY.

By request I send you for publication in the LANDMARK this notice, of the death of Posie Hassell Veazey, son of Mr. and Mrs. W. A. L. Veazey which occurred from the effects of a burn, at their residence in Granville County, near Knap of Reeds, N. C. July 27th, 1890, aged 1 year, 8 months and 23 days. He lived 36 hours after the sad accident, and while his sufferings were intense, he bore them with uncomplaining patience rarely evinced by those of more advanced years. All that kind, loving and indulgent parents, relatives and friends could do to relieve the dear little sufferer was done, but proved unavailing. His time on earth was done. The resistless hand of Death embraced him with his icy touch, and the sweet little bud that was too pure and innocent for earth, withered, drooped, and died; but we feel assured it was transplanted to bloom in a fairer and more congenial clime, where sin cannot blight nor sorrow fade. Had I the power to portray to the grief-stricken parents one-half of the unfading beauties and never-ending joys that little Posie is now the happy recipient of, they surely would not wish him back again, but say, dear one, with God remain. While your darling can never return to you, there is a promise to the "Faithful unto death," that you can go to him, where sickness and sorrow, pain and death are felt and feared no more.

Hope looks beyond this vale of time,
Where what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.
Then cease, fond nature cease thy tears,
Thy Saviour dwells on high.
There everlasting spring appears,
There pleasures never die.

ELLA FARTHING.

Durham, N. C.

WILLIAM B. LIVERMAN.

Died at his home in Tyrrell county, N. C., April 26th, 1890, William B. Liverman, aged 62 years 4 months and 23 days. He was married January 9th, 1854 to Sarah A. Etheridge, who bore him eleven children, six boys and five girls, of whom four boys and three girls survive. He was a faithful and affectionate husband, a kind

and indulgent father, a tried and trust-worthy citizen; he was noted for his hospitality to all that came under his roof. He would often repeat and try to impress on the minds of his children that a good name was rather to be chosen than great riches. His walk through life was such that few will be missed more or leave a better name behind. Papa and Mamma were united with the Primitive Baptist church at Bethlehem Tyrrell county, Saturday before the 3rd Sunday in February, 1867, were baptised by Elder Wm. Reynolds. He was chosen Clerk Saturday before the 3rd Sunday in April, 1867, which position he held in the church up to the time of his death. The church is bereaved of a worthy member, one who adorned his profession with an up-right walk and Godly conversation. Salvation by grace was the theme of his soul while in life and in death he passed through the dark valley leaning on the arm of his Saviour. His health had been declining since May 1887, and for four months prior to his death his condition had been such as to alarm us very much during which time he would often say his strength was fast failing him, that the things that knew him here would soon know him no more. His sufferings for three weeks previous to his death were unspeakable, caused by a carbuncle on the pole of his neck which terminated in blood poison. During all his sufferings which were so great, I never heard him murmur or express a desire to get well, but often said it is better to die and be at rest than to live in this world of pain and sorrow. While we mourn our loss, we weep not as those without hope, for we have all reason to believe that his sufferings ended with time, and that his spirit is now enjoying the peaceful presence of God. Blessed are the dead that die in the Lord, yea, saith the Spirit they shall rest from their labor and their works do follow them. O such a happy exchange, free from all cares, sickness and pain, to dwell in the peace and happiness of the paradise of God. For we do know says Paul, "that when our earthly house of this tabernacle is dissolved we shall have a building of God, a house not made with hands, eternal in the heavens. And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

"Then why should we lament or weep
Since God has thought it best,

To take his soul from earth away
To its eternal rest."

Papa attended the union meeting held with the church at Bethlehem commencing Friday before the 5th Sunday in March. He had been very low in spirit for a long time previous to that, but seemed to be greatly revived and spoke of the preaching many times afterwards how he enjoyed it, especially on Sunday the Sermon preached by Elder John Rowe which was the last he was ever permitted to enjoy. Monday night following, Mr. Rowe, my sister and brother-in-law spent the night with us, a night that will ever be fresh in my memory while I live, we never retired until one o'clock. It seemed to be a feast to his soul to have christian people visit him and to gather around the fire-side with his family to sing and talk of the plan of Salvation and goodness of God. O how sad to know that home with its endearing ties, has lost his untiring admonitions, his gentle caresses and kind reproofs. The watchful eye that once over looked the household is no longer seen, the sonorous voice that once was heard at night-fall and day-dawn is no longer heard, the vacant chair at refreshment is no longer filled. The footsteps that went to and fro from place to place are now stilled in death, no more to be heard by the sorrowing companion and children whose sound have so many times gladdened our anxious ears to hear. It seems that I have a cause for deeper grief than any of my brothers or sisters, being the youngest and only daughter with him and foreighteen months previous to his death, my health had been such as to require almost his daily attention, during those many weary painful hours I have often wondered that he did not tire but instead he was always ready to minister to every necessity and to speak a word of comfort to his afflicted daughter who at times felt almost ready to sink in despair. Tuesday morning, April 1st, unaware that he was worse than usual I went home with my sister and spent the remainder of the week, on returning home I was alarmed to find him much worse and learned that he had been growing worse from the morning I left home. The carbuncle had made its appearance and was giving him great pain, he asked me to look at it, said he was sure that it was something to end his days. We all persuaded him to have a physician called but he would not consent, said it was useless, that Jesus was his Phy-

sician, if it was his will he would raise him, if not others could not do him any good. During the next week he did not eat or sleep but very little. Saturday being the time for their monthly meeting he spoke of it with regret that he was not able to go, he also spoke of Elder A. Cartright who has pastoral care of the church where he held his membership, said how glad I would be to meet with him but I shall never see him again in this life. Toward the last of the week he grew so weak and his pain was so intense we feared that he would have convulsions. Sunday morning April 20th, Mamma again entreated him as she had many times done before to have a doctor called to which he replied, if it will be any pleasure to you I don't care, but it is useless, he cannot do me any good. When the doctor arrived he examined his neck, told him it was only a carbuncle and that he would soon be well again. But the reply of Papa was, yes doctor if that was all perhaps I might, but my constitution is too near worn out to build on now. Words cannot express his sufferings up to this time, he had slept but very little for two weeks, seldom tasted food, was troubled very bad with sick stomach and vomiting, during which time he had grown so weak, could sit up only a few minutes at a time. The carbuncle had grown so bad he could not lie down without suffering untold agony. Sunday night he sat up a little while, on lying down he said, addressing Mamma and myself, I cannot stand it much longer, I am weakening away as fast as possible. Monday and Tuesday he was very restless. Wednesday and Thursday he seemed to rest some better. When quite restless and tossing about Thursday night he asked me what time it was, I told him eight o'clock, to which he answered, child is it no later than that? I said no Papa, the hours seem long to any one in pain, he said yes to-night will be a night of tossing with me. He remained very restless through the night, when morning came it was plain to see that a great change had taken place with him, he seemed to know that the change was death but did not appear to be alarmed in the least. About nine o'clock Mamma was sitting by his bed, he said taking her hand in his, I cannot stay with you much longer, I am almost gone. He seemed to have his perfect senses until Friday about noon, and at times during that evening he appeared to be rational but could not talk

but very little to be understood. About ten o'clock Friday night he grew quite restless but was composed by a light dose of morphine. About day-dawn Saturday morning his family and friends gathered around his bed expecting to see the last, but the sound of weeping companion and children seemed to arouse him, but he soon grew calm and lasted until twelve o'clock Saturday night, when without a struggle or a sigh he gently fell asleep.

"Asleep in Jesus, blessed sleep
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes."

Such is the sleep we believe and trust our father is sleeping, and I wish not to complain at the perfect will of our Heavenly Father, yet nature mourns the loss of such a parent. Dear readers, no one knows the loss of such a father only those whom God has blessed with such a one and has also taken away. Had it not have been for the power and mercy of him who is ever able to strengthen the weakest, I should have long since fallen beneath the stroke, but thanks be to Him who doth all things well through his abounding mercy I feel that I have been made able to stand. 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. May the good Lord bless our afflicted mother and family, and sanctify the affliction to their good if God's will.

SADIE D. LIVERMAN.
Columbia, Tyrrell Co., N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ELDER J. M. WYATT.

Saints Delight.....	Thursday, Dec 18th
Abotts Creek.....	19th
Pope's School House.....	20th
Tom's Creek.....	21st
Rock Hill.....	22nd
Mt. Tabor.....	23rd
Pleasant Hill.....	24th
Sugg's Creek.....	25th
Big Creek.....	26th
Mountain Creek.....	27th
Freedom.....	28th
Liberty Hill.....	29th
Jones Hill.....	30th
Jerusalem.....	31st
Bethany.....	Jan. 1st
Lawyer Springs.....	2nd
High Ridge.....	3rd

Liberty.....	4th
High Hill.....	5th
Watson.....	6th
Crooked Creek.....	7th
Meadow Creek.....	8th
Bear Creek.....	9th
Flat Creek.....	10th
Pine.....	11th
Walnut Grove.....	12th

He will need conveyance. Your sister in hope,
M. E. WYATT.

THOS. BELL.

Dudleys.....	Thursday before second Sunday in Dec
Friendship.....	Friday
LaGrange.....	At night
Sandy Bottom.....	Saturday and second Sunday
Beaver Dam.....	Monday
Haskins Chapel.....	Tuesday
Newport.....	3rd Saturday and Sunday
Hadnots.....	Monday
White Oak.....	Tuesday
North East.....	Wednesday
Wards Will.....	Thursday
Yopps.....	Friday
Stump Sound.....	Saturday and 4th Sunday
Bay.....	Monday
South West.....	Tuesday
Maple Hill.....	Wednesday
Wilmington.....	Thursday night

I will accompany him from Newport to Maple Hill, the Lord willing.

I. J. TAYLOR.

We will need conveyance.

MARRIED.

Nov. 19th, 1890, Mr. T. B. Farthing, of Durham, and Miss Roxie Suit, of Granville Co., N. C., at the residence of the bride's mother, by P. D. GOLD.

RECEIPTS.

ARK.—L B C Heard 1
GA.—By Cavenderrick 3 50
N. C.—Dr C R Gurkin 2 J Carter 1
50 R A Overman 4 N Hales 1 50 John
Pender 4 W D Jones 1 50 Mrs L. Law-
son 1 50 By I P Bean 3 Mac Brantly 4
Elder M T Lawrence 1 50 Seth Woodall
1 50 W A Hall 12 Elder J R Rowe 3
Noel Jones 5
S. C.—J H Watson 2
TENN.—S F Price 2
VA.—E E Lundy 2 By Elder P G
Lester 27 J S Ladd 5

CHANGE OF ADDRESS.

Brother Geo. H. Thomas' address hereafter is Galveston, Va.

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TRAINS GOING SOUTH.

Dated Nov. 6, '90	No. 24 Daily.	No. 47 Fast Mail Daily.	No. 44 Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	3:45 p. m.	7:00 a. m.
Arrive Rocky	1:40 "	.....	10:00 "
Arrive Tarboro	* 2:47 p. m.	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....
Arrive Wilson	1:20 p. m.	2:00 p. m.	7:43 a. m.
Leave Wilson	* 4:30 p. m.	.....	.....
Arrive Selma	.....	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	1:15 "	7:40 a. m.	3:35 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	8:20 p. m.	9:49 "
Arrive Wilmington	5:30 "	9:55 a. m.	11:20 "

TRAINS GOING NORTH.

	No. 14 Daily.	No. 25 Daily.	No. 46 Daily, ex-Sunday.
Leave Wilmington	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:30 "
Arrive Warsaw	.....	10:45 "	5:53 "
Arrive Goldsboro	2:21 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	10:20 p. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:20 "	.....
Leave Wilson	3:01 a. m.	12:15 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:35 "
Arrive Tarboro	.....	* 2:00 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	3:45 p. m.	6:30 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:45 p. m., Greenville 6:02 p. m., Kingston, 7:15 p. m., Returning leaves Kingston, 6:30 a. m., Greenville 7:20 a. m., Halifax at 8:16 a. m., Weldon 10:30 a. m., daily except Sunday.

Every day except Sunday the Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Greenville 3:10 p. m., Arriving at Kingston 7:40 p. m. Returning, leaves Kingston 7:20 a. m., Greenville 9:30 a. m., Scotland Neck 1:10 p. m., Halifax 3:35 p. m., Arriving Weldon 4:20 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:25 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 6:00 a. m., Williams ton, 7:10 a. m., 9:25 a. m., arrive Tarboro, N. C., 9:37 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C. daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:20 a. m. Returning, leaves Smithfield, N. C., 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 11:14 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, 43, and 78.

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

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

Train No. 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. Gen'l. Pass. Agent

T. M. EMERSON General Passenger Agent.

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The 14th Session will open Tuesday, Nov. 4th, 1890, and continue twenty weeks, covering the most favorable portion of the year for educating.

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

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

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It is important that pupils enter at the opening of the session. Patrons are requested to visit the school.

For further particulars address,

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

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MISS E. H. BOGGS, PRINCIPAL.

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[By P. D. Gold.]

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

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NO. 3.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

[By Joshua Lawrence.]

But you will say, the constitution, laws and people of this country have too much light ever to let theological schools or law religion oppress the people. Stop, sir, you must know that theological schools and law religion have gone hand in hand through all the nations of Christendom, and in this country before the revolution; and that law religion can't exist without theological schools, and that here now they exist without law religion. And why so, but because of the revolution? I am ready to acknowledge, if it were possible that any kind of theological schools could be serviceable to the church of God, that the plan which the Baptists have laid down and on which they have proposed to proceed, is the only one that could be of any possible advantage to the church of God or any nation under heaven. For, as for the plan of educating unconverted men for the ministry, as other sects do, it is the worst of curses to nations and the church, as can be proved in a thousand instances. But I am opposed to them on the ground the Baptists have taken, and will lay down my reasons plainly and particularly:

1st. Theological schools did not commence with the gospel church, nor originate with her in her pure state, but after her corruption; and have been one of the most important means of her continued corruption to this day, and will to the expiration of the 1260 years.

2nd. Jesus Christ did not go to theological schools for his first preachers of the gospel, nor consider it a qualifica-

tion essential in a gospel minister; nor has he nor his apostles left an example nor command that the church should be governed by this rule of theological schools to qualify men for ministers of the gospel. This is very important, since he gave command to his apostles to teach whatsoever I have commanded you. Now, sir, show me in the New Testament such a command, for the church to erect theological schools for qualifying young men for the ministry; but you know you cannot.

3d. I shall not ask you to acknowledge that theological schools, if not on the Baptist plan, yet on the plan of other sects, have been a curse to the nations and the church of God, the darkeners of the gospel, the blinders of the world, and the source of error, hypocrisy and blood to the nations; for it is provable by 1500 years' history of the church, and history of nations.

4th. That theological schools are the chief, the great, the most important weapon of anti-christ, and by which he has most prevailed, and out of which have come all those unmeaning forms and ceremonies in religion that have beclouded the church of God. Deny this, sir.

5th. That law religion can't exist without theological schools, but has a natural tendency to gender them, is so plain from 1500 years' history that it needs no comment. So also, that theological schools have a tendency to gender law religion, or unite church and state, there can be no doubt on my mind; and many attempts in this country go to prove the fact—and that school men being in the same bad breed will unite their efforts and fall into the same ranks of a union of church and

state, no matter to what sect they may belong, since they are men of like occupation and self interest.

6th. I have never seen a theological school preacher in thirty years, and I am acquainted with many, that would or could work; and therefore they will bite at law religion as quick as a jack fish will at a roach, to get money by a union of church and state rather than work. And I feel no doubt that can their efforts bring about such a state of things, that theological school Baptists would be found in the ranks, as well as others of the same breed.

7th. When we review the history of the Baptists in the United States, and the mighty work and increase which has been achieved by the Baptist ministers, I ask, have they arrived to 100 Associations and 3000 churches by theological schools, or has not this great work rather been effected by a very great majority of ministers who could scarce read, and not one in ten that even knew grammar, and by such as had to work five days out of seven to support their families? Say, is not this the truth? And can you say that school men will do more than they have done? I don't believe a word of it. They may be a means of making more hypocrites to get money, but not real saints.

8th. And further, when we take a retrospective view of that zealous and laborious sect the Methodist society, since their introduction into this country by Mr. John Wesley until now, have they effected the mighty, the great work and change in men and manners with the numerous increase of that respectable society by theological schools? Or has it not rather been done by young men taken from the handles of the plough and other occupations, who have entered immediately on the work of the ministry without going to a theological school, through whose zeal and laborious perseverance this society has risen to three hundred thousand, and the high state of respectability at which it at present stands, living only on the pittance of \$60 a year, and often not that, and thus commending themselves to every man's conscience and evincing

to the world it was souls they were in pursuit of to salvation, and not \$500 or \$1000 a year, like school men? Shall then these sects for whom God has done so much whereof they are glad, now distrust God and trust theological schools? God forbid. Seeing God has heretofore chosen thousands of these young men which a scoffing world count fools, as well as proud school men, to destroy the wisdom of the world and build up his church? And with these weak young men he has confounded the wise and strong of this world, and brought to nought things which are. Then let God have his way because his way is best; and I had rather trust God and one of these young men with David's shepherd's bag and sling, than clothed in all Saul's armor. He that hath ears to hear let him hear.

9th. Theological schools gender and foster pride in a minister, which makes him smell frownish in the eyes of the poor of this world.

10th. Theological schools have a tendency to destroy all real piety and scriptural devotion, and heart-spiritual worship and experimental religion out of the world; and change the whole frame of gospel worship of God into formal godliness, show, pomp, parade, and fashionable religion. Witness the Roman Catholic church, Greek church, Episcopal, &c., as proofs.

11th. As theological schools originate in the corruption of the church, and have been a means of continuing that corruption, is it not a proof that the Baptist church has been corrupted by their establishment among them? I say so. And they will be a means of furthering that corruption as they have been among other sects.

12th. Suppose the Baptists, the Presbyterians, Methodists, Free Will Baptists, Roman Catholics, and all other sects establish a theological school in this State a piece, and each and all of them set to making preachers as fast as they can by hundreds, what is the probable result? First, as proof of the probable result, in France when they set these manufacturing mills going,

they multiplied preachers so fast until there was a preacher for every 150 persons. These school men soon had about one-third of the property of that kingdom in possession. In Spain, England, and Ireland, you read almost every day oppression and poverty is the result. But what will be the result in this country, where there is no law to restrain it from the people? First, a set of drones in a hive of civil society; secondly, they will be to maintain by the people in some way or other, by begging, by salary for selling what they call gospel—or be sure they will unite to unite church and state, so they can live on the people without work by law religion. And this I say is the end of theological schools, whoever lives to see it, should not the outpouring of God's vengeance on anti-christ prevent it.

13th. Such men are unprepared to preach to the poor of God's people; or, if better prepared, their pride and school words won't let them condescend to men of low estate.

TO MANY FRIENDS, DEARLY BELOVED:—I said to all of you I would write no more; but it has often been my lot to do what I thought not. Since I saw any of you I have borne the most excruciating pain of my life, in my heart I knew I deserved it, and desired perfect reconciliation. I felt willing to be purged with the hyssop of pain. O to perfectly clean!

I write, hoping it will go better with me, spiritually; no more excuses are needful.

To-night as the wind moans around the house, and drives the falling, shivering leaves across the yard and piles them in heaps, reminding me much of the life of man, and giving birth to thoughts too sad to pen, and while the beautiful moon and stars look down in their cold sublimity, my thoughts go to you all. Our lots are cast apart, some of us, perhaps shall meet no more on earth. I have seen you and loved you and feel as if I would gladly be ever near you, but that cannot be. I can

only think of when we were together—delightful retrospection—and longingly anticipate the day of eternal union, then we shall know as we are known, no more doubting the love of friends, no more fearing the wiles of Satan. We know how sweet it is to love with mortal love, or the love of this world (not love of the word.) There we shall love with immortal, unchanging and perfect love. Ah! our finite minds cannot conceive what it is to be there. The road that leads to heaven is one of difficulty. Do any of you ever find yourself on the verge of self-righteousness? I do, mean as I am, and have to fight to keep it down. Sometimes I become astonished at myself, and cry out at my exceeding sinfulness, and desire the firm and mighty arm of Jehovah be thrown around my frail, unstable body. I know without him I am less than nothing. I am as thistle down driven by the wind, nor can I resist it, for there is nothing to stand upon, nothing to which I can cling. If I had never broken the law and believed not in Christ, what would it profit me? Nothing. The Israelites were saved through belief in Christ, and the blood of bulls and ashes of heifers in the Tabernacle without belief were vain. The Jews went so far astray these things became an abomination; then Christ the perfect was slain. Why was it? The groans of Christ were dearer to God than incense, fire and perfume smoke; frail man, the Lord considered him in mercy and sent His Son to be sacrificed a complete propitiation for his sins. O, mystery magnificently incomprehensible! A God atoning for the sins of man! Thank God I do not believe he came and died in vain. O, sinful heart of mine, arouse from your lethargy and praise the Lord for He is infinitely great.

By the way, I see right much about what part of man is it that is quickened. *Know well I write only for information, and not to set up my ideas, for I do not know anything, save Christ is all in all.* I believe the breath is the soul and the mind is the spirit (of man.) The spirit (mind) and heart work conjointly, and

while the soul (remember the breath of man was breathed in him by God) is in the body, the mind (spirit—its spirit) is active. I believe it is the mind (spirit) that is quickened and this little leaven finally leaveneth the whole lump (body.) (Paul said he served God with the mind.) I believe it is this that doth not sin. I believe this works and grows until the whole body is cleansed. I believe every child of God in the moment of its death is perfectly free from sin, and I believe when a child of God dies it merely falls into a blissful sleep, and it seems but a short nap till the resurrection, though he lies a thousand years asleep. I believe mind, soul and body will be resurrected, perfected, and fashioned after Jesus, but I am so ignorant I had best leave this subject. I hope I am not a heretic, if so inform me and I will act accordingly. Now I have never spoken with anyone on this, nor read but very little. I begin reading an article on it, but it soon grows so dreary I can not tell on which side the writer stands. I do not know whether any one thinks as I do. If I am wrong may the Lord teach me, then I shall be taught indeed.

When I think long on my life, and well consider its illusions, I wonder why we mortals love it so well and strive so hard for the things of earth. Were it not for love life would not be worth living, and how many do we see cultivating love? Many if they have love keep it from their dearest friend, they consider it childish or effeminate to show love; if any one thinks any thing of me and does not let me know it, it is immaterial to me what he thinks.

But the wind sighs, the leaves rustle, and the silvery moonlight bathes the earth with a light of pensive softness, and the beautiful sky, like a dome set with richest jewels, seems to rest upon the earth, and this heart of mine beats upon the bars of its prison of clay and longs to be pure as the light of the stars, to be free from the sins which hinder it so, to break through the gem-set dome and catch a glimpse of Eden. I long to hold all I have ever loved in loving nearness on some shore where

all the air is peace and every breeze is love.

They tell me as I grow old my love will grow cold, I hope it is not true, for when my bosom ceases to grow warm with love I want to die. That I may love my friends is my sole desire to live. Take love away and my life is like a world without a sun.

Is it not a pleasant thought that we cannot go beyond the love of God. We may forget his tender mercies; we may loose ourselves in sin, still He loves and has promised though our sins be as scarlet He will cleanse us. Oh! that we were more constant, and took more delight in serving God! As I wend my journey home each mellow eve I feel I more than ever need a guide, blinded and weak with sin, yet knowing that in the flesh there is nothing to trust.

I read of others who seem to never do anything wrong. They have evil thoughts and dreams, perhaps nothing more. Alas! it is not so with me, I am so full of sin, and love it so well, I commit sin by deed. Surely I am the weakest of all. Oth' I feel:

And the life I live is a fable,
And this I've learned in youth,
I would cleanse myself if able,
And worship only truth,

I would serve and love the Lord only.
O, for a heart of charity and truth, and strength to overcome the evil in me, and hope that my soul may be anchored securely in the harbor of Love by the sea of Purity.

May God watch between us, dear friends, until we meet again, may He give you His peace and at last may we all be found in His love.

Pray for me, pray that I may be kept, pray that I may have wisdom. May God give it to you.

Consider the writer and pardon error.
Yours, in love,

HERBERT THORN.

Rocky Mount, N. C., Nov. 20, 1890.

"Be wise now, therefore, O ye kings: be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling."

EXPERIENCE.

DEAR BROTHER GOLD:—I feel impressed at times to write a few lines of my travel from nature to grace, if it is the Lord's will, but I feel so unworthy that I think at other times I will not try to write. I have had this desire to write for several years, so now if the Lord is with me I will try to do so. I had serious thoughts of the future when I was a child. I would think of trying to do better some time or other, and I went on in this way until I was married, and then I went to work as I thought, determining to do good and be saved, knowing nothing of the way. I would read the Testament sometimes, but was blind and could not see nor understand it. I went on this way until I had a long spell of sickness and I thought I was going to die, and talked of going to rest, but still it seemed to be a burden that all was not well with me. I hope the Lord raised me to show me the true and living way. Then my troubles at times would begin to rise and I went on this way for several years until my husband went and joined the church, and when he came home he was telling about himself and some others joining the church, then to my surprise I believe I saw my condemnation. I felt I was a poor lost and ruined sinner.

I went on this way. I would ask the Lord to have mercy on me, and at times it would wear off to some extent, and then my troubles would arise again at times, and I would try to pray, but I felt so vile that it appeared to me that I was ashamed to bow before my Lord to have mercy on me. But in all my trouble I would look on the people of the Baptist church and would think they were the best people in the world. I thought if I could only be one of them. Then I would read his blessed word, but no relief could I find. It would condemn me. I did not want any one to know anything about how miserable I felt. I thought I had committed the unpardonable sin, the time that I might have repented was past and gone. So I would begin to say here Lord I give myself away, that

is all that I can do. So one day I was mourning over my lost condition, and the words came to my mind, "I am the way, the truth and the life." It seemed as if it gave me some relief at that time. My burden would arise again. I went to preaching after that on Saturday. As I came home I thought I had as much as I could bear of trouble: these words came to my mind, "I seek such to worship me, as worship me in Spirit and in truth." So I went on to the house, my mind was very badly troubled. I went to bed that night. I do not think that I was asleep, and all at once it seemed to me as if a flash all through my breast, and these words came to my mind, "Thy sins and iniquities I will remember no more," and all my burden was gone, and I felt so light and happy, and I believe I was pardoned of my sins. I stretched my hands upward and said, Lord. I could not express my feelings. I lay there and pondered over those things. Next morning I arose and felt light and happy. My mind was drawn out on the Baptist people and church, and I could sing with the tears in my eyes. Jesus all the day long was my joy and my song, He has suffered and died. I felt so delighted at the thought that my burden was gone that I told my husband how I had been feeling. I remember what he said, "If the Son make you free you are free indeed." I felt happy and delighted that the Lord had delivered me out of my troubles to believe on Him. In a little time afterwards I began to be troubled. I tried to pray with all my heart, so I went one day to the spring. I was thinking over these things, was it of the Lord or not and these words came into my mind, plain to my understanding, Cheer up thy mind and be of good comfort. My desire was to be with the Baptists, to join the church, so one day the church appeared to be opened to my understanding and I was resolved to try. He said in his holy word keep my Commandments.

One day I was asked if I had been sick. I said no. It then appeared to my mind that I had come up out of

great tribulations, so I went to the church and told a little of what the Lord had done for my soul, and it seemed to me that they received me gladly without asking any questions. But when I came home I thought I had told them such a little it seemed to trouble my mind, but the love I had toward these people of the Lord I could not express at that time.

And then I would try to examine myself, it seemed to me what wondrous love was bestowed on me. I could look back and see that it was nothing good I had done, or could have done. Then at times I would be cast down and think that I ought to try to pray that the Lord might guide and lead me in the right way. I would read pieces or hear them read, and think if I only could be one of that number, so one day I was out in the yard at work; it appeared to me as if it was an inward voice said to me, you have I cleansed, but yet doubts and fears would arise at times with me, then I would look back and think what I had experienced whether it was of the Lord or not, so I went on and was baptised and nine more by Elder Isaac Webb, believing it was the true church of Christ. I would go to preaching, it would seem to me that the preachers could tell my feelings better than I could myself; then at other times I would think if they felt as I did they would not say anything. After I was united with the true church of Christ, for I have no other doubt but what it is, I dreamed that I was coming away from the meeting house, and almost like I was flying, singing these words, "There will be no sorrow there, in heaven above, where all is love, there will be no sorrow there." One day as I went out at the door, I do not recollect what was on my mind, I remember the words that appeared to my mind, the word was unspeakable that I had experienced. Then I could look back and see how my Saviour gently led me on. I hope to praise him while I live, and after death in eternity. Yours in hope of eternal life,

NANCY M. ALLEN.

ELDER P. D. GOLD, DEAR BROTHER:—You will likely be surprised to learn that I am away out in this part of the Lord's footstool. But it is a fact that we are here. Myself and family have located in this county, and I will get you to please change my paper from Anchorage, Jefferson Co., Ky. to Templeton, San Louis Obispo Co., California,

I have traveled over some of the State. It is a large county consisting of valleys, hills, and mountain ranges. This State is the second largest in the union, and there is a large portion of it very fine land, and a large part of it very rough and mountainous. For the three months of June, July, and August it is very hot in all parts of the State, except along the coast where it is very pleasant.

The large cities that I passed through on my route out here, and the larger ones in this State, seem indeed and in the truth to be modern Babylons. There is sin and wickedness of every shade and shape. The devil seems to be on the alert, and indeed goes about as a roaring lion seeking whom he may devour.

The sinful race of mankind in their mad rush after wealth are fitly comparable to the troubled sea which continually casts up mire and dirt.

I feel and realise and know the truth of the inspired apostles declaration in regard to mankind in his sinful and fallen state.

They roll sin under their tongue as a sweet morsel. Destruction and misery are in their way, and the way of peace they have not known.

The population in this State is a very mixed one. There are a great many foreigners here from many different nations and climes.

I have not met with any Old School Baptists out here yet. But the world still stands so the Lord still has an elect people. When the salt of the earth is all gone, it seems to me then time things will be removed.

As ever yours in the best of bonds,
WM. F. STONE.

WAXING VALIANT.

DEAR BROTHER GOLD AND LESTER, If I may thus address you. It has been on my mind some time to write something for your valuable paper, which has often been a source of comfort to me: but I don't know whether it is an impression of the right kind or not, though for fear I should be like the unprofitable servant who buried his talent I make the attempt.

I have been a Baptist 30 years, yet how little have I lived as one should, who professes to follow Christ. I remember some time since while feeling so unprofitable I asked why am I spared to live, when the passage of Scripture came to mind, "The life that I now live by the faith of the Son of God who loved me and gave himself for me." I then opened the Bible and read a few verses and found it. I did not know where it was until then. Gal. 2:20. It seemed I was directed to it and felt thankful that I could hope such a promise was mine, though so unworthy. I had the privilege of attending our last Association at Banister where I met many dear brethren and sisters and heard much good preaching, but how little can I remember. It is a grief to me that I forget so much of what I believe to be true, but memory and strength are failing, and I can't expect to remain much longer in this world of sorrow, though I do not wish to murmur, but be thankful that it is as well with me as it is. I have had many trials, but Christ said to his people, in the world thou shall have tribulation, but bids them be of good cheer. He has overcome the world, and if I am one of his can I expect more than to meet with trials and afflictions, which I hope are the chastening of a kind Father's hand who knows what is best for us all. I hope dear brethren and sisters you will pray for me that, as I approach nearer the end of the journey of my life, I may be more faithful in the discharge of my duty, and that my children may be enabled to take up the cross and follow Christ, and when he comes to make up his jewels may they all be among them. I wish

to be thankful that two have already united with the church.

E. M. DODSON.

TO MY ENQUIRING FRIEND:—Your note requesting my views on a certain portion of Scripture has been received, and so utterly incompetent for the task do I feel that I am astonished at myself for having agreed to respond through the LANDMARK. My barrenness and leanness I greatly feel and unless the Lord gives me some light upon the subject I feel quite sure my attempt will be a complete failure. The portion of Scripture you referred to is Rev. 22: 17. "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." My friend, I cannot say that you will understand my ideas of this Scripture, because I cannot even write it, as I hope I see it, for there is such a beauty in the invitation for one who feels the need of the healing balm that my feeble pen cannot begin to describe it. In the first place we will notice (after admitting the fact that we are all sinners) from whence and to whom we are invited to come, and by a careful observation of the text, as I will call it, you will find that the invitation is not to those who have neither will nor power to come. Sinners are represented as being in an horrible pit and perfectly powerless to extricate themselves, but the sweet singer of Israel was once in that pit too, but in Ps. 40: 2, he says, "The Lord brought him out." Again in Isaiah 42: 6, 7, we find that sinners are represented as being in prison, and that Christ is given for a covenant of the people, "to bring out the prisoners from the prison and them that sit in darkness out of the prison-house." To such characters I believe the invitation is given, the Spirit says come out of the pit, the clay, and the prison, and the bride, which is the church in whom the Spirit dwells, says come. But upon what principles does the Spirit say come? According to my feeble understanding it is the office work of the

Spirit to bring out and discharge all for whom Christ atoned, and if the offering of Christ has not made a discharge due to any, then most assuredly justice must suffer if any be discharged or saved; and likewise the Spirit would be as liable to impeachment if any be left in bondage or prison for whom Christ has atoned. So my friend we must admit that redemption is special and complete and embraces only such as predestination and election have singled out. Notice it is the Spirit of the Father and of the Son that says come, and certainly the Spirit would not invite one that Christ had not: "redeemed from all iniquity," nay, it is to the ransomed that the Spirit says come, and the invitation is most gladly accepted, "For the ransomed of the Lord shall, (not may or can) return and come to Zion." &c., Isa. 35: 10. Again, "All the Father giveth to me shall come to me." Then, "let him that heareth say, come." We know that the dead hear not, so this portion does not apply to that class of people. How about the thirsty ones? We must admit that there are two classes of people who thirst, but not the same kind of thirsting, hence cannot slake their thirst at the same fountain. One class are dead in sins and they thirst for sin, and drink it as an ox drinketh water. The other class are dead to sin, that is they are killed to the love of sin and abhor it, and would forever be free from its contaminating influence but they realize the truth of the Scripture, "that they are by nature the children of wrath even as others, and my friend this proves clearly to my mind that it is the Spirit that both kills and makes alive, and I cannot see where election needs any better evidence for its support, than that the Lord gives spiritual and eternal life to such as were before destitute. And if he is the giver of such unspeakable favors and mercies must he not first determine the character to whom he will dispense? All the dispensations of the Lord to his people and his effectually working in them to will and to do of his own good pleasure are unmistakeable evidence of their election. My friend what a great thing

for us that we hunger and thirst after righteousness. Matt. 5: 6, tells us that we shall be filled. The truly convicted sinners do not need death-bed descriptions and frightful tales of Satan and torment to make them take the water of life, neither is it necessary to tell such an one that it is to his interest to drink, nay, his famishing, thirsty soul will direct him to the living waters, and his thirsting is an evidence that he has a right to partake of the water of life, for the Spirit says, "let him that is athirst come, and whosoever will?" How hard do you suppose Moses had to beg Israel to get them to drink from the rock in Horeb which the Lord had prepared for them? Their thirst was sufficient to move them to water, and so likewise the convicted sinners thirst will move him to the rock of Christ where he finds water free and without price. But I am getting too lengthy, and will briefly notice, "And whosoever will." This does not prove the Arminian system that all can come if they will try. The language is too strong against such a conditional salvation. "It is not of him that willeth nor of him that runneth, but of God that showeth mercy." The carnal man has no will to come to Christ till God puts his laws in their hearts and writes them in his mind," then the poor soul is willing, for God's power has made him so, and "Thy people shall be willing in the day of thy power." Yes my friend when God by his power shows us our nothingness and how far from him we lie, with no righteousness of our own, we are made willing to drink of the water of life and by drinking we are filled with thanksgiving and praise, and, as the Poet so beautifully describes it wonder,

"Why was I not left behind
Among the thousands of mankind,
Who run the dangerous, sinful race,
And die and never taste his grace?"

"Twas love that spread the gracious feast,
"Twas love that made my soul a guest,
"Twas love that brought him from above,
"Twas love, Oh! matchless, boundless love."

I hope my friend, that the Lord will instruct you in righteousness and lead you in that strait and narrow way that leads to life immortal. I don't know

that my view on the above scriptures is correct, but they are such as I have, and if they are any benefit to you, I shall feel glad that the Lord has enabled me to give even this mite, and let His name have all the praise.

RUTH TAYLOR.

Hamilton, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—A short time since I received ZION'S LANDMARK, (Vol. 22, No. 4) which gave me great satisfaction. I was made to think that that one number was worth the whole subscription price. I was well pleased with the articles you published from the pen of Elder Joshua Lawrence, well pleased with your Editorials, well pleased with what you said in regard to impressions to write for the LANDMARK, gifts, &c. And when I saw your response to Mrs. B. A. Wilson's request upon 1st Peter, 3: 19-22, light ushered in and as I have felt for a number of years as I think impressions to write for the LANDMARK, but in consequence of my feelings weakness and inability have held me back until now, and after much serious thought and meditation upon the great magnitude of the text under consideration, and how many people have been deluded by a misunderstanding of said text, I have concluded to write a few thoughts in connection with what you have said in number 4, not intending to interfere with what you have said, but to comply with Christ's command given Math x: 27, "What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye upon the house tops," not feeling willing to keep back such great mysteries received by revelation: therefore I will proceed, the Lord willing. And in order to be brief and to make things plain I will first quote the text.

"By which also he went and preached to 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 also now save us, not the putting away of the flesh of the flesh, but the answer of a good con-

science toward God by the resurrection of Jesus Christ."

Now brother, it is not my intention by this communication to tear down, but to build up; as I feel to strengthen brethren and sisters, and while this is a public communication I hope my love towards every brother and sister and the cause of Christ is such that I wish this communication to be taken by every one as written to them individually.

In the first place I wish to speak of God's great mercy. It seems to me that people may be desparately wicked, so much so that we cannot see how God spares them a single moment, and many times we find ourselves so wicked according to the flesh that we cannot see how God deals out so many choice blessings to usward, for God's word by the 2nd epistle of Peter in speaking of the unrighteous says, "whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly."

Now my brethren and friends, it is evident that God saved Noah at that early age of the world according to the foregoing scriptures hence how he saved him is the next question. It is evident that God saved Noah not according to the first covenant, for Paul says, in writing to the Hebrews ix: 13-15. For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth to the purifying of the flesh how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance."

Now my dear brethren, it was not possible that Noah could have been saved by the covenant of works or the law, but by the offering of Christ himself. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others.

For then must he often have suffered since the foundation of the world, but now once hath he appeared in the end of the world by the sacrifice of himself. So Christ was once offered to bear the sins of many, and unto them that look for him he shall appear the second time without sin unto salvation."

So it was by the blood of Christ that Noah was saved, and not only so, but through faith toward God. For the Apostle Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise?" Again, says Paul, "For I through the law am dead to the law that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. I do not frustrate the grace of God, for if righteousness come by the law then Christ is dead in vain."

Well then my brethren and friends, according to the foregoing Scriptures it is through the blood of Jesus that all are saved. For the Lord is our righteousness, and this was the righteousness preached by Noah. And this is all that Noah or any other man has ever been able to preach, namely Jesus and him crucified.

"Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death. Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in

newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection, knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from.

Now if we be dead with Christ we believe we shall also live with him, knowing that Christ being raised from death dieth no more, death hath no more dominion over him. For in that he died he died unto sin once, but in that he liveth he liveth unto God: likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now we propose to give a scriptural illustration of baptism as there has been so much difference of opinion in regard to it. It was said by John the Baptist "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not able to bear, he shall baptise you with the Holy Ghost and with fire." Now John the Baptist admits of a greater baptism than water baptism, which baptism is described in the above quotations, and which baptism we understand to be a qualification to water baptism, also which baptism we think Noah was baptised with which saved him and qualified him to preach the righteousness of Jesus, which baptism reached back to Noah, and even to righteous Abel, yea from before the foundation of the world. For Paul in speaking to Timothy says, "Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God.

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."

Again Paul to the Romans, 5 : 19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." So the righteousness of Jesus was the

only righteousness that could be received by the Father. So Noah's Ark was worth nothing to them that were destitute of faith, so water baptism is worthless to them that have not been crucified with Jesus, baptised into his death, raised with him into life eternal. For likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Then we are baptised for the dead. Well, then in what sense are we dead? In that sense that Paul says that when the commandment came sin revived and I died; so it is with every penitent sinner being quickened and made alive, and made sensible of their sinfulness becoming sick of sin, consequently they fly to the law for justification: but the law killeth, thus the poor penitent finds himself next door to despair, as old Israel was when he came to the Red Sea, the monster waters in front, the Egyptians in the rear, the mountains hedging in on either side, thus old Israel was shut up in prison.

So it is with the poor penitent having sufficiently tried self works and self-righteousness, seeing no possible way of escape, being at that time without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. 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.

By which he went and preached unto the spirits in prison. Thus, my brethren, he canceled the poor penitent's death or satisfied justice. Thus he says "or ever I was aware my soul made me like the chariots of Amminadib. Thus, Jesus fights the poor penitent's battles and brings him out of prison, as God did old Israel at the Red Sea.

"Thus saith the Lord, in an acceptable time have I heard thee and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people to es-

tablish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners go forth, to them that are in darkness, show yourselves, they shall feed in the ways and their pastures shall be in all high places."

"Thus saith the Lord shall the prey be taken from the mighty, or the lawful captive be delivered?"

But thus saith the Lord, Even the captives shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee and I will save thy children."

Well might Jesus say, "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, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified."

Thus Jesus is the Author and Finisher of our faith. The church is his bride, he gave himself for her, she was bought with a price, and that price was His blood: he paid the purchase price therefore she is his.

The preaching of Jesus raised Lazarus from the dead. Jesus preached peace to the woman that had been sick for twelve years, his preaching gave the converted thief leave to be with him in Paradise. Thus the thief was saved without water baptism. Well then what is water baptism? As Noah's ark was a figure of Jesus and his salvation, so water baptism is a figure of the true (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. Yes my brethren, it was by his suffering,

death and resurrection that Jesus was able to preach peace to sinners and through the same he was able to baptise penitents into his death. Water baptism is also an ordinance that Jesus himself demanded of John the Baptist that they might fulfill all righteousness, which was well pleasing to the Father, so the Father is well pleased with every son that is baptized fulfilling all righteousness.

Your unworthy brother if one at all
I. L. EDWARDS.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—I feel impressed if the impression is of the Lord to tell some of the Lord's dealings with my poor soul, though my education is so poor I have tried to keep from writing as long as I felt like I could, for I have made three trials before this, and have laid it in the flame, and thought I never would make the attempt to write again, for I can't feel like it would be any benefit to the dear brethren and sisters in Christ. I feel like it never would do for me to attempt such a thing, and it is with fear that I do it, but the Lord is able to keep me in the right way, and let me neither stray to the right nor to the left, but keep me in the right way. I had thoughts of heaven and divine things, but it did not trouble my mind until the second Sunday in July 1879, while walking through the yard it pleased the good Lord as I hope to open my blind eyes and to unstop my deaf ears, and show me my lost and ruined condition in the sight of God. It appeared to me as a book opened and I saw the evil I had done, but stopping and meditating over my lost and ruined condition, I went in the house, but how I went I know not, for all my strength was gone, and how to do or what to do I knew not. My soul and every breath I drew was, Lord have mercy on me, a lost and ruined sinner justly condemned in the sight of God. I never shall be able to tell my feelings at that time, for I did not think that the workings of the Lord

would begin in that way. I would try every plan I could, and the more I tried the worse I got, until I thought my case an out side case. I did not forget to beg for mercy, feeling every moment that I would be forever lost without his mercy. I lay down thinking that my doom would soon be sealed and a cloud rose in the north-west and I saw Jesus and an angel appeared in it, and as they past by they were singing,

"Dark was the night and cold the ground on which the Lord was laid."

I arose and took the hymn book and I did not know these lines were in the book, and I asked my mother to sing it, and she did so— I thought it would be the last time in this world, for it seemed to me I was sinking down beneath God's righteous frown, but I could not help begging the Lord for mercy. Then something seemed to say, there is none for you, but that did not stop me from crying for mercy, every breath I drew was Lord, be merciful to me a sinner, and, to the law I often went, but no relief could find. I then went and lay down, but I could not remain there, for it seemed to me I was sinking down to everlasting ruin. I then got up and went to another room and tried to pray to the Lord for mercy, but it did not seem to rise, but it seemed to sink me lower and lower in everlasting ruin. Then these thoughts came to my mind, if it is of the Lord that I have to beg for mercy, then it will be given to me before it is everlastingly too late, and right there something seemed to say, there is nothing too late for the God of heaven to perform, and since that time I have no doubt that there is anything too late for the God of heaven to perform. I then went back to my room and my dear sister Mary was singing,

"As on the cross the Saviour hung,
And wept and bled and died,
He poured salvation on a wretch,
That languished at his side."

No tongue can tell my feelings at that time. When I took my eyes off of my dear sister I thought I never would see her any more in this world,

nor in the world to come, for it seemed to me that the Lord had hid his face from me, though I could not help begging for mercy, for I felt like my parents had turned their faces from me, and that I had no friend on earth nor in heaven, and I shall never be able to describe my feelings at that time, for mercy was my cry all day and all night long. I can't tell how the time went with me for months. When the Lord appeared to me the second time he stood afar off, but looked with pity on me, and I reached my hand, but could not reach his, for he again turned his face from me though I could not keep from crying for mercy every breath I drew, but it seemed there was none for me. I then thought this was imagination of my own, and I would throw it away, and never think of it again, so I did as I thought but how long did it last, only for a few months, and back it came with more force than ever, but I did not take this for religion, for I thought I would read the bible and see what good that would do me. I would take it and try to read to see if I could find anything to relieve my mind, but it all condemned me, though I could see promises for some one, but none for me. I would go to meeting and it did me no good, and I would think that I would not go again, for if it is of the Lord he will show it to me. I would make promises and break them, and go to meeting again. Sometimes I thought I could see how a sinner was saved until the change came, and then I would be left to cry for mercy and not for justice, for if I had where would I have found it. I then went on for months when I thought I had a heart disease, and it would soon kill me, and I would be out of the way, for I felt that I had no friend on earth nor in heaven. One that never had this to trouble his mind never can tell anything about it, though I would try to do the best I could to keep any one from knowing anything about my condition, for I thought it never would do for me to live any longer in this condition. I thought if I would be lively I could get rid of this myself, and enjoy the pleasure of this world as

I had done, but it was a mistake on my part; for the more I tried the harder it was for me to do. I thought I had just as well be satisfied with my condition, for it made no difference where I went I could not leave this behind. It was all the time with me, for I would lie down to sleep and I could not, for I was afraid that I would awake in hell, and these were my thoughts, if I do the righteous Lord approves it well. I could not see how he was just to save such a sinner as I felt myself to be, though it did not keep me from crying for mercy. I felt the need of it. I would wonder if any one was like me in this condition, for it seemed to me that it was a sin for me to eat what the Lord had blest us with. I would try to eat when it felt like it would choke me to death. When my dear father would ask a blessing it would almost sink me in despair, and I would think that I would not try to eat again, but that would not do for me as I was afraid that they would find out there was something wrong with me, but I tried to keep everything hid as I thought no one knew anything about my condition. I thought that I would ask some one to pray for me, but it seemed to me they would say you are too vile a sinner for us to pray for. I would hear the Primitime Baptists tell their experiences, and I would think is that what is the matter with me, until the change came, and then I would be left to cry for mercy. I would go to hear other denominations and they would tell all these scaring tales, but that did not take any effect on me. As I was going to a protracted meeting my mother said to me, don't you go to the mourners' bench, and my answer was, I don't know what I shall do, for I was in so much trouble I did not know what I should do. I thought I would go to the mourners' bench and be prayed for, but these words came with force, don't you go there, and I do believe that the good Lord did keep me away from them. I thought that was enough to convince me not to go there any more, and I do think I was convinced, but I was in such a condition I could not keep the days of the

week correctly. I then thought that I was loosing my mind and every body knew it by my looks, for I did strangely, I would not stay in the room but a short time, and leave with these feelings, I never shall be able to return without the Lord's will. While in this condition a minister asked me if I was about ready to be baptized, and I answered no and left the room, and thought what could make him ask me that question; for it almost broke my heart to think of it, for such a man as I took him to be, for if he could have seen me as I could see myself he would not ask the question. I went on in this condition four long years to me, but words cannot describe my feelings in that time. One day I was away from home and it seemed to me that I never would live to reach home again, and as night came on and I seemed to sink lower and lower into everlasting ruin, and every breath I drew was Lord, have mercy on me a sinner justly condemned in the sight of God, though I did not want the family where I was to find out there was anything wrong with me. I told them that I would like to retire, and I went up stairs, and when I turned my eyes from them I never expected to see them again: for it seemed to me my breath was almost gone. I locked the door and lay down never more to rise. Death was staring me in the face, and mercy was my cry, Lord save a wretch condemned to die, and just as I thought death had come I hope life came, for the Lord took me in his arms and blessed me and said, suffer little children to come unto me, for of such is the kingdom of heaven. I arose, and if I had had ten thousand tongues they would all have praised the blessed Lord for what he had done for my poor soul, though the night was dark the light shown around me as the sun of a bright day, and these thoughts came to me, will this last with me until I reach home, if they do I will tell my parents what great things the Lord has done for my poor soul: but something seemed to say to me, you are deceived, and don't you tell them, for you will deceive them, and though these words

came with so much force that a bright light shown around me and the fear of torment was gone from me, and I asked the Lord to show me the right church, and the Primitive Baptist was shown to me to be the right church, the church of the true and living God. Then I lay down and it don't seem like I was asleep, and I was placed in a large crowd of people, and they all seemed to be in a great stir and confusion, and I stood alone at the bottom of the steps until the command was given to go up, and it seemed to me there was no chance for me to go up them, but I made the attempt, and the crowd that I was leaving would say, you can't go, you had better come down for that is the wrong way; but I wanted to obey the command and went on until I reached the top step, and it seemed to me that I never could go in there, but there stood brother Wilson and brother Jones, and they took me by my hands and led me in, and there were the members at New Hope, and I shook hands with them, and brother Coats was standing in a tin of water large enough to baptize in, and he took me and did baptize me, and I woke up and found it was all a dream; but it was comforting to me, and after this my whole mind was to join the church and be baptized, not that I thought it would save me, but the answer of a good conscience toward God; but I was afraid I would deceive myself and them that I looked on as being the people of God, and I did love them better than any people on earth, and I would try to keep from it, but the more I tried the better I loved them. Now to see the difference. When I thought it took the most waiting upon for them of any set of people in the world, but the time came with me when I could not wait on them good enough to suit me for fear they would find out something about my condition, and I thought they never would by my telling of it: when it seemed that it would kill me if I did not tell it to my parents, and I would go and sit down and think I would tell them what I hoped the Lord had done for my poor soul, but it

was more than I could bear to tell, and would leave. The burden grew heavier and heavier until my breast felt like it would burst if I did not tell some one. The first one I ever said anything to picked it out of me, and when I had said a few words, if my neck veins had been cut it would not have astonished me any more than that did, to think I had done the very thing I thought I would not do, I asked her not to tell it to any one; but she did not make me think but what she would tell it to some one; and they would ask me about it and what must I say? Nothing? That won't do, for you have told it. While the good Spirit would say tell it, the evil spirit would say not tell it, and right there I was for four years, and it seemed to me the last year was the longest year to me of all, my mind was to go to the church all the time: but I wanted to know something I never shall be able to find out, and that was, am I a true child of God, and these words came to my mind, Jehovah is a God of might. He framed the earth, he built the skies, And what he speaks is surely right. The strength of Israel will not lie. I had never seen them until that night, and my father was sick and it looked like every breath would be the last, and I prayed to the Lord if it is my duty to offer to the church to spare his life until I did it, and his life was spared by some cause or other unknown to me. I would make all manner of excuses to put it off, but when the Lord's time came there was no putting of it off, for I left the meeting house with these thoughts, that I would not go back until conference was over, but the first thing I knew I was in the house and the door of the church was open, and I did not think I could go, but the first thing I knew I had gone and taken my seat to talk with the church, and to my great surprise I was received into the church after telling some of what I have written, on Saturday before the fourth Sunday in November 1887.

(To be Continued.)

ZION'S LANDMARK

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

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

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Editorial.

AN UNEQUAL YOKE.

"Thou shalt not plough with an ox and an ass together."—Deut. 22:10.

It is the peculiarity of the order of God to couple things congenial together and forbid unequal yoking. The law of Moses forbids the ploughing of the ox and ass together. There is no harmony between them, no congeniality, no fitness, and nothing that would typify fellowship.

The nature of the ox and the ass are dissimilar. The ox is much more quiet and less noisy. Suppose they are hooked up together to draw a load. They are not of the same gait, nor strength, nor are their yokes the same. The patient ox would not enjoy the braying and bawling of the ass, nor would the ass have any respect for the groaning of the ox as he comes to his knees under the heavy load.

If two preachers, a predestinarian and an Arminian, should start out together to preach, the one being sensible of his poverty and dependence on God, and the other boasting with loud mouth about his power to save sinners, and the power of man to determine his own course and save himself eternally, would there be any peace and fellowship between these preachers. Wherein could

they walk together? How can two walk together except they be agreed? When Jesus sent them out two and two they preached the same gospel. In prayer, in doctrine, in experience, in exhortation, good works, discipline, or whatever appertains to the church of God they are one and true yoke fellows. The gift of one may be greater than that of another, yet what each does is of the same kind of service. But if one preacher trusted alone in God, and another leaned on man or trusted in human ability, they could not go together. Nor does the Lord ever send such.

The ox and the ass are not prompted by the same cause. The ox regards his owner and serves him. The ass knows his master's crib and aims for that. The ox is a faithful beast to serve his owner, the ass is quick to slip to the crib where the corn is. The ox serves from principle, the ass for pay. The ox knoweth his owner, and the ass his master's crib. *Isai. 1 : 3.*

A true preacher of the gospel seeks the honor of his owner and regards the rights of his owner. He knows that the kingdom, glory and power belong to the Lord, that the doctrine is God's, the cause is his, the people are his, and he belongs to him, and is deeply impressed with the weight of his duty to the Lord Jesus. He desires therefore to glorify God in his body and spirit which are his. As Abraham's servant went out under the weight and solemnity of an oath which he deeply felt, seeking a wife for Isaac, could not turn either to the right nor the left, nor even eat until his message was delivered, not seeking his own comfort or gain but that of his owner; so a gospel preacher, represented by the patient, faithful, laborious, burden-bearing ox, knows his owner or Lord, and serves him from

true principles. He knows that Jesus has redeemed his people by laying down his life for them, and that he has washed his church and cleansed it, and therefore he is faithful to him as a servant, and does not preach the gospel for money or filthy lucre or worldly gain. He knoweth his owner.

The ass on the other hand seeks the crib. He knows where that is. He preaches for pay or money and divines for reward. He is not in the market unless there is money. It is the crib he seeks. He never sees beyond that. Like Gehazi he begs a reward of Naaman.

The ox is to be fed, or his mouth is not to be muzzled, while he is treading out the corn. But he does not seek that. His owner cares for him and supplies his need, and the ox seeks better things. The gospel preacher has faith in God and seeks first the kingdom of heaven and his righteousness, and all needed things are added to him.

The ass must crouch down or be kept under or between burdens, or he is of no true service. That wolfish, assinine principle of the flesh that seeks the crib first must be kept under and bound down or it is as the wild ass's colt snuffing false doctrine or the wind at its pleasure. When it is kept under and mortified or ruled by bridle and bit, or strong chords, it is of use. Jesus rides it into Jerusalem, and thus displays his power to rule and also shows his humility. For man is as the ass vile and selfish, and Jesus the king comes into Jerusalem riding upon the colt of an ass that no man had ever rode or controled. He appears as controlling man. We see him as he saves sinners and brings them under his blessed power.

But naturally the ass is not for the

plow or tillage as the ox is, for in the plowing or tillage of the poor ox there is much food, and where there are no oxen there the crib is empty, and if there were no true preachers even the ass could find no corn in the crib. But a faithful ministry is of great use in feeding the flock of God and even false preachers get their bread and apparel on the credit of true preachers of the gospel.

THOUGHTS ON THE SCRIPTURE.

The Scriptures of the old and new Testaments compose a book, the origin and object of which have never been comprehended by the common mind of man. Nothing more fully proves this mind to be finite than the great delusion into which it so readily and deeply plunges when it asserts its understanding of the Scriptures. Whatever may have been the respect in which man was made in the image of his Creator it is evident that he has never manifested a willingness to admit his inferiority to him. "Thou thinkest that I am altogether such an one as thyself," "My thoughts and my ways are as high above your thoughts and your ways as the heavens are above the earth." The Scriptures speak of the thoughts and ways of God, and yet men claim to be able to study them out and teach them to others. The character of a book is derived from that of which it treats, and its subject matter is searched out and understood with the mind by which it was produced. Those books, the writing of which Solomon says there is no end, are the production of the natural mind, treat of natural things and are read and understood by the natural mind. Man himself is the highest order of earth and his mind is the avenue through

which and the vehicle by which he enters the great archives of nature and gathers from the records of the Supreme Architect of the world the innate laws which govern and conduct all matter together with everything connected therewith. Man in all his parts, soul, body, mind, spirit and conscience is of the earth and is earthly in that which was essentially designed in his natural existence and character, and the earth is his sphere beyond which he cannot of himself pass either physically or mentally. It is true he measures the movements of the planets to a wonderful extent, but this is only as they relate to him and the laws of earth relate to them. The existence of these bodies is only known by the light which they cast upon the eye of man. While it is true that man has made wonderful discoveries in nature, yet it is also true that by no amount of searching can he find out God, nor the place of his habitation. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "There is no searching of his understanding." Written words are signs of ideas, and ideas are knowledge in the form of understanding, or the conception of that indicated by the sign. The printed or written word is by no means the thing itself, but is a sign by which the mind conceives an idea like or similar to that in the mind of him who made the sign. We see written on a board where two ways meet, so many miles in a certain direction to a certain place. Now if we have any conception of distance we know how far it is to the place and the direction. But if we have no idea of distance nor what is indicated by the name of the place, we would not know how far it really is, nor would we know when we arrived at the

place. But surely we would not take the sign board nor that which is written upon it to be either the direction, the way or the place, but the mere signs of ideas with reference to them. So are the Scriptures with reference to the way of life and salvation, and the eternal state or home of the weary pilgrim who seeketh a city which hath foundations whose builder and maker is God. To the one who has eternal life, which is the basis and well-spring of all spiritual conception and understanding, the Scriptures serve in his spiritual character, as signs of those things which accompany salvation and which the Holy Ghost teacheth, but they are not the things themselves by any means. It is one thing to teach the letter of the New Testament, and quite another thing to teach the spirit of it. Paul says: Who 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. Life from the dead is the first and most essential qualification for receiving gospel instruction. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "And they shall all be taught of God." Jesus gives his people life, which is to know him, and then commands his servants to instruct them in the things of the kingdom, while men endeavor to teach people the things of the kingdom that they might learn the way of life and finally obtain the life itself. Truly did he say, My ways are above your ways. How strange the idea of the impartation of life by tuition. The true servant of God teaches the testament of that (the spirit) which giveth life, whereas others teach the testament of that (the letter) which killeth. We notice that the New

Testament does not give life either in the spirit or in the letter. We have it both in the letter and in the spirit. The true teaching or manner of teaching is in the spirit which is in a gospel sense and tends to the enjoyment of living comforts in which the death of Christ is seen and the consolations which follow flow out unto his children. These comforts are made the more consoling by the children being taught in spirit the real effect of the letter and deliverance therefrom through faith in Christ. Whereas the teaching simply of the letter brings individuals into a kind of carnal security which is death and they are unconscious of it. I had rather not teach one at all than to teach him to be a hypocrite, the hope of whom perisheth. I have no doubt but that there are thousands of people who are members of some denomination who know they have no real hope but are made to believe they will be saved in the end provided they are diligent and persevering in every good work.

Neither church membership nor good works will save a sinner. "By grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast. For we are his workmanship created in Christ unto good works." Creation in Christ is what saves sinners, and because of this they should be careful to maintain good works.

The Scriptures are given by inspiration and are for the man of God, that he may be perfect, thoroughly furnished unto all good works. They are not to make the man of God, but are profitable to him for doctrine, for correction and instruction in righteousness, that he may know that his perfection is in Christ Jesus wherein he wants or lacks nothing. As the Scriptures were given

by inspiration, that is the writers were inspired by the Spirit of God to give expression of the will of God in Christ Jesus concerning the salvation of his people, it is reasonable to conclude that, so far as man's powers of conception are concerned, they could not have been given otherwise. This being undoubtedly true, upon what ground could it be claimed that men who are not enlightened by the Spirit can and do understand that which other men, as wise as they by nature, could only receive by inspiration? "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." For any one to send a message to another and declare in that message that the one to whom he sends it cannot receive nor understand the subject matter of the same would greatly reflect upon his judgment and sense of consistency. How much more would such a course reflect upon the intelligence of him in whom are hidden all the treasures of wisdom and knowledge. This cannot be said of him. The design of the Scriptures and those to whom they are addressed is clearly defined in the introduction or close of every epistle in the New Testament. These epistles are addressed to the church at Rome, Corinth, Ephesus, &c., and not to the world of mankind at large, but to the faithful in Christ Jesus everywhere, or those of like precious faith with Apostles and Disciples who wrote them, and bear them to the several points where the church was wont to assemble for the worship of God. Not only is this true, but the things spoken of in the epistles are only revealed in and unto the church or those of the same faith whether visibly organized or not. The laws of Zion do not address

themselves to one until he comes with the purview of the same, which is accomplished by that one being born again. The will of one can only be applied to those whose names in some way or other appear in the will. The children of God are minutely described in his Will, and unless one comes within this description he cannot claim, with any assurance, a right to the blessing bequeathed therein.

Men who claim a universal heirship to the inheritance to which the people of God are begotten, whether it be upon conditions or otherwise, manifest far less legal business judgment than should be accorded to one naturally to render him capable of conducting his own affairs. The fundamental principle of this inheritance only recognizes one legatee which is the elder brother, and through him it comes to them who are his brethren by birth. Jesus is the elder brother, "in whom all fulness dwells, and of his fulness have all we received, and grace for grace." We are his by inheritance, if his at all, and his fullness is ours by inheritance through him. As a condition, there is no legal process either natural or spiritual by which one may proceed and thereby constitute himself an heir of any one or to anything.

While nothing of which the scriptures speak is to be found in them, nor is it produced or brought into existence by them, nor does give to him who reads them the power to understand them, yet to him to whom it has been given to know the mysteries of the kingdom they are indispensable in that for which they were designed and given. When the Lord puts his laws in the minds of his people, and writes them in their hearts then they can read the same in the written word and understand them, and receive thereby an evidence of the

work of God in them whereby they know they have eternal life, and believe on the name of the Son of God. The testimony which they bear to the truth as it is in Jesus, so far as we are prepared to say, could not be obtained otherwise, though it may come, as it were, in a secondary manner through and by the preaching of the gospel. While one must believe in Jesus before the scriptures address themselves to him, yet he does not know that it is really Jesus in whom he believes, and that he has eternal life by the scriptures whereupon he believes in Jesus, in that sense that he is confirmed in his belief by the certain knowledge of who it is in whom he believes. John says: I write these things unto you that believe on the name of the son of God that ye might know that ye have eternal life, and that ye might believe on the name of the Son of God. The scriptures furnish the church gospel authority for the belief and practice both in the doctrine and ordinances which it holds and maintains. We can not conceive how it could know and maintain the fact that there is a Christ and that Jesus is the Christ and is the Saviour of sinners or what a sinner is, or what salvation is, or anything about Christ having come into the world and died and rose again without the scriptures which he declares testify of him. We go to the scriptures for all the authority we claim in a legal sense for what we preach, believe and do.

As the law of the land is the power whereby the officers of the government maintain the peace and dignity of good society, so are the scriptures the power whereby we maintain the order, peace, and dignity of the church. If one should come to the church and upon being received into its fellowship should

ask to be baptised in oil the church would have no power to do it. Why? Because the scriptures do not authorize such baptism. It would have no right to baptise at all if the scripture did not authorize it. Or in other words the doctrine, order, belief, and ordinances of the church are authorized by the Lord as he has declared them in the scriptures. And in that sense they are to the believer and to the church the gospel, power or authority for these things. They compose the book of the generation of Jesus Christ.

P. G. LESTER.

END OF 1890.

This issue closes up ZION'S LANDMARK for the year 1890.

As the years roll whirling us along with the rapid flight of time we should be impressed with the senility of man's works. How they fade and vanish away. But the Lord's years grow not old. What idea can we have of a God who never changes, unless it be by revelation.

We rejoice in such a God and having obtained mercy from him we continue to this present time testifying salvation is alone in him.

We hope the readers of ZION'S LANDMARK will enjoy the continued blessing of him in whose hand is our breath. Having obtained mercy of the Lord we yet continue, and desire to retain a grateful remembrance of some at least of the divine favors of the past and present.

The events of ones life are chronicled on the pages of that record filed within the mind of man. We may seem to forget many events entered on the tablets of memory, but they are only obscured. When the books are opened

the handwriting appears on the wall.

Deep and portentous events are transpiring while man knows nothing of them, save as they are interpreted to him.

The Lord is in no sense dependent on man in the management of the affairs of the Universe.

We desire to feel our dependence on God, and hope to be delivered and kept blameless and preserved by his blessed power and perseverance. For we have no might or power of ourselves.

P. D. G.

CHANGE OF TIME OF MEETING.

The church at Bethlehem, Tyrrell Co., N. C. has changed her meeting time from 2nd to the 3rd Sunday and Saturday of each month.

Obituary.

THEOPHILUS MCGRAY.

Died in Hamilton, N. C., on the first day of November, 1890, Brother Theophilus McGray, in the 77th year of his age. He was married to Martha Ward, by whom he had nine children, four of which survive him and four dead, and one son who went to sea has not been heard from for some time and it is not known whether he is dead or living. Brother and sister Gray lived together as man and wife for fifty-two years and six months and a few days, when it pleased the Lord to take him away. Brother Gray in the former part of his life it is said was very dissipated, but when it was the Lord's will to convince him of sin and show him the error of his ways he was killed to the love of it and ever afterward led a different life. He first joined the church at Moratock, and, as I have heard sister Gray say, related a very bright and satisfactory experience and was received and baptised by Elder Joshua T. Rowe. He together with his dear wife afterward moved to Hamilton and took letters of dismission to Spring Green, and

when the church was organized here they cast in their lot with us, and he was a loving, devoted and consistent member with us at the time of his death. He was afflicted for some time before his death with shortness of breath. I have seen him when he would get to preaching almost out of breath, yet he would go as long as he was able to do so. He loved his church and the doctrine of the grace of God, as preached and believed by the Primitive Baptists, and his favorite song was "Amazing grace how sweet the sound, That saved a wretch like me," which he would often ask us to sing for him. I feel to say that he lived as a christian and died as one who has entered the rest that remains for the people of God and is now freed from the troubles and trials of this world. We shall miss him when we gather together to worship where he loved so well to be, and shall miss him where we were accustomed to see him so often. May the example of his orderly walk and Godly conversation while in this world be imitated and followed by his children, whom he has left behind and they be brought to love, serve, and honor the God whom he worshipped and whose praise he so much desired to show forth. And may his faithful and loving companion and sharer of all his joys and sorrows on earth in this, her sad bereavement, have the presence of Israel's God to sustain and comfort her in her sad and lonely condition with the staff upon which Jacob leaned as her support and the eternal God her refuge and underneath the everlasting arms. In his life in his latter days and all during his sickness he lacked for nothing that his loving companion and son together with kind brethren, sisters and friends could do for him, but this all could not keep him here for the Master had need of him and called, child your Father calls, come home, and we feel that he is now at home where the wicked cease from troubling and the weary are at rest. His funeral was attended by the writer and all that remained of him on earth was interred at the cemetery here in the presence of a large and sympathising number of friends. So he giveth his beloved sleep. Yours affectionately,

M. T. LAWRENCE.

GEN. JOSHUA BARNES.

Since the completion of the work of the Saviour.—Son of God and Son of Man—Adam the second, including the regenera-

tion of the death doomed race of Adam, the first, an Allwise Creator grants to those whose full number of days on earth have been spent in usefulness, honor, and christian labor no greater privilege than to die, or be released from this ailing, changing body of death, and be clothed with that mysterious, immortal, and spiritual body, that takes one upward into full possession and realization of the "true gift of eternal life in Christ, through the righteousness of one for all," of which the new birth and life in the kingdom here, though glorious, is but the faintest foretaste. Such a life, such a death, and into the possession of such a spiritual life in Christ, has a noted one from among us, a true lover of humanity, a great benefactor of Wilson, as well as the especial friend of so many individuals, lived, died, and triumphantly entered. General Barnes, in the 78th year of his age, on the 13th day of October, A. D. 1890, at the residence of his son-in-law, Mr. A. Branch of Wilson, lingering only a few weeks, after a second attack of paralysis, with no indications of pain, gently breathed out the last of his mortal existence. He was the youngest of the ten children of Jesse Barnes Sr. by his last wife, Miss Edith Daniel; none of whom survived him, except Mr. Wm. Barnes Sr. his next older brother, and he only seven weeks. He was born in Edgecombe, now Wilson county, on the farm now owned by Mr. Silas Lucas, one mile from the Town of Wilson, the 13th of June, A. D. 1813.

His parents, though wealthy, thought it honourable to labour, and prominent among the splendid qualifications which they added to a strong mind and a sound constitution, that together with a liberal education in the Schools, enabled him so well to meet and overcome the responsibilities of life, was a thorough practical knowledge of manual labor. He spent his entire life in this community—was aggressive in style, turning up things rather than waiting for them to turn up; and in spite of his great liberality and charitableness, this world's goods continued to accumulate around him; and although in consequence of the late war his loss in slaves and other property was immense, he was nevertheless left in possession of a handsome estate.

At about the age of 27 he made his first appearance in public life, being by the militia regiments of the counties of Northampton, Edgecombe, Nash and others, elected

Brig. General, from whence properly receiving the title, "General", by which he was so familiarly known.

On the 16th day of May 1843, he was married to Miss Matilda Bynum, daughter of Turner and Nancy Bynum of Edgecombe County, and sister of Robert Bynum, a prominent Colonel of one of his regiments. This was a most important event in the life of General Barnes, important, first, because, from maturity to the age of 29 he lived the life of a bachelor, and secondly, because, there never lived a man whose condition would not have been ameliorated by marital association with the gentle pure, and noble, Mrs. Matilda Barnes. Nannie, Now Mrs. A. Branch, a model of her mother, was their first child. There was but one other, a son born unto them who, in honor of Gen. Lewis Dicken Wilson, one of Edgecombe's most worthy and most distinguished sons, was named Louis Dicken Wilson.

Wilson, as he was always called, grew up to be a bright and promising youth. In him were centered the fondest hopes of a loving, indulgent, and aspiring father. But alas! while young at the age of ten, he sickened and died, and with him were buried the mighty possibilities of high-toned, well directed, and highly cultivated manhood. Who can estimate the loss the world sustains in the death of the good who die young. It is doubtful whether Gen. Barnes ever fully recovered from the effects of this terrible dispensation that deprived him of his only son.

Being elected in 1842, 44, 50, and 54, he was one of the representatives from the Democratic county of Edgecombe, during four sessions of the Legislature of North Carolina. Col. David Williams was his colleague in 1854, through whose assistance, during the session that followed, Gen'l Barnes secured the New county of Wilson. This was the crowning act of his public life; and as it was then and is still well known, that it was through the wisdom, sacrifices, and great personal influence of Gen. Barnes that the County of Wilson was obtained, it established for him a permanent, deserving, and grateful remembrance.

After the close of the war he was elected to the Senate of N. C., by the counties of Nash and Wilson, showing that unlike most prominent ante bellum men, he had retained his popularity and still held a warm place in the hearts of his countrymen.

With ability and satisfaction for a number of years he was chairman of the county court of Wilson county.

In the year of 1873 at the age of sixty, in the vigor of manhood and usefulness, he was, by a paralytic stroke, deprived of the use of his entire left side.

For a year or two he was confined to his bed and his death was constantly expected. Hearing of the wonderful cures the Atlanta Surgical Institution was making, against the advice of physicians and friends, he resolved to put himself under the medical care of its physicians. He had to be carried on a stretcher, but he went, was greatly benefited and returned, and by means of a brace on his left leg was enabled from time to walk a few steps. From that time to within a few months of his death his general health was moderately good; and by means of an invalid's chair and a horse and buggy and some one to help him, he moved about the house and yard, attended preaching regularly, superintended one of his farms in the country and visited from time to time with comparative ease. The next notable event in the life of the subject of this obituary was his baptism. Early in life he embraced the Primitive Baptist doctrine and it would hardly be any stretch to say that the Apostle Paul, after his miraculous conversion, did not possess a stronger, or more unwavering faith.

Although he had all needful evidence of a change of heart and acceptance with God, through the merits of Jesus Christ alone, he long delayed going down into the liquid grave, showing the death of the old man as well as that of taking his light from under a bushel and placing it on a candle stand. But finally, when overwhelmingly impressed to do so, he went to the Primitive Baptist church in Wilson, located but a few rods from where he first attended school, and with overflowing eyes and quivering lips, lamented his long delay and neglect of duty, asking God and the church to forgive him. When full evidence of his spirituality had been given, which notably and commendably that church always requires, he was gladly received for baptism.

About 14 years ago at Toisnot bridge near Wilson, by Elder P. D. Gold and Elder Wm. Woodard Sr., and Dick Pender, the faithful colored janitor, he together with his brother Wm. Barnes, Jr., were immersed. Considering his weight some

250 pounds, that he was so helpless, his entire left side still being paralyzed, and that he had to be baptised in an invalid's chair, the baptism was considered a most remarkable one. At once he took a prominent position in the church, held the office of deacon, and was to his death a faithful, liberal and charitable member; one who will be gratefully remembered, as well as sadly missed by all, but by none so much as the poor and needy.

On the 5th day of Dec. 1883 befel to the subject of this Obituary that sad bereavement, that words are powerless to express, viz: the death of his wife, the loss of one who to him had so truly been a help-mate.

Whenever the death of Mrs. Barnes is named let a tear be shed by every one who knew her. Here the writer is powerfully tempted to change subjects in this obituary. He has ever felt condemned for never giving publicity to his sentiments concerning this good woman. And leaving personal matters, even the fact of her having been a mother to him out of the account, he wishes here to state that he has no knowledge that he has ever at any time, during the 58 years of his life, seen a better woman than Mrs. Matilda Barnes.

Soon after the death of his wife General Barnes moved to Wilson, where, surrounded by all the comforts and luxuries of life, he spent the remainder of his days with his daughter and son-in-law. Often, particularly when his affliction would take a turn for the worse, he spake of death, always expressing himself as ready and willing to go. During his last days he did not talk on that or any other notable subject. The writer was with him most of the Sabbath before he died about seven o'clock the next Monday morning, and of what he said, being about semi-conscious, he would note only that during the day, by name, he was called to his bedside and told to go out to the front door and hear that preaching. The subject remained on his mind for a length of time, and after awhile he requested to be taken out to hear it himself. Mrs. Branch told him kindly that he could not go; but he repeatedly urged, motioning with his hand and showing which way he could be carried.

The Mayor of Wilson took appropriate and honorable notice of his death, the Court House bell was tolled and business suspended, while the long procession of carriages, buggies and pedestrians passed to and from the church-house, and in the af-

ternoon of the same day a public meeting was held in the Court House where complimentary resolutions were passed and eulogistic speeches made. A few of the many to whom General Barnes had been especially kind, were also present, as in the case of Dorcas, stood up presenting themselves, if not the garments which through his procurement had been made. Many of his friends viewed the remains while the casket remained a day and night at Mr. Branch's but numbers, rich and poor, black and white, while it lay in state an hour prior to the funeral service, filed throughout the church-house for the last time on earth looking upon the face of General Joshua Barnes.

From Eccl. 3: 21, 22, by Elder P. D. Gold, a most appropriate, instructive and encouraging sermon was preached. He was buried by the side of his wife and son in Maplewood Cemetery, in the lot belonging to his son-in-law, who at an early day designs having erected in its midst a family monument, on which will be chiseled suitable inscriptions.

The writer is grateful to the family and friends who solicited him to write this obituary, and though conscious it might have been much better done by others, he gladly performs this last service for one who, to him, has been his best earthly friend.

R. J. TAYLOR.

Wilson, N. C., Dec. 5th, 1899.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ELDER J. M. WYATT.

Sugg's Creek.....	Dec. 25th
Big Creek.....	26th
Mountain Creek.....	27th
Freedom.....	28th
Liberty Hill.....	29th
Jones Hill.....	30th
Jerusalem.....	31st
Bethany.....	Jan. 1st
Lawyer Springs.....	2nd
High Ridge.....	3rd
Liberty.....	4th
High Hill.....	5th
Watson.....	6th
Crooked Creek.....	7th
Meadow Creek.....	8th
Bear Creek.....	9th
Flat Creek.....	10th
Pine.....	11th
Walnut Grove.....	12th

He will need conveyance. Your sister in hope,

M. E. WYATT.

J. C. WILLIAMS.

Jones Hill.....	Dec. 23
Liberty Hill.....	24
Mountain Creek.....	25
Big Creek.....	27 & 28
Riley's School House.....	At night 28
Tom's Creek.....	30
Flat Creek.....	31
Piney.....	Jan. 4 & 5
Warners' Chapel.....	6th at night
Pleasant Hill.....	7

He will need conveyance when not on Rail-Roads.

RECEIPTS.

ALA.—Casaline Frazier 4
GA.—M C Jones 2 Elder D L Hitchcock 1 75 C E Bennett 2 By Elder J R Respass 3
IOWA.—Aaron Wood 2
IND.—M C Greer 1 50
KEN.—A F Dickson 3
N. C.—Elizabeth Game 2 Joseph Farmer 1 50 S Pate 1 50 Mrs Jane Ward 2 50 W W Holland 1 J Norris 1 50 Mrs J T Manning 25cts J R Baucom 2 Spencer Fulgum 1 50 J S Nelson 4 50 A W Wilkins 3 Susan Marler 50cts John Paschal 2 Mrs Carrie Williams 2 J M Barfield 1 50 W R Walston 1 50 W G Whitfield 2 Mrs Seraphna Ray 4 J P Gully 3 50 W W Vick 2 W Simpson 1 Mrs E M Quinly 2 Mary Ann Killebrew 1 50 W H Fly 2 J M Day 2 A R Sutton 2 J R Purvis 1 50 Mrs Mary E Castonia 1 D Partin 1 50 Mrs Jennie Thomas 2 T R Atkinson 1 50 By Elder M T Lawrence 1 50 Elder S Hassell 2 J W Gardner 1 50 William Hilliard 10 50 Elder P W Williard 1 50 Elder J A Burch 1 50 G W Carter 1 B Brown 3 J B Smith 1 50 B Bullock 1 50 B Hooks 3 75 W R Hooks 5 J R Young 4 R D Brooks 3 Joel Sellars 3 50 Elder J M Harris 4 50 G C Farthing 9 Elder J S Corbet 1 50 Miss Bettie Green 1 50
OREGON.—H T Nave 1 50
TEXAS.—Stephen Shell 1
VA.—Elder J J Ayers 2 A M Oneal 1 By Sallie Franklin 5 25

Again I desire to remind those who are behind that I need the money to carry on the business of the paper; so please send at once amount you are due. P. D. C.

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Wilson, N. C.

Principal.

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

TRAINS GOING SOUTH.

Dated Dec. 7, '90	No. 23, Daily	No. 17, Daily	No. 41, Daily, ex- Sunday
Leave Weldon	12:30 p. m.	5:43 p. m.	9:00 a. m.
Arrive Rocky	1:40 "	.....	7:10 "
Arrive Tarboro	*2:17 p. m.	.....	.....
Leave Tarboro	3:30 a. m.	.....	.....
Arrive Wilson	4:15 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*2:30 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	3:15 "	7:40 p. m.	5:35 a. m.
Leave Warsaw	4:10 "	.....	9:31 "
Leave Magnolia	4:24 "	.....	.....
Arrive Wilmington	5:30 "	9:55 p. m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily	No. 15, Daily	No. 40, Daily, ex- Sunday
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:31 "	5:30 "
Arrive Warsaw	3:30 "	10:50 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:25 "	6:53 "
Leave Fayetteville	.....	10:40 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:30 "	.....
Leave Wilson	3:03 a. m.	12:54 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	*2:17 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:35 p. m.	9:30 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 4:37 p. m., arrives Scotland Neck at 4:45 p. m., Greenville 6:02 p. m., Kinston, 7:35 p. m., Returning leaves Kinston, 6:00 a. m., Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

Every day except Sunday the Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Greenville 5:10 p. m., Arriving at Kinston 7:40 p. m., Returning, leaves Kinston 7 a. m., Greenville 9:30 a. m., Scotland Neck 1:10 p. m., Halifax 3:35 p. m., Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m., Returning, leaves Smithfield, N. C., 5:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., Returning leaves Clinton at 5:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 15.

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

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TUITION, from 10 to 20 dollars per Session, and Board from 8 to 10 dollars per month. When absent from Friday until Monday, five to six dollars. Tuition to be paid in advance. I expect my daughter Cornelia to assist me during the next Term.

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[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt. Moses; 2nd Joshua. 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snare 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.

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NO. 4.

Zion's Landmark.

PUBLISHED SEMI MONTHLY,

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

TEETH TO TEETH.

*Tom Thumb tugging with the Wolves
for the Sheepskin.*

[By Joshua Lawrence.]

I now come to take notice of my last proposed part in bringing truth to light, &c., &c., and to bring up some things left out. First, as to wolves in sheepskin or sheep's clothing. This in the scripture sense of it is a man that professes religion and uses the practical part, but in heart has never been born again, or changed by the Spirit of God; or in other words, he is a formal professor, or a right down carnal sinner under the profession of religion, and has enmity in his heart against God, his truth, his people, and his word. This man is a wolf. I told you wolves had teeth and holders above and below like dogs, for wolves are wild dogs; and that sheep had only front teeth below. In Psalms, 22. 20, the word dog is no doubt put for the devil, and he is a devourer and destroyer; therefore, false teachers and false professors are put in the scripture under the figure of dogs. As in Psalms, 22. 16: For dogs have compassed me; the assembly of the wicked hath enclosed me; they pierced my hands and my feet. This was a prophecy of David, who compares the Jewish priests to dogs; and the wicked mob that barked at, flew upon, and pierced the hands and feet of the Son of God. The priestly wild dogs devoured the life and raiment of our Saviour, like greedy, fierce dogs. They proved themselves wolves with long holders and teeth, in devouring our Saviour and the apostles. Thus a wolf is known from a sheep by his killing

and devouring other professors of religion.

Again: in Isaiah, 56. 10, 11: His watchmen are blind—dumb dogs. 11. Greedy dogs, loving to slumber. This means the same kind of false teachers that devoured the prophets. Philipians, 3. 2: beware of dogs, beware of evil workers, beware of the concision. Here in this text there is a beware of three sorts of men; first, dogs, barking, railing, devouring, false teachers. Second, of evil workers, such as under the cloak of religion and zeal for God and his cause, commit the greatest evils on earth in murdering the innocent and conscientious for their religion. And the concision, the persecuting professing Jews, who by their rejecting the Messiah cut themselves off from the good olive tree, or Christ.

In 2 Peter, 2. 22: The dog to his vomit. Revelation, 22. 15: Without are dogs. Matthew, 7. 15: But inwardly they are ravening wolves. Acts, 20. 29: Grievous wolves shall enter in among you. And much more proof from scripture might be adduced to show that the devil, false teachers of religion, and unholy and wicked men under the profession of religion are compared by the holy writ to dogs and wolves, for their sheep devouring nature, their barking, night rambling, long teeth, &c. Then the metaphor stands thus: all false teachers and false professors love darkness rather than the light; or in other words they love any thing better than plain scripture proof, and the reproof of their crimes by the truly godly; this they never could bear without anger and the fiery rage of a hungry wolf to devour their opposers.

Second, it never has been known that sheep preyed on wolves, and I think it would take an old ram sometime knowing to kill a wolf or dog; but don't forget the teeth of the wolf. So then wolves are known from sheep, although they have on the sheep skin, by the teeth. Thus all false and devil teachers are known from God's ministers by their teeth, or devouring saint disposition. Look at the prophets, Christ, and apostles, and a thousand other godly ministers; have they showed any teeth in devouring men's lives, characters or property? Say and tell the truth. No, sir; no such teeth, holders, nor ravening spirit is found in all their conduct. But, sir, go to the Jewish priests, the scribes, pharisees, sadducees, heathen priests, Catholic priests, English high church priests, and see there their teeth—see their ravenous, devouring, dog, wolf, sheep-killing spirit. And why all this? Let Christ answer: The world hateth me, because I testify their deeds are evil. Yes, sir, this is the main cause why the wolves have killed the sheep. And a second is, because God's ministers have ever testified against false teachers making a gain of the gospel of Christ, or money by their false religion; and this has in all ages filled them with anger, as if hell had blowed its last influence on them. Then for butchering these sheep of God and bloating their purses with their effects. Thus for the testimony of the prophets against evil and false professors and teachers. Jezebel against Elijah, Ahab against Machia, the prophets against Jeroboam's calves at Bethel, with hundreds of instances in the Old Testament and in the New. John the Baptist against the vices of King Herod; Christ against the pharisees, sadducees, and Jewish priests; Paul against Diana and the gods of the heathen, and ten thousand other instances from history I could give of the truth of this fact, that to testify of the evil deeds of false teachers and false professors, sets them to killing saints as wolves do sheep. And this I take to be the reason why old William Mosely, James Osbourn, John Taylor, Thomas Duplee, Mark

Bennett, William Hyman, the Contentnea and Kehukee Associations, with Burrel Temple, Beebe, and old Lawrence, are barked at by the dogs of this age. The wolves howl as if hungry for their prey; they gather together in their councils as wolves to attack a buffalo, and their howling periodicals denote they are on a hot scent and in full pursuit to ruin these men's characters if they can, and put them out of the way of testifying of their money-making evil deeds. And if any old mouldy law could be found to suit their purpose, then for prisons, fines and forfeitures, banishment and death. Nor do the gray hairs of these men find any mercy in the eyes of these young scholastic divines who bark at us, and cry out, opposed to the spread of the gospel and scriptures, infidel, &c. when the lives and conduct of these men prove for years you are liars, and of your father the devil. And to rail at those that contend for scripture truth and testify of your money-coveting schemes, is the cause of your hate. Bark, grin, growl, howl and prowl, we wish you a better spirit and tempter than you possess, to continue to destroy the peace of the church for loaves and fishes.

The next thing is the wolf's foot to distinguish him from a sheep. This he can't counterfeit, although he puts on the skin. The foot is a decisive mark to know a wolf from a sheep. Find the track and you can at once tell which walked there. Therefore said the Saviour, by their fruits ye shall know them. A sheep's foot is not found on a wolf's leg, nor do men gather grapes of thistles.

Now you know under the Jewish law no beast was a clean beast but such as parted the hoof and chewed the cud. The rabbit chews the cud but don't part the hoof; it is a figure of those priests and professors who have their heads full of scripture knowledge and seem by their great talk on scripture to chew the cud; but mark whether this man parts the hoof or not, that is to part with the ways of sinners. Now if he don't do both, chew the cud and part with the ways of sinners, he is an

unclean professor. Many of this sort I have seen, the more brandy in the stomach the more religion they have—unclean, unclean rabbit. But the sheep chews the cud and parts the hoof, that is, chews God's word in his system of a gracious salvation, his promises, his threats and commandments, and his own experience; and then parts with the ways of sinners. This is a clean professor, or sheep. Drive up a sheep in the evening, and when he can get nothing else to eat he can chew the cud, or live on that he has eaten in the day. So the Christian when he can get nothing else to eat, he can feed on past experience; thus he chews the cud of God's past dealings with his soul. Thus the sheep feeds on the rich pastures of God's word, where he muses day and night on the promises, on the system of salvation, on his own experience and the love of God. And the life, death, blood and righteousness of Jesus Christ are rich pastures where they graze and lie down in peace and union and love with the whole flock, if it were not for the wolves. But wolves neither chew the cud nor part the hoof; that is, neither feed their souls from God's word, nor part with the way of sinners. What then is their food? what was the food of the pharisaical wolves? why, tithes, mint and cummin, long prayers, traditions, doctrines, and commandments of men; and to devour widow's houses, and persecute Jesus and his apostles, is their track. What was the food of the popish wolves? why, the same—the tradition of the fathers, the inventions of the priests; such as the sale of indulgences, absolutions, praying out of purgatory, mass for the dead, &c., &c.; and by all this traffic to make money for the priests, and persecute, kill, burn and destroy the Waldenses and protestants. This was the food and track of these wolves. What was the food of the High Church priests? Why, a fine black gown, a seat in parliament, marriage and funeral fees, and salaries, tithing, and American tobacco, sir, if you please, with burning, drowning, whipping, banishment and confiscation. This was their food, this the

track of these wolves. What is the food of wolves in this day of light? Why you can see that tradition, inventions of men, and doctrines and commandments of men and to make money for the priests by schemes, was the food of all the wolves above; and ours are not a new breed but the same as was in Christ's day, when he said, Beware of them that come to you in sheep's clothing, for inwardly they are ravening wolves. Wolves may seek new places and new schemes to get their food, but their food is always the same; it differs from that of a sheep and ever will, as long as sheep are sheep and wolf is wolf.

And wolves are the same this day as they were when old Jacob had to mind Laban's flocks, and their food and track the same. They killed sheep then and would now if they were not in the pen, as I told you before. Then if we have not got a new breed of wolves in this day, their food and track, or dog foot, are the same as in former ages—to which we now come. That the pharisaical priests and popish priests and high church priests were wolves in sheep's clothing, none can doubt—by the blood of the saints they shed is clear enough. But as wolves in this day are prevented from killing sheep, because they are penned by the glorious constitution and laws of the land, and therefore can't be known by their teeth and the blood of the sheep being spilt, therefore I have taken this method to find them out by their food; because as I told you in the outset, it would be a wonder to see wolves grazing on pastures like sheep, or sheep gnawing bones like wolves. So that the food of sheep and that of wolves is as much a distinguishing mark, as that of the teeth and foot.

Now by looking for the food of those ancient wolves, you can see what they fed upon—first, tradition; second, doctrines and commandments of men; thirdly, new and unheard of schemes to make money for the priests, not found in the scripture; fourthly, prayers and tithes, alms, new offices in the church, &c. This, sir, no man can doubt that reads the scripture and history, was the

food of the wolves of old time, and where they fed. And have we any men of this cast in this gospel land, whose food is the same? Yes, sir, where is the tradition of missions by money? This is not in the scriptures by Christ nor his apostles, but from property. Where are the new offices in the church, such as agents, presidents, secretaries, and my lords what all? Where is the sale of memberships in various societies? Where are the new schemes of begging, travelling missionaries, at one dollar per day; with all the hundred new traditions, schemes, doctrines, gifts, alms, tithes of old rags, potatoes, and tithes of yearly and life memberships, and all the train of those cursed new schemes to make money for the priests and destroy the unity of the church, with long prayer meetings and protracted meetings, with the whole system of beggary, duplicity and hypocrisy? I ask you as before God, don't missionaries feed on these schemes? Are not their pockets filled from them? Don't they teach these traditions and new schemes for doctrines and commandments of God, when they are nothing but the inventions of men? Don't they hold their councils and use all their energy, as did the pharisees and popes to overthrow the old Baptists, as they did Christ, his apostles, and the Waldenses? Yes, sir, and their stigmatizing the old Baptist preachers is a fair proof of their persecuting spirit. I ask any man to compare the food of ancient wolves with the wolves of this age, and say whether or not it is not the same; two points settle the matter, that of doctrines not found in the scripture, and that of new schemes to make money for the priests. This is ancient wolf food, and I say this is the same food that wolves live upon in this day. And as a fair proof, those that have fed on this food have scattered the flock throughout the States and churches. I charge you, sirs, with wearing the sheepskin. I think I have proved upon you. Take it, it is yours. I give it up as right, from food, teeth and track persecuting the old Baptists, from

unscriptural doctrine, from your new schemes to make money for the priests, from your priests making merchandise of the saints, from your whole traffic in religious matters, as did the wolves of old time. But more especially the pharisaical wolves joined church and state to get their food, the heathen wolves joined church and state to get their food, the popish wolves joined church and state to get their food, and the high church wolves joined church and state to get their food, and the missionary wolves have joined church and world in societies to get their food. So I renounce forever all further claim to the sheepskin. I will tug no more for it. Wool or no wool, it is yours.

To be continued.

EXPERIENCE.

(Continued from last issue.)

On the morning of the fourth Sunday in November, 1887, I was baptised by our faithful pastor, Elder J. T. Coats, and that burden I had carried in my breast so long when I raised up out of the water was gone, and I never have felt it since. I could not tell whither it went, so is every one that is born of the Spirit, and it seemed to me I never would have any more trouble. There were three weeks that nothing did bother my mind. Everything was love and happiness, but when the tempter came it seemed to me that I had deceived myself and the whole church. I felt like I could not wait for meeting day to come to tell them to take my name off, for I had deceived them, but my mind had got better reconciled, and I did not tell them, but my mind went back to my first love, and I could rejoice in my hope, for salvation is of the Lord, and I would not have told them so for anything for I fear I would have hurt their feelings, and it is not my desire to offend any of God's little ones. If I do it will be through ignorance that I do it, for it seems to me I could not live any where else in this world, and I want to be at their feet esteeming others better than self, if the Lord will bless me with that meek and humble spirit, but if it is left to self where

would I be if it was not for the Lord. For he upholds us by the word of his Almighty power, and it seems to me that if I have religion the power and mercy of God is unspeakable and full of glory, and I cannot express my feelings while meditating over the love and mercy of God. But I get low down, and it seems to me I can't rejoice like I can at other times, and it troubles me, for it seems to me if I was what I have professed to be that would not be so with me. Some times it seems to me if I was asked to tell my experience I could not do it, and at other times I could tell my feelings, and it seems to me if I was right it would not be so.

I am a stranger here below,
 And what I am 'tis hard to know,
 I am so vile and prone to sin,
 I fear that I am not born again,
 When I experience call to mind,
 My understanding is so blind,
 All feeling sense seems to be gone,
 Which makes me think that I am wrong.

The Scripture was so plain to me that I could repeat it as though I had read it, and I might have a text, and it was ringing in my ears for months, and it seems to all be taken away from me, and it leaves me blank only as the Lord sees fit to reveal it to me, and if it is the Lord's will to take it away from me it is all right. It shows me that I am not my own keeper, but there is one thing I crave and that is living faith and dying grace, faith to sustain me in this world, and grace to sustain me in the trying hour of death. I ask the prayers of all God's people far and near. Your unworthy sister if one at all,
 HARRIET I. STEWART,
 Troyville, Harnet Co., N. C.

DEAR EDITORS GOLD AND LESTER :
 —There are a goodly number of the readers of the LANDMARK who are anxious to hear from me once more, and I find it impossible to write to every one individually, although all my brethren and friends have deserved a few cheering words personally, I desire to feel thankful to our God for this medium of correspondence. My beloved kindred in Jesus may believe me if I tell them like Paul told us in Philippians 1: 7. "I

have you in my heart." Ye all are partakers of my grace."

To the brethren in the state of Missouri I would say : though you perhaps have not heard from me since I was among you, yet my heart has been kept in loving remembrance of you all, and I pray God that your mind may be centered if possible more and more upon the discriminating love of God in calling us from darkness into light, and from the power of satan unto God, likewise from the world and from the service of it and also from sin, satan, and the religion of the world. Ere long we shall be better able to sing God's praise. And when this flesh and heart shall fail, and mortal life shall cease, we are confident that we, even ourselves, shall possess within the veil a life of joy and peace.

To my many brethren and sisters in Ohio I would state, that they too are in my mind as living children of the living God. Don't think hard of me all ye of like precious faith with Apostles and prophets because I did not write to you all individually. I have appreciated your kindness to me all the same, and shall never forget the love and kindness so many of you bestowed upon me during my stay among you.

I also remember those loving brethren from other states as well, viz: Texas, Arkansas, Louisiana, Pennsylvania, Georgia, New York, Delaware, Maryland, North and South Carolina and several other places where I have received renewed evidences that the truth is yet advocated and contended for in the land. That there is a God in Israel and that Israel's God is our God, and that God himself is our salvation and all our desire for time and eternity. This is the Primitive Baptist faith, if I know anything at all about it. In this belief I live and hope to die, and to triumph when time for us shall be no more. Of late I have been visiting several churches in the Kehukee Association. Among others Flatty Creek church made a pleasing impression on me. I enjoyed myself among them very much for their adherence to the truth in peace and love. Coinjock and Providence and Elam churches are, I hope, never to be erased

from my memory. Elder Austin who is also captain at a life saving station on the beach of the Atlantic Ocean, after showing me his beautiful, though lonesome surroundings, took me the next morning to Providence church from whence I was launched over the sound to East Lake, where I met a few orderly and sound brethren and friends. Then brother M. D. Twiford set me over in his sail boat to Fort Landing whence Mr. E. Leigh kept me for the night, and sent me free of charge to Columbia, N. C., from whence I was kindly conveyed by brother Holliday, to Bethlehem church. A considerable number of believers I met at that church. I enjoyed myself exceedingly among that beloved people. May the Lord in mercy keep them in his care always and finally grant them an abundant entrance into the glorious kingdom of our God. I must here also remark my visit to the Contentnea Association and the White Oak Association for the first time in my life. Finally I arrived home once more on the 13th of November, 1890, and found my companion in improved health.

If you beloved Editors would allow me space here I would like to say a little of my visit to Florida last year. I went to Florida in November 1889. Arriving at Lakeland, Elder Stover met me at the depot, took me to his house, and himself and precious family are held in dear remembrance with me as long as I live; as it is written: Psalms 112 and 3rd verse, The righteous shall be in everlasting remembrance. Brother Stover conveyed me to Elder Futch who was sick at the time and not able to go to the Association. These dear brethren all seemed to be united in the life and love of our God and his truth. Their Association met, and the preaching was truly a revival to me. The beloved ministers seemed to be filled with the new (spiritual) wine of God's truth. They had been drinking the sincere milk of the word. Their preaching was life from the dead to me; flowing like a river, the streams whereof make glad the city of our God. Truly I felt the force of the word of Jesus when he

said: "My kingdom is not of this world."

The brethren had made appointments for me till the 4th Sunday in December. Brother Altman and his family, brethren Wiggins, B. L. Blanton and many others are remembered in christian love. From these parts I left with Elder J. McMullen to Lone Pilgrim, to the gulf of Mexico and also to the Atlantic Ocean. I had the pleasure of visiting and found here and there a smoking flax, or a bruised reed. Finally arrived at Orlando where I also found a little city and a few men in it. I was enabled to preach to them the one poor man who by his wisdom delivered the city. Eccl. 9: 14, 15. I continued with them four days, then took the train for Kissimmee, where my appointments in Florida ended. Here I was sick for four days. Brethren Futch and others came to see me and took me out to the meeting house although La Grippe in some mild form had laid me up for the time being. But our God is good, his mercy endureth forever. I was restored in about a week. Then I went to the state of Georgia. I met Elder James Osteen who made several appointments for me in the Alacacha Association, I met Elder Stubbs who seemed to be alive in the truth. Brethren Jones and Moore and others, and the pastor of their church Elder A. Parish. In this Association I visited ten churches. Toward the last I had the pleasure of meeting Elder Donaldson and his folks in the fellowship of the spirit. Finally I would mention the pleasurable meeting of Elders Tice of Florida, B. H. Bennett, J. A. Asteen, E. W. Dilborn and his brother in the flesh also an Elder, and after a short and pleasant conversation with those named and many more of the household of faith I was constrained to say: "Blessed be the Lord God who doeth wondrous things, and blessed be his holy name forever and ever. Yours to serve in the gospel,

B. GREENWOOD.

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[From the Primitive Baptist.]

DEAR BROTHER IN CHRIST:—As it is said that in former days, "they that feared the Lord spake often one to another, and the Lord hearkened and heard them; and a book of remembrance was written before him for them that feared the Lord and thought upon his name:" and as I am deprived of this holding intercourse with the lovers of truth and righteousness in person, and feeling it to be both my duty and privilege to bear my feeble testimony to the grace and mercy of our God I am thus prompted to pen these lines. I am an entire stranger to you, yet I trust we are children of the Household of Faith, having been made by grace through faith "heirs of God, and joint-heirs with Christ;" even "to an inheritance incorruptible and undefiled and that fadeth not away."

Although you are a soldier in the cause of Christ and have been long marching, fighting and contending for the truth as it is in Jesus, and that liberty which will make us free indeed; yet I trust you will not deem it improper for one as young as myself to thus address you. The grace of God is the theme of my soul, and in his service do I ever desire to be engaged. I do indeed feel that the Holy Spirit, the heavenly comforter is my blessed companion, and much more sensibly do I realize his consoling presence in these days of fiery trials and heart rending affliction. I truly feel that he is the "Balm in Gilead;" the "bright and morning star;" the "Rock of Ages;" "the shadow of a great rock in a weary land;" the only true place of refuge; the only name given whereby sinners can be saved; the chiefest among ten thousand and altogether lovely; and I humbly trust my blessed Redeemer and eternal portion; my all and in all for time and eternity, and I do humbly rejoice in the hope that he has bought me with a price, and has not redeemed with corruptible things such as silver and gold but with the precious blood of Christ; and brought me also up out of an horrible pit, out of the miry clay, and set my feet upon a rock

and established my goings: and put a new song in my mouth, even praises unto our God who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace.

It is my constant desire that my heart may be continually attuned to praise and prayer; that my faith may be increased, my hope confirmed, and that I may be perfected in love; that I may have that true and living faith which worketh by love and purifieth the heart and overcometh the world that my heart and treasure may be laid up in heaven, and that I may ever bring forth fruits meet for repentance and be conformed unto Christ and transformed from this world. That our God may ever be a guide to my feet and a lamp to my pathway, keeping my tongue from evil and my lips that they speak no guile; that I may ever be found in the right way which leadeth to a city of abiding habitation seeking another and better country even the heavenly Jerusalem: having the hope "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens;" and may at last receive the welcome news, "child, your Father calls, come home; enter thou into the joy of the Lord."

Thus feebly am I enabled to testify to my humble hope and fervent desire in Christ, from which you may judge whether I have ever tasted of the good things of the kingdom and found Christ gracious to my soul. Whether I ever have or not I do feel an hungering and thirsting after righteousness, and long to be perfect even as our Father which is in heaven is perfect. I indeed feel to be a pilgrim and stranger in a strange land, and find much to my sorrow that no righteous fruits nor good deeds can I see in myself, while I can behold them so abundant in others, and oft' would the enemy of souls seek to convince us, that we had no part nor lot in the matter.

But notwithstanding all, how blessed is the hope of the true christian; for we are assured "that neither life, nor death,

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."

There is no God like unto our God. Let us praise him with our whole heart and seek to be sober and watch unto prayer.

I feel that salvation by grace must be the theme of every regenerated soul, "for by grace are ye saved, through faith and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

"Twas grace that quickened me when dead;
 'Twas grace my soul to Jesus led;
 And if I lisp a song of praise,
 Each note shall echo grace, free grace,
 Free grace can death itself outbrave,
 And take its sting away;
 Can souls unto the utmost save,
 And them to heaven convey.
 May I be found a living stone,
 In Salem's streets above;
 And help to sing, before the throne,
 Free grace and dying love."

Although we are indeed sinners against a Holy God, deserving nought but utter banishment from his presence; yet thro' his great love, with which nought can compare, the sinner saved by grace is raised from the lowest depths of degradation, to a seat at God's right hand, receives the greatest blessing and the richest legacy which can be bestowed on mortal, even the pearl of great price, the heavenly treasure and eternal inheritance, and that joy, peace, happiness and liberty which shall endure forever. Well can we exclaim,

"I would not live away—no, welcome the tomb,
 Since Jesus hath lain there I dread not its gloom,
 For,
 "Who, who would live away, away from his God,
 Away from that heaven that blissful abode,
 Where the rivers of pleasure flow o'er the bright
 plains
 And the noon-tide of glory eternally reigns.
 There saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet;
 While the anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the
 soul."

Oh, how rich, full and free are the blessed promises of our God of comfort, consolation and encouragement, to the

humble and contrite soul, the returning prodigal and the sinner saved by grace. Words are inadequate to express the peace and joy of our soul while contemplating the glories of the sinner's redemption. With what humble joy does our soul expand while perusing his holy word! How true and comforting is this promise, "call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." He shall deliver thee in six troubles: yea in seven there shall no evil touch thee. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. God is our refuge and strength, a very present help in trouble: therefore we will not fear though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountain shake with the swelling thereof. "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." O come, let us sing unto the Lord: let us make a joyful noise unto the Rock of our salvation."

Oh, that all our dear brethren and sisters may prove true to themselves, their country, and their God, during all these perilous times, and seek to edify, comfort, and enlighten each other through your columns while we are surrounded with gross darkness, and the lovers of God and truth are so few and far between, the Zion of God appearing indeed to be hid for a season, and scattered hither and thither.

But may the joyful day ere long come, for which many of us so anxiously look and with delight anticipate, when the glory of the Lord shall fill the earth, and both, friend and foe be brought by the saving grace of our God, humble at his mercy seat. When order shall be brought out of confusion, and salvation out of ruin; and the light of his countenance lifted upon us reconciled; when poor sinners shall be heard everywhere enquiring, 'what they shall do to be saved,' and even that blessed-time when "Nation shall not lift up

sword against nation, neither shall they learn war any more:" and many shall say, "O! house of Jacob, come ye, and let us walk in the light of the Lord."

Then the captive shall be delivered; and the weary and heavy laden find peace, rest, and joy in their Redeemer; and we shall receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Our God has all power in heaven and on earth and he alone can help and deliver us.

O may we all be kept by the grace and power of our God from every wicked and false way, that we may be able to realize the blessings for which we patiently wait in hope. May we live the life of the righteous, and have our last end to be like his, and be able to say with righteous Paul, "I have fought a good fight, I have finished my course, I have kept the faith, and be prepared to depart in the full triumphs of the christian's faith when our pilgrimage is ended, and say, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Fearing I have already wearied you I must close. Your sister in hope of a blessed immortality.

S. N. BIGGS.

Scotland Neck, N. C., Jan. 21. 1864.

[This loving sister has been called home. Ed.]

BROTHER GOLD:—I have felt impressed to write to you for sometime and have written different times in my mind in the silent watches of the night upon my bed. You may think strange that one who is a stranger in the flesh sho'd address you, but I trust we are one in Spirit and as such we can communicate with one another. I have felt for sometime to enquire, "Watchman, what of the night?" It was a little beyond the watchman that the spouse found him whom her soul loveth. There is so much contention among the Old School Baptists that it is to be lamented that

brethren should fall out by the way. I fear they are contending more for the mastery than for the welfare of Zion. I have been a member for thirty years, and January 31st I will be 52 years old. I was baptised by Elder Gilbert Beebe, and was intimately acquainted with his family from child-hood. He was truly a father in Israel. I realized it so with me, for I often think of his fatherly advice and counsel, and I also witnessed many trials, and conflicts he had to pass through. The greatest one the church passed through in my day was the time of the war between the North and South I can hear him, though dead, yet speaking, and warning his brethren against strife, striving to keep the unity of the spirit in the bond of peace, contending for the unity of the church and let the potshards of the earth strive with the potshards. We be of God. Thank God the child of God knows no North, no South, East nor West, but one in Christ. My eyes fill with tears as I look back to the days that have gone by. Our fathers, where are they, Elders Beebe, Trott, Johnson, Hassell, Leachman, Purington, and a great many others I could name, but for want of room, that I have heard preach. They have gone to receive the crown that awaits them. I often feel Oh, that I could hear such preaching now-a days instead of confusion and strife. I believed until of late that I was a Predestinarian Baptist, but according to some of our brethren's theory I have been weighed in the balance and found wanting. I never could justify my wrongs behind Predestination, nor can I believe that God is the Author of sin. I believe I am held amenable to God for my acts. It is true that Christ bore the sins of his people, but they must feel the smart. While some of our brethren are tenacious about some points and charge their brethren with Arminianism, they had better stop to consider. There is such a thing as bending back. We can drift different ways. Church History tells us that Mahomet's religion says that God is the Author of every thing good and every-thing bad. I like the manner in which the LANDMARK is published under.

Brother Gold, does it not seem strange that the birth should be again agitated? I think if they have seen the depravity of their own hearts, that they could see that the old man remains the same. When I first felt the love of God in my heart I thought I was completely changed, but to my sorrow I soon found a warfare. Why this struggle if the old man is born again? Nicodemus could see the impossibility of such a thing. Again implies once-born. Now I believe this other birth is of incorruptible seed which liveth and abideth forever. One is of the earth, earthy, the other is from heaven. The old man does not aspire to anything higher. Every child of God feels this in his own experience. The old man wants his way, but the Elder must serve the younger. The new man being the strongest, the flesh must yield. Oh, if brethren would be more careful to hew to the line and square to the plummet, and let the old landmarks alone, for not one of the stakes shall be removed nor one of its cords broken. Let mysteries remain mysteries and draw the line between the flesh and the Spirit, show the works of God and the works of the devil and there would be less confused minds among the saints; for it appears to me that they are trying to blend the two which causes confusion instead of comforting and unity. It separates. Oh, Ephraim, thou hast destroyed thyself, but in me there is help. Now dear brother, I have written this with an eye single to the good of the cause, for if there is anything that I desire on earth it is the peace and prosperity of Zion.

I remain your sister in christian bonds

Mrs. E. HIX,

Jefferson, Scholastic Co., N. Y.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER,
—It has been on my mind the last few days to write again, and hope to write as the Lord may give the ability. I had a desire to hear some one preach about the cherubim and the flaming sword placed eastward in the garden, and I heard it last third Sunday. It reminds

me of a dream I had at Old Bethel and the members were around the stand turning and twisting every which way, and I was sitting behind them dressed in old rags as it were, for it seems to me if I could not get a few little crumbs from the droppings of the Lord's sanctuary I could not make out. The third Sunday night in October 1884 I was made willing to do anything in the world I could to get clear of the feeling on me, and to day I will do anything possible just for the sake of meeting with that loved one. He appeared in my view while lying on my bed and oh, the love that was extended. The second Saturday in January 1890 while meditating on carrying my letter to the post office he appeared in my view as though we had been going together, and a plain dress and bonnet were in my view, and I feel that this was to try me to see if I was willing to go that way. My first thought was that he would not have me if I laid aside the pride of life, but I feel to-day Jesus is worth ten thousand worlds like this. Being bro't to feel that my nature has been such that it is no better than those that go to the pit, how can it be any better. If we dress like them and go with them. It is our sins that are causing the former things of old to come to pass again and I feel that they are not off. I told you when I went to the church I did not feel that christians had a hard and stony heart like I felt mine was, and I oftentimes fear to-day that mine is a hard and stony heart. The Lord says, I melt them and try them and make them as chalk stones. I thought to get to heaven on flowery beds of ease. When I went to the church I thought the Lord would take my afflictions off and thought my warfare over, no trouble I should see, but now I am like the lonely dove that mourned on the wavering tree having many sore temptations and sorrows to my soul. These words are oftentimes on my mind "In the world you shall have tribulation, in me peace, but be of good cheer I have overcome the world."

I believe this has been my feelings ever since I went. I hope if this afflic-

tion has ever caused me to feel that I was at the feet of the Lord's people, he will ever keep me at their feet where Jesus answers prayer. I do not expect anything but to have trouble while in this unfriendly world, but my heart's desire and prayer to the Lord is to "Let me appear in yonder cloud with all thy favored throng." I want to feel myself at home with the Lord's humble poor above everything in this world. Many of you are in my view at times, and O how my heart wants to be with you and talk with you about Jesus. These things are on my mind day by day and night by night. Oh how I love Jesus because he first loved us. Oh, that I could see him as he is and be like him and that I could live nearer to the Lord and not be found so oft times in sinners' ways acting to God's dishonor. The marriage feast was in view at my father's house. Brother Edwards, brother R. Bullock, W. Woodard were there and it was my desire to fall at their feet and talk to them, and the love that was extended, and if I ever go before the church may my feeling be that way. Boasting is excluded, but surely the goodness and mercy of the Lord have followed me all of my days, but Oh, how sinful I have been all the days of my life, born in sin, shapen in iniquity, from my mother's womb. She is the first one I ever said anything about my feelings of what the Lord had made me willing to do. One morning she was going off from home, my mind was to go off a little way from the house and when she came on to tell her, but there came a pain near my heart and some bad feelings over me. I went back to the house and suppose if the house had have been full I would have talked to her telling her what my prayer was. One day while feeling very weak these words were spoken to me. "The third day you shall rise again." My father was the next one I talked to, that was the day I read what that brother said that wrote about Adam and Eve in your paper. While reading that piece I got so overjoyed I felt like telling my father about it, and asking him if he had read it. He said he had, and I replied, if not deceived here is where

I am to-day. He said, "you ought to be satisfied as to that part." I felt that I was, but so weak that I did not feel like ever living to see another meeting. He said, she could not go to her husband. I told him I did not feel like going to mine, but then it was I thought the Lord would send him to me, and I believe to-day if he has ever begun this work he will perform it in the day of his power. "When thou passest thro' the waters I will be with thee, and thro' 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."

Since thou wast precious to my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life." It is by the sweet cords of that love that we are drawn from the love of this world's goods, as it were a vineyard of red wine. I the Lord do keep it. I will water it every moment lest any should hurt it. I dreamed of drawing two bottles full of red wine out of the well at Old Beulah, and I put them on brother Edwards' buggy. I had a desire to talk to brother Edwards and these words were on my mind, "Stand still and see the salvation of the Lord." Then it was I had no one to tell my troubles to. I had nothing to look to but the Savior of sinners. For about three weeks I was so weak I could not eat anything hardly. My folks looked to me like they were no more than trees. The trees appeared to me as if all bowed down. Nothing but sinners on every hand appeared and sin was mixed with all my praying and doing. But when I went to the church the third Saturday in October 1888 the day did not seem to me like the day I was made willing to go before the church. But my conflicts continued. This rested with weight on my mind sick and in prison and ye visited me not. I was hungry and thirsty and ye gave me no drink. I was naked and ye took me not in. It is I the Lord be not afraid. I the Lord will be with you, I the God of Israel will not forsake you. If God is for you who can be against you? I came not to call the

righteous but sinners to repentance. Oh my love, my dove, my fair one, rise up and come away, come to me. What is sweeter than honey? Jesus, that dear Jesus. The night will come when no man can work. Or has it already been, and is not the day close at hand when no man can preach? This is a hard saying, who can hear it? If I tell you of earthly things and you believe them not, how can you believe if I tell you of heavenly things? Thou art Peter (man) and upon this rock I will build my church, and the gates of hell shall not prevail against it. I do not want you to think that I feel like any thing but a poor, little, weak worm of the dust, for if I am saved it is the mercy of the Lord. I can but perish if I go, I am resolved to try: for if I stay away I know I must forever die. The thought of foolish is sin, and I do often feel that no one else has ever had so many of them as I have. The Lord made me willing to fall down at his feet and beg him to forgive me for having so many foolish thoughts about him. Then it seemed like I had no enemies. But I loved every body. I had thought the well of water was poisoned and then cried, "Oh for a pure river of water clear as crystal proceeding out of the mouth of the Lord." The words on my mind were, I will open a river in high places. Then I could sing beautiful hymns. The first word on my mind was, how sweet is Jesus' lovely name, when all things else decay. How good I did feel while the water and tears were running down my face. Oh how I felt that I had trampled on the blessings of the Lord. After the morning a little how I could walk around the well and sing these words, "See the woman at the well conversing with the Savior." Dear brother I reckon I have wrote enough for this time. May the Lord govern and direct each and every one of us in the way that he would have us to go is the prayer of the unworthy writer.

ELIZA WOODARD.

ELDER P. D. GOLD, DEAR SIR:—I enclose herein one dollar and fifty

cents to pay you for my paper which has been due for some time, and hope that you will receive it in due time, and that it will be satisfactory. I took the Primitive Baptist from the beginning. When that stopped I took the LAND-MARK, and I do not think that I have failed to have a copy of the paper in 40 years, and wish to continue as long as I live, and if I get so poor that I cannot pay for it I wish you to send it to me. My health is very feeble, and I fear that in my old age will never be any better. I would be glad to see you, but am so feeble that I cannot go to see you, but I hope that brotherly love will continue. Hoping to see you again I will close this epistle. Let brotherly love continue.

W. D. JONES.

Remarks.

The Primitive Baptist began to be published in 1836, in Tarboro, N. C., about 28 miles from this place. About the end of the war it suspended, and this paper was commenced in 1867—as a continuation of the defense of the same doctrine and order. Friend Jones has perhaps been taking it as long as any one living.

It would be a pleasure to me to see him. I hope he shall enjoy reading this paper as long as he lives. He shall have it I trust whether he can pay for it or not. He says, let brotherly love continue. What a good prayer!

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—It has been several years since I saw you and heard you preach at our Association when convened at Pine church in Davidson County, N. C. I well remember how well I enjoyed yours and Elder Respass' company together with the other brethren that made their home at my house during that meeting. We the Primitive Baptists at Pine return our most sincere thanks to the ministers who when travelling through any way near us have as a general thing called by and preached at our church, asking them to continue their visits to us as heretofore. Brother Gold, if you pass through our country by

rail road anytime, if you will drop me a few lines giving us an appointment I will publish the same and meet you at Linwood station, convey you to the church and back to the station freely. Having thought perhaps you had not forgot us up at Pine, I have had it on mind to inform you and if you see cause to publish this letter that all others who read ZION'S LANDMARK may know how we are getting along in this section of our country. Elder James A. Burch who we consider both able and faithful, although he lives 65 or 70 miles from us, has attended our church as our Pastor for nearly 9 years, during which time there have been (41) forty one members received by experience and baptism into our church. At our last meeting we received 3 male members which we think will add much to the strength of our church, two of which were father and son, the older about 50 years, the son 27 years of age, and if not deceived several more that wont be permitted to remain out of duty much longer. Our church has been wonderfully blest with peace and union, for which blessing we ought to be thankful. If you think proper you can publish this imperfect letter in your valuable paper that the brethren and friends throughout its circulation may once more hear from us.

Your unworthy brother,

JOHN L. SNIDER.

Jubilee, Davidson Co., N. C., Nov., 30th, 1890.

ELDER P. D. GOLD:—The inclosed letter I received from my brother-in-law Elder J. A. Burch, announcing the open profession of a hope in Christ by his son Daniel who has been confined to his bed for nearly twelve months, and thinking his many friends would be glad to hear of it, I send it to you for publication, if you see proper to publish it. Very Respectfully,

ROBT. JONES.

Chester, S. C., Dec., 1890.

DEAR BROTHER AND FAMILY:—We write you in answer to your kind letter that we received in due time, and were very glad to hear from you all, and that you all are doing so well. This leaves

us all well, but Danie who is very weak in body, but we have good news to write you. He made an open profession of religion to-day, letting his feelings be known by calling his sister Phebe to him, and taking her in his arms, and said to her, Jesus loves me, Jesus loves me, and began to slap his hands and rejoice in the Lord. She was alarmed, and thought he was going to die. She soon called to the rest of us, mother, Mealy and myself. We all gathered around the bed to hear Dan talk. He was the prettiest looking human to me I think I ever saw. To see his little weak body, so weak he could not talk above a whisper, and his countenance looking so bright and him feeling so happy about nine o'clock this morning, and it has been a happy day with the family from that time to this. So after some hours his sister Mollie came to see him; that was a loving meeting. In his talk he said he would love to get well and live with Pa and Ma in their old age, if it is the Lord's will, but if not he felt like he would take him to himself where there would be no more sickness, nor sorrow. He said to sister Mollie that the Lord's will must be done, and he felt resigned to it. She asked him if anything hurt him, he said I am perfectly easy. Danie has been sick ten months and a few days. The last four months he appeared to be weakening daily, for the last month he wanted to be alone most of the time. From his acts and words it appeared he was in deep meditation. To-day he tells us of his sad feelings, his sufferings and prayers. We can now say in the spirit with him, the will of the Lord be done, but the flesh has its affections that we cannot break; but from the evidence given by our son of the power of the Lord in him we can more cheerfully give him up, if it is the Lord's will to take him from us; but we yet hope he will be spared and restored to health and friends again, that we may continue to see the fruits of his spirit. We hope this may find you all well, and that you all may join with us in praising the Lord.

My wife, Margaret J. Burch, to her

brother Robert Jones. Dear brother, This has been a day of rejoicing with me. Son Danie is 19 years and two months old, and he has given me more joy to-day to look on him and hear him in his weakness praising the Lord than he ever did before, though I never could feel that he would die and be lost, for he was such a solid, truthful, sober boy that I could not help having a hope for him, though he had none for himself. But to-day, after all his long suffering, his agonies and prayers, when the Lord removed the darkness and gave him light in his kingdom, his whispers and his actions and smiles filled all our hearts with rejoicing with him in the wonderful work of the Lord Jesus Christ that he could own as his Saviour. O may he continue with us.

JAS. A. and M. J. BURCH.

MR. P. D. GOLD: DEAR SIR,—As I have been reading the LANDMARK a short time I can say to you that I have enjoyed some pieces very much and thought as I was now a subscriber to it I would ask your views on some parts of the Scripture through the paper. For as the sower is to sow broadcast, to some extent I suppose, some seed falling on good ground bringing forth good fruit, while others are to fall by the way-side, and upon stony places and among thorns. If this is the word to be spoken, and I have thought it was, I think sometimes that the 15th, 16th, 17th, 18, and 19th verses of the 4th chapter of Mark tell about the way I stand, for I get to hear the Baptists preach sometimes and think at the time that I do enjoy it. But I soon get off again, find myself doing so many things that I ought not. So I have lived 30 years, and ever since my first remembrance I have lived a sinner, and a great one. Please give your views through the LANDMARK on the following scripture, and if it fails to do me any good it will no doubt do good to many others. Mark the 7th chapter, 27 and 28th verses, Mark the 13th chapter, 20th verse, and Matthew 12th chapter, 20th verse. I am your friend I hope,

J. E. WALKER.

Hogan, N. C. (Answered in next column.)

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.

TRACKING HIM UP.

"But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs."

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs."—Mark 7:27-28.

"And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."—Mark 13:20.

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matthew 12:20.

I have often noticed that the scriptures of truth point out and locate the standing and whereabouts of God's people. For such words rest with weight on each one as show forth the spirit of that child of God. If one is very meek and humble, such scriptures as drop their fatness in much tenderness on the lowly are precious to that one. If one is haughty and high minded, that one will be talking almost as this, "God I thank thee I am not as other men. I fast twice a week," &c. He will be beating the men servants and maid servants for not doing better and saying to them, you bring all your troubles on yourselves by your bad conduct. If you would do right you would not have any trouble. Why do you not do as I do. You see I get along well. And such an one will be very harsh on a poor soul that stumbles and

falls, and, instead of picking him up, he will throw an additional burden on him while down or beat him. Instead of considering that he himself is in the flesh and a sinner, and restoring this poor, erring, penitent one he will bind heavy yokes on him. One of this stamp will dwell much on the conditions of salvation, and has but little use for the doctrine of grace.

Another one is a poor cripple for life like Jacob limping, and he finds special delight in the company of the lame and halt and is ready always to wait for them. Indeed he is already behind and unable to get along faster than they do, and readily overlooks or covers up all their haltings and apologizes for their failures. Another knows he is not attempting even to follow his Lord in gospel order, for although he loves the church he will not live with them, but prefers to eat his morsel alone rather than come to the king's table. He is so afraid his face might not be washed clean, or that some blemish might be on his garments that he will stay out among the pots where there is nothing but filth and blackness, and will not be baptised fearing he might do something to reproach that worthy cause of Jesus, choosing rather to dwell with those that do *nothing to honor* that blessed cause of truth. If two men A and B each owes a debt of love to a friend that has done them both an invaluable service, and A has not any more to repay him than B, yet A does what he can to honor his great friend, but B saying because he has not half enough to repay him, not only does not pay a cent of what he has for this purpose, but, on the contrary, spends every cent of it on the enemies of his benefactor, which of these two do you think would receive a better plaudit from their great

deliverer, he that put his money to the exchangers, or he that hid his in the earth? Then would not such scripture as "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" be fastened on B's mind to distress him?

Now our friend who has felt he was a great sinner even a long time is yet blessed with some precious handfuls that are let fall in the harvestfield of purpose for him, yet with a seeming exclusion. No doubt this Gentile woman, as Ruth the Moabitess from an unclean nation, felt she was unworthy of the blessings of Canaan because of the language of Jesus, as well as from her own consciousness of polluted origin. Jesus said to this woman who was a Greek, "Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs." That said the Jews are the children, and this gentile woman was a dog, did it not? How else could or would carnal reason have understood it? Yet faith sees beyond carnal reason, and sees very differently too, and sees a blessing wrapped up in this seeming rejection, and she replies, yet the dogs under the table eat of the children's crumbs. The dogs *under* the table. Dogs know when the family eat, and they get as near as they can to the children and the food, and dogs are generally favorites with the children. Crumbs fall from the table for the dogs and crumbs are good. When bread is well baked it crumbles easily.

But what about being called a dog? Ah is there not in the feelings of one that is vile—something like a dog? Can you say you feel as pure as you think a sheep is? It is this sense of vileness that keeps one *under*, and yet

this hungering after good food that keeps him *under the table of the children*.

There is in such the blessed faith that prevails, and as a dog loves his master all the more as he whips him, this poor vile one loves the Lord more and more as he feels he is a still greater sinner.

Mark 13:20. Such souls also believe in the election of grace. The elect are those whom the Lord has chosen, and for their sake the Lord even shortens the days of trouble that they might be saved even in the flesh: for if they had not been shortened no flesh could be saved. If we believe that the Lord has an elect people for whose benefit he rules all things are we not among those that trust the Lord and give him glory?

Not only did the Lord shorten the days of distress in the siege of Jerusalem, in order that his people might be saved from its destruction, but he controls all temporal matters for the deliverance of his elect people. And we know that all things work together for the good of them that love God, to them that are the called according to his purpose.

Matt. 12:20. How small a thing is a reed, and how little noticed? When a reed is bruised what strength is there in it? What little it may have possessed before the bruising is all then gone. So how weak does a conscious sinner feel himself to be? The smoking flax is as near being consumed perhaps as anything you may thing of. Flax is easily burned in any state when dry, but when already on fire or smoking what is there in it or its surrounding to prevent its utter consumption? So the poor sinner in the fire as the smok-

ing flax sees and feels that surely a consumption is decreed, and that he cannot endure. Yet he is *flax* of which fine linen is made. Though he is weak as a bruised reed, yet let him remember that the temple is measured with the reed. It is the measure of a man. God's love embraces his people and saves them.

The affections, thoughts and desires of an Israelite are towards Jerusalem, and he loves the gates of Zion, and mourns when her ways do languish, and is glad when they say, let us go up to the house of the Lord.

P. D. G.

CONSISTENCY.

Our preaching and our walk should be one. "Happy is he that condemneth not himself in that which he alloweth."

If we walk out what we talk out then we prove our faith by our works.

If we were required to prove by our daily conduct all that our tongues utter then would we talk much less, or walk much better. It does not require much talk where there is good walk: but many are the excuses, apologies and explanations for bad walking.

There are many vain talkers and loud boasters that seem to think that talking is all there is in preaching. We hear one speak an hour or two in a loose, vain, jangling manner, skimming over the Scriptures, and jumbling them without any application or fitness of quotation, and bringing out things neither new or old. We do not want mere talking in preaching, but we desire the corn trodden out, the sincere milk of the word pressed out, the sheep fed and strengthened, the people of the living God edified.

The walk too of such an one is to be an example of the flock in good works

and righteous conduct. How important that the conduct of a christian should be good and savor of truth and righteousness. To preach that we are dead to the world and alive unto God, and then to act as if we were full of the love of the world and "without faith in the power and salvation of Jesus, is worse than if we never preached at all. Jesus does not receive testimony of devils or liars. They that bear the Lord's vessels must have clean hands. When a mirror is broken it fails to reflect your likeness well. When a preacher's conduct is bad so that it does not reflect the life of Jesus the good work of that preacher is gone. The breach cannot be repaired soon. There should be no crack in the glass.

P. D. G.

A FEW REFLECTIONS.

Time has completed another cycle which we call a year. Like all other years which combine to make up the duration which has been allotted to us the one just closed has not been without some notable incidents which stand forth in our minds as never failing reminders of the passing moments in which they occurred together with the incidents themselves. To some it will ever stand as a year made memorable because of seasons of joy and gladness, while to others the date will ever bring up memories made imperishable by the experience of deep sorrow and sore bereavement. Some households have been made bright and joyous because of what the Lord has given, while others have been made dark and dreary because the Lord has taken away. Some have for the first time been made to see the depravity of man and the depth and blackness of sin, and to some have been made known the riches of the

grace of God which saves from sin and death. One here and there have been given strength to go home to their friends and tell them what great things the Lord has done for their souls, while others in fear and trembling still shrink from assuming such a course. They have gone through another year, which with some is added to many, trying to get themselves in condition for reception among those whom they love above all others. With some of the churches the year has been rendered notable in that many of the older members, many fathers and mothers, have been called upon to lay their armor by and to come up higher even unto the Paradise of God. Their places in the assemblage are vacant. Time and again do we for the moment start to enquire the cause of their absence from the place which they have filled so long and so well, to as often be given a peculiar release from the burning impulse which has for the time thrown us into that which seems at times to constitute a difference between knowledge and realization. We know they are not and yet we are slow to realize it.

In some sections the churches have been revived and the Lord has added to them such as he would. While with other churches coldness and barrenness have marked the year. Some churches have had more preaching than they have seemed perhaps to fully appreciate, while others have felt to almost be in the midst of a famine for the lack of the ministry of the word. Some have become possessed of an aspiring spirit, seeming to be desirous to flourish like other nations, while others perhaps have lost more or less of that diligence which should characterize the children of God, and the church, which is the pillar and ground of the truth.

The writers of the LANDMARK, with one exception, have been fruitful in their contributions to its columns, and the fruit no doubt has been sweet to the taste of its many readers. Without making any new year's promises it is to be hoped that the experience of the incoming year will not be less fruitful to our good than has been the last one. We surely have abundant reason to be thankful that the things of the past have been no worse, and to trust the Lord for the sufficiency of his grace for that which awaits us in the future. In remembrance of the past and in hope of a blessed immortality in the future may we ever live. P. G. L.

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ENDED. WHY?

"The prayers of David the son of Jesse are ended:" Psalm 72:20. What did David mean by saying the prayers of David the son of Jesse are ended. This chapter is devoted to the character of Jesus the King's son. It opens by a prayer or command to give thy judgments to the King and thy righteousness to the King's son. The judgments of God are perfected in Jesus who bears the judgment against his people, and fulfills the law. The righteousness of God is revealed in Jesus the King's son, of which David is a type, as well as Solomon his son. Ascending the throne, after having been tried in all points and proven to be faithful, he executes judgement for the people and saves the poor with judgment. He judges all the oppressed and saves the poor and needy in spirit. So that the mountains or all high places which threatened as too high to be overcome, yield blessing and drop down fatness, and the little hills furnish a blessing by showing the righteousness of their creator. For Jesus shall judge the poor

and save the children of the needy, a thing that natural leaders or earthly men fail to do. For men bestow their favors on such as they esteem deserving, but Jesus saves those that have no might, worthiness or desert, and he breaks down every enemy, or breaks in pieces every oppressor, and thus makes an end of every adversary.

They (those that Jesus saves) shall fear him as long as the sun and moon endure, or throughout all generations: for of his kingdom and glorious dominion there shall be no end. He shall also come down like rain on the mown grass. As soon as grass is cut it needs showers of rain to cause its roots to grow, for the top of the grass being cut off the roots would wither. Then the rain is needed to refresh it that it may revive and grow. So Jesus comes down as rain on the mown grass. Jesus descends with great gifts from his Father, and as showers that water the earth. Such is the goodness of the Lord that it drops down fatness upon the earth, and causes it to yield its increase. For Jesus sheds the Holy Ghost abundantly on all the thirsty ones that are cut down and feel withered as grass.

In the days of Jesus shall the righteous flourish, for his reign is gracious through righteousness unto eternal life. They that trust in him shall live and prosper for his reign shall be in judgment, mercy and truth. There shall be abundance of peace so long as the moon (the church) endureth. His dominion shall be universal or from the river unto the ends of the earth. He shall reign until every enemy is put under his feet, for he has all power both in heaven and on earth. From the great wilderness they shall come and bow down to him, and his enemies shall lick the dust in obeisance

to him. The fierce kings of Tarshish shall bring presents or own his authority, and from the far off isles and Sheba, or the ends of the earth, they shall offer gifts. Yea all kings shall fall down before him, and all nations shall serve him. For he shall deliver the needy when he crieth and the poor and him that hath no helper. He shall spare the poor and needy. Man would spare that which he considers best. Jesus does the opposite, for he spares the worst or poorest. The blood or life of the poor and needy shall be precious in his sight.

Jesus shall live forever and forever, and the finest of gifts shall be made to him, and prayer shall be made for him continually, for constantly they shall seek for him, or prayer be offered in his name, or for him to reign, and daily shall he be praised.

There shall be a handful of corn in the earth on the top of the mountains, or the fruits of his reign shall be even on the mountain tops, for he shall reign everywhere. Its fruit shall shake like Lebanon. For the south wind shall blow on the spices and they shall flow out of it. They of the city shall flourish as grass, or shall grow quickly.

The name of Jesus shall endure forever. Here is a name always new and always good. As long as there is light or as long as the sun shall shine his name shall endure and men shall be blessed in him and all the nations of the saved shall call him blessed.

Blessed be the Lord God of Israel who only doeth wonderful things, and who doeth all these things. Blessed be his glorious name forever, and let the whole earth be filled with his glory. This is all David could desire, or that any saint of God wishes. For me to be filled with Jesus is all I could want as a

child of God, and a worshipper of the Lord Jesus. David said when I awake with thy likeness I shall be satisfied. When David should be filled with Jesus, or the whole earth should be full of the glory of Jesus, and the vile body of the saint changed and fashioned like unto the glorious body of Christ, then the full soul can desire no more, can pray for no more, can ask for no more.

We ask for what we desire, and when that is obtained we do not pray for it any more. Our prayers are ended as to that, and we turn to praising or giving thanks; so when David saw and felt the full glory of the revelation of Jesus in his triumphal reign of grace, and was filled as the whole earth is full, so that he was satisfied with the likeness of Jesus, he could pray for no more and his prayers are ended. Then praise begins which shall never end.

P. D. G.

A SAMPLE.

Sermons on the subject of Foreign Missions are very often delivered. It has not been in vogue very many years. But of late all denominations except one have sermons delivered on their most important meetings and at the best hours of these meetings, for obtaining large audiences and receiving large contributions of money.

One was delivered on an occasion of the general gathering of one of the largest denominations of this country and was delivered by one of their principal men. His text was, Matt. 18: 11. "For the Son of Man is come to save that which was lost." He also read the case of a man having a hundred sheep and one of them going astray &c., using that freely in talking from his text.

His points were,

1st. Anything lost is out of its place.

2d. It cannot find or recover itself, or get back in its place.

3d. It still belongs to its owner. No Primitive Baptist would object to these obvious propositions. But he proceed ed from this in substance as follows.

The sinner is lost, but anywhere in this United States there is not a single sinner but that can either find the Lord himself or find somebody that can tell him where to find the Lord. That is, that in this land there are none that are lost. For if one can find himself, or find the way out of trouble, or can find some one that can lead him out of trouble, or out of his condition, he is not lost. For one is not lost as long as he can recover himself, or set himself right or put himself in a condition to do so. But he said, all the heathen are lost in the heathen countries. But all the heathen are God's children or his sheep, though millions of God's children or sheep will be eternally lost. Every human being is a child of God or a sheep, therefore all that are eternally lost are God's people or children. There is, this man said, more suffering in God because all his children are not saved than any earthly parent ever suffers, and there is more anguish of soul in Jesus because all his children are not saved than any one on earth ever suffers. He dwelt not on the text he read which says, the Son of man is come to save that which was lost. He seemed to have no idea that Jesus has all power and does all his pleasure, and that if all mothers should forget their children yet would the Lord never forget Zion.

His plea was that men are to save the heathen, that preachers are instruments to save them, that the best talent of the church should be sent across the ocean to save them, that money should be freely given for that purpose,

that men are entrusted with this. He said that steamboats could now carry the Holy Ghost across the ocean to the heathen.

Now reader, I have given you a fair and correct synopsis of this man's discourse. Primitive Baptists are very much censured because they will not join in and help such men as these in their enterprises after money. But what do you think of the merit of a cause that rests upon such props as these, that is to be supported by such statements as the above? Is there any truth at all in a scheme so full of lies and contradictions to the Scriptures, and full of infidelity and denial of the merit or power of Jesus and of his purpose in coming into this world? When a sheep can become a goat, when a child of God can cease to be a child of God, when the blood of Jesus fails to cleanse from sin, when God fails to do his will, when heaven is filled with sorrow, then may it be said that men take a higher place than Jesus, and do what he wishes to do but is not able and has failed.

P. D. G.

NEW YEAR.

This is the beginning of another year. Nature divides the year into quarters, or if called halves into cold and heat, day and night, winter and summer. Men note a division of months and years, and we measure ourselves thereby. We never can reach outside of the narrow limits of mortality in our estimates, or measures. Nor do our methods of counting at all arrest the rapid march of time. Ever it moves whether we sleep or wake, tarry or hurry. So quick is the flight of time that we fly away as a shadow and are gone.

What the future will develop is totally unknown to man, but that makes the

events none the less certain. Something must happen and that something will not be supplanted by some other thing. We should seek the guidance and control of Him who works all things according to the council of his will, and when he guides us we shall not go wrong; for blessed are all they that trust in him. P. D. G.

Obituary.

DEACON WILLIAM BARNES.

We are to render honor to whom honor is due, in the sense of speaking the truth. To give no more notice of a just and useful man than of an unjust one would be esteeming righteousness as of no more worth than unrighteousness.

The discrimination of Providence is perceived much by the wise in discerning between him that serves God and him that serves him not. That be far from the judge of all the earth to condemn the righteous with the wicked.

One of the sources of joy to a right-minded man is the appreciation, fellowship and love of the excellent of the earth. This is not that a man should be vain and seek the praise of men, but that in love and fellowship is much comfort, and, next to peace that dwells in a good conscience void of offence toward God or man, is the esteem of good men that is founded on integrity of character.

On such ground as this one may stand and set forth the character of brother Wm. Barnes.

He was born in 1811, and died Dec. 1st, 1890, so that he was almost four score years old at the day of his death.

He lived his entire life near the home of his youth, and fell asleep within about one mile of the place where he first saw this earth. He was the senior brother of Deacon Joshua Barnes whose obituary appeared in the last issue of the LANDMARK, and they were brothers indeed. When General Barnes died his brother William was unable to leave his own house, and I said, "Does your brother's death fall heavily on you, brother Barnes?" He said, yes, brother Gold, it does, "for we have lived near together all our lives and never had a cross word."

They were both baptized the same day by myself, and both ordained deacons of the same church the same day. They had been each of them men of great liberality to the church for years before they were baptized and so they continued until their death.

It is of brother Wm. Barnes I specially wish to write at the request of Mrs. Barnes, and freely too of my own feelings. It would be hard for me to select one that I loved more sincerely than this brother for various reasons.

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MARRIED.

Dec. 21st, 1890 in Goldsboro, N. C., Mr. T. J. Outlaw and Miss Annie Dove by P. D. Gold.

Married Dec. 23rd 1890, Mr. J. T. Draughn and Miss M. P. Harrison, all of Wilson, N. C., at the residence of Mr. L. D. Tomlinson by P. D. Gold.

Married on the 17th. ult. by Elder P. G. Lester, Mr. Junie Garbe to Miss Berta Smith, all of Campbell Co., Va.

CHANGE OF ADDRESS.

Sister S. E. Broyles' Post-office is Hunter's Spring, Monroe Co., W. Va.

Eld. Jno. A. Williams' Post-office is changed from Fountain Hill, N. C. to Deep Runn, Lenoir Co., N. C.

1st. It has always been my disposition to admire a man of good, plain, hard common sense, without any pretense at being more than he is, or thinking too highly of himself. Indeed it has always seemed to me that a vain person is wanting in the essentials of good common sense.

Brother Barnes was conspicuous for his good, sound, clear judgment in business matters. He did not make any display or show of being any great one, but was quiet and modest, yet firm, decided and clear in judgment. It was seldom if ever he erred in his business judgment.

2nd. He was an honest, truthful man. No man has ever been heard to say, so far as I know, that he ever defrauded any one, or ever oppressed or wronged any man, or deceived him. While he did not fear men he respected them and their rights, and feared God. Any one knowing him would feel that he always told what he thought was truth.

3rd. He was a lover of peace and good men, and had no fellowship for the unfruitful works of darkness, yet he knew how to bear and forbear with much allowance with erring mortals.

4th. He was a kind man, liberal in his gifts and aid to others in need. He and Mrs. Barnes took to their own pleasant and comfortable home quite a number of orphan children and brought them up to be useful men and women. Judge Howard, one of the leading citizens of N. C., told me recently that once himself, brother Barnes, and quite a number of strangers were on their way to one of the leading summer resorts of the South, in the Mountains of Va., and brother Barnes was paying all the expenses of two young ladies not related to him at all. On the way the train stopt, and nice food was brought (rolls &c) for lunch, and sold at 10 cts. each. Brother Barnes wished six of them for his company, and because the waiter would not sell the six for fifty cents he would not buy them. His idea was that he should have reduced his price when selling so many. But the passengers in the other end of the car seeing this, began to remark, what a shame that an old man should be so selfish, when Judge Howard told them that he knew this old man to be more liberal than they all, and that then he was paying the entire expenses of two young ladies (without means) that were not at all related to him. He never refused help to such as were

needy. Many a poor Baptist, as well as others, can bear witness to his liberality with his goods, myself being of that number.

5th. While the above traits set forth and ornament his character there was, as the foundation of all of this and much more that was excellent, his love of Jesus and his people. He loved salvation by grace, and knew there is none other. He was a child of God and faithful in his confession of truth. He lingered for months wasting and fading away. His wife, with whom he had lived 57 years, wanting, two days, was almost ceaseless in her attentions to him. It was remarkable to see how his life spun out to the most attenuated thread, and how patient he was. When it seemed he was past consciousness I said, brother Barnes, are you suffering much? He said yes, brother Gold, I am in considerable pain. I said, do you want any thing? He said, (I want) "nothing." These were the last words I heard him utter. James says, "Let patience have her perfect work that ye may be perfect and entire wanting nothing." Patience finishes her perfect work and that perfects the subject of grace. So that the child of God as he passes away dies fully to this world and wants nothing it can give.

At his funeral, where there were many gathered in solemn silence as they reviewed the life of the loved one whose character appeared stronger and more lovely in death than in life, these words that had fastened on my mind as prophetic of his case were used, "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job. 14:10.

P. D. GOLD.

LIZZIE WHITLEY.

In memory of our dear, departed loved one, little Lizzie Whitley, daughter of W. B. and Bettie Z. Whitley, aged 12 years, 2 months, and 4 days. She was a bright and loving child and had drawn deeply in the affections of us all,—deeper I fear than any of us realized until we knew she had gone from us forever. But we feel that our loss is her eternal gain, for the blessed Lord has said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She was taken on the morning of the 18th of Nov with that fearful disease hemorrhagic fever. Medical aid was summoned as soon as pos-

sible and the physician did all in his power, to quell the disease, but alas! man's arm was too short, for all was done that any of us knew, by kind friends, relations, and a kind and sympathizing physician. She lived only two days, and was the most patient little sufferer I ever saw. We miss her bright face, cheerful words, and many little acts of kindness, more than we can express, but feel that God is a wise and just God, and doeth all things well.

Plucked in the sunniest, rosiest hours,
To us it would but seem,
This fair and lovely rosebud,
In childhood's happy dream.

I often look around,
At the others in their play,
But her precious form is missing
Her spirit's fled away.

Gone from a world of trouble,
Reached a fairer shore;
Dear one, we miss thee sadly,
But we should weep no more.

God in his infinite wisdom,
Drew a greater plan
Than ever could have been devised,
By any mortal man.

For he knows how the tired spirit
Sighs and longs for rest,
So sheltered her forever more,
On a loving Saviour's breast.

Safe in the arms of Jesus,
She needs not our poor care;
Passed safely through the pearly gates,
She enjoys blessings rare.

Weep not, dear father and mother,
Your little one is safe,
In the arms of a loving Savior,
Saved by his divine grace.

Thou art gone from us, dear Lizzie,
To reign with angels above,
To rest forever with Jesus,
Sheltered in his precious love,

Dear, departed, loved one,
We would not call thee back,
From all the pure, rich blessings,
We mortals here do lack.

LUGENE HALES,

Please publish the obituary of my dear companion, Lugene Hales, who departed this life August 18th, 1890. Her exact age is not known by the writer, her father's family record being lost. She was married to the writer, of Wayne Co., N. C., April 29th, 1875. She was the mother of six children, lost one son at about 2 years old, and left four sons and one daughter, the

writer, many relations, neighbors and friends to mourn their loss, but we do not mourn as those without hope; for we have no doubt but that she is at peace with God and all mankind.

She was indeed a very good companion, patient and loving mother, who is much missed by the writer and her little ones around the fire side and else where, as well as by all who knew her both white and colored. Some of our near neighbors have said that the best lady in the neighborhood was gone. Oh that as much could in truth could be said of this poor worm of the earth!

She united with the Primitive Baptist church at Upper Town Creek, Edgecombe Co., N. C., in March 1874. After her marriage she moved her membership to Memorial, Wayne Co., N. C., where she remained a member until her death. She was strong in the faith.

Her mother died when she was quite young, after which she fell into the care of a very good, kind and affectionate step-mother, who now survives her. Her father passed from time to eternity about 2 years before her marriage. He was a loved member at U. T. Creek at his death.

For the comfort and consideration of her children and others I now feel like writing a short sketch of her experience, or the reason of her hope, as she has often told to me that she became in much trouble, and did not know what was the matter, and while alone in her room one day quilting there appeared before her a man in white raiment, at which she dropped her hands on the quilt, then he said to her, here is your Lord and Savior Jesus Christ, right after which her troubles disappeared. Her words were few and well guarded. May the bereaved ones be careful to walk in her foot steps the remainder of their stay on earth.

W. T. HALES.

F. L. T. Pikeville, N. C.

DEACON GEORGE BELL.

The subject of this obituary was born December 21st, 1813. He was the son of David Bell and Mary his wife. He was married to Teraby Garner on December 10th, 1835, with whom he lived in peace and love until the day of his death which occurred on the 28th of November 1890. His wife never bore him any children but he was hospitable and kind enough to

raise and care for several orphan children. He was a useful man, honest in all his dealings, truthful and upright. In his early life he joined the Methodists but being convinced by an experience of grace that they were not his people, he at the quarterly meeting of the Primitive Baptist church in Newport in December 1839, offered himself for membership to said church, he was received and on the next day he was baptised by Elder Josiah Smith. After being fully proved and found faithful in the Lord Jesus Christ, at quarterly meeting in June 1866 he was chosen to the office of deacon, and on the next day he was ordained to said office by Elders John T. Brinson and Thomas Goodwin. He was one of the few who used the office of a deacon well and purchased to himself a good degree and great boldness in the faith. He at one time thought that he had impression to preach and exercised at home and among the corresponding churches for several years, but not proving to be profitable in the ministry he was never licensed and finally becoming satisfied that his gift was not in that line he discontinued to exercise in public. He was a worthy member and his examples were good to be followed. He always filled his seat at meetings of the church until the quarterly meeting in March 1887, since then he was so much afflicted and his inability to talk to the brethren even in private conversation was so great that he never went to any other church meeting. He was troubled much with gravel, nervous heart disease and other ailments that continued to pray upon his system until death relieved him from the terror of pain. His continual desire for sometime was to go home, and as he neared the end this desire seemed to increase. He did not eat or drink anything from Sunday until his death on Friday morning. He leaves a widow who had been his wife for near fifty five years, brethren, sisters and many friends to mourn our loss, but we do rejoice in the precious faith that he has gone from the sorrows of this world. God grant to take us also to his precious throne to dwell with him forevermore. Your brother in hope,

L. H. HARDY.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

H. F. PEEDIX.

Clement.....2nd Sunday and Sat. before in Feb.
 Juniper.....Monday
 Oak Forest.....Tuesday
 Hickory Grove.....Wednesday
 Reedy Prong.....Thursday
 Fellowship.....Friday
 Hannah's Creek.....Sat. and 3rd Sunday
 If the Lord will Elder S. H. Brady will be with him at some of these appointments.

RECEIPTS.

ALA.—Jane Bynum 2
 GA.—Elder A Johnson 5 J F Lord 1
 By Elder J R Respass 4 50 J F Field
 1 50
 IOWA.—Hugh Moffit 2
 IND.—W F Robbins 5
 KAN.—F E Kelsy 2
 M. D.—By Elder F A Chick 2
 N. C.—Anna Watlington 1 50 P L
 Barnes 1 50 J D Robbins 2 Gray Arm-
 strong 2 Harry Battle 2 D W Calhoun
 1 50 Priscilla Bozeman 1 50 Ruffin
 Walker 1 50 Chapman Hill 3 Minos
 Meares 1 James Herring 2 M E Oberry
 5 A J Matthews 3 J H Adams 2 J I
 Woodard 1 50 B Woodard 1 50 Mrs T
 A Fulgum 1 50 S Huntly 2 Annie Page
 1 Mrs Nancy Britton 3 J H Highsmith
 3 W A Myatt 2 Thos Felton 3 Mrs B
 Daniel 1 50 Mrs C F Griffin 1 H Ginn
 50cts Mrs Thomas Dawson 2 C O Brien
 1 50 J B Bass 1 50 Levi Walston 1 50
 Mrs Betsy Farmer 1 50 Mrs C Winstead
 1 50 Miss Amanda Phelps 2 S G Field
 Mrs Martha Clark 2 M A Rogers 3 J G
 Warren 1 50 Esther Barbee 1 R H
 Smith 4 M D Joyner 2 A Reed 2 By
 Elder P G Lester 4 G C Farthing 20
 25 H Hatcher 1 50 G W Outerbridge 1
 50 Elder L H Hardy 2 65 Seth Woodall
 1 50 Alex Wiggs 9 Elder Jno A Wil-
 liams 4 50 J W Hawthorne 3 Elder S
 H Brady 7 50 J E Cobb 3
 NEW MEX.—L J Dawson 3
 S. C.—T A Brown 1 L P Strond 1
 TEX.—Mrs M S Hughs 2
 VA.—A Hurst 1 50

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TRAINS GOING SOUTH.

Date	Loc. 19.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	5:41 p. m.	7:00 a. m.	
Arrive Rocky	1:40 "		7:44 "	
Arrive Tarboro	*2:17 p. m.			
Leave Tarboro	3:35 p. m.			
Arrive Wilson	4:25 p. m.	7:00 p. m.	7:51 a. m.	
Leave Wilson	*2:30 p. m.			
Arrive Selma	3:30 "			
Arrive Fayetteville	5:30 "			
Leave Goldsboro	3:15 "	7:40 a. m.	8:40 a. m.	
Leave Warsaw	4:10 "		9:31 "	
Leave Magnolia	4:24 "		10:49 p. m.	
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "	

TRAINS GOING NORTH.

Date	Loc. 19.	No. 24. Daily.	No. 28. Daily.	No. 42. Daily, ex-Sunday.
Leave Wilm'gton	12:35 a. m.	9:15 a. m.	4:00 p. m.	
Leave Magnolia	1:05 a. m.	10:57 "	5:30 "	
Leave Warsaw		11:11 "	5:53 "	
Arrive Goldsboro	2:23 a. m.	11:05 "	6:53 "	
Leave Fayetteville		12:00 a. m.		
Arrive Selma		11:15 "		
Arrive Wilson		12:20 "		
Leave Wilson	1:44 a. m.	12:55 p. m.	7:47 p. m.	
Arrive Rocky Mt.		1:30 "	8:15 "	
Arrive Tarboro		*2:17 p. m.		
Leave Tarboro		3:35 p. m.		
Arrive Weldon	4:05 a. m.	3:55 p. m.	9:10 p. m.	

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 1:10 p. m., Halifax 1:50 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:20 p. m., Kingston, 7:10 p. m., Returning leaves Kingston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:13 p. m., 4:30 p. m., Plymouth 7:50 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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. 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.

The New York and Florida Special will run tri-weekly, commencing January 19th, leaving Weldon Monday, Wednesday, Friday, at 6:50 p. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:13 a. m.

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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.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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The Twenty-fifth Session will open, the Lord willing, the third Monday in January, 1891, and continue twenty weeks.

TUITION, from 10 to 20 dollars per Session, and Board from 8 to 10 dollars per month. When absent from Friday until Monday, five to six dollars. Tuition to be paid in advance. I expect my daughter Cornelia to assist me during the next Term.

For further particulars inquire of

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

VOL. 24.

JANUARY 15, 1891

NO. 5.

Zion's Landmark.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ENTREATY.

Before we place on our brother
The stigma of disgrace,
Just try to balance your judgement
By putting yourself in his place.

Look well at all his surroundings,
At his pleasures and his cares.
Don't crush a brother with our curses,
When he can be saved by prayers.

Look at his strength, his weakness,
Test the surgings of his blood,
Does it flow like a gentle streamlet,
Or rush like a turbulent flood.

Perchance all the early training
Of the man was the kind to bend,
This mind in the crooked channel
That led to the bitter end.

It may be in a single hour
Some powerful impulse came.
It may be for action of others
That he is now bearing the shame.

Then look with tenderest mercy
On the erring of our race,
And e'er we pass judgment upon him,
Just put yourself in his place.

Brother Gold, this is from one that loves you
and the Baptist family. Would to God that we
could all dwell together in peace and love. O
that day when freed from sinning.

THEOPHILUS BARNES.

Wilson, N. C., Dec. 26th, 1890.

BROTHER GOLD:—I would like to have space in the LANDMARK to reply to some personal remarks made by brother Lester in a recent issue of the LANDMARK* about Elder J. N. Hartman, myself and my father, also some things said about the Valley Baptist Association.

If brother Lester had not read the Church Polity before writing this piece the brethren would not have thought so hard of him. But showing us up in a false light knowingly causes the brethren to doubt whether he has "nothing but the best of feelings for these brethren"

or not, as he says in the LANDMARK.

He says of our church Polity that it allows each one to interpret the scripture according to his own peculiar notions. Here is the article verbatim.

Art. 2nd. "Every man is entitled to the right of private judgment in the interpretation of the scriptures; it being his privilege to read and explain the Bible for himself, without dependence on or dictation from any man, being himself responsible to God alone for this use of the sacred word."

Vast difference between the article and what Elder Lester says of it.

I did not know till recently that the right of private judgment in the interpretation of the scriptures was denied by any Primitive Baptist. It is declared in the word of God, "the anointing which ye have received of Him abideth in you and ye need not that any man teach you." 1st John, 2: 27.

To deny this bible fact is to endorse Romanism which denies the laity the right to read the bible, giving the Pope and Priests the sole right to interpret the scriptures. If God's people have not "the right of private judgment in the interpretation of the scriptures," please tell us who has. Editors and preachers I suppose. Many of them exercise this right any how. And when any dissent from their interpretations the cry of heresy is echoed from press and pulpit.

The Primitive Baptists are centralizing toward Catholicism. When some lack wisdom instead of asking it of God and thus show their loyalty to Christ, they ask of editors, preachers and Associations, and the wisdom thus obtained is prized more highly than that which comes from above. Many of

our editors and brethren give good views of the meaning of the scriptures according to my humble judgment and I like to read them, but to make these writings the infallible standard of interpretation is what we protest against. If each church member had been allowed the right of private judgment in the interpretation of the scriptures, a right which the bible gives, the doctrine of absolute predestination, eternal vital union, and two sedism would not have split so many churches and the declarations of non fellowship declared. But some, like the young men to whom brother Lester refers, "become exceeding wise" and want everybody to follow *them* in their wild speculations.

Elder Lester says, "I am informed they receive parties from other orders on their respective baptisms, provided they are satisfied with their baptism." Having read the Church Polity why did he not give what it says on this subject and not give *hear say* testimony. Art. 5th, defines baptism as the immersion of a believer in Christ. Art. 8 tells that, "true churches are composed of such as give evidence of being regenerated by the Holy Spirit, having been baptized on a profession of their faith in Christ." Does this look like receiving "on their respective baptisms" only. Are they not required to give satisfactory evidence of being regenerated or born again. And this evidence when given to a church produces fellowship, and not the baptism.

When any give evidence of having been "taught of the Lord," and at the same time tell the church they have been baptized (immersed) and in that act they received an answer of a good conscience, why dispute this part of their testimony and receive the other? Shall such persons be turned away from the true church simply because they were not baptized by a Primitive Baptist minister; or must they be rebaptized again in order to satisfy the church and thus preach the doctrine of two burials and two resurrections of the same body. Christ and not the church gave the command to baptize, and what He sanctifies I shall not call common or

unclean. I know what is the matter. Some Baptists claim they can trace an unbroken chain of ordinations back to the Apostles, and thus prove they only have the right to baptize. But I have searched in vain through history for proof of Apostolic succession in laying on of hands.

The action of Baptism is clearly defined in the New Testament. No one but the person baptised knows where the answer of good conscience is obtained. Those young ministers "who become exceeding wise" will not sit in judgement on such cause as this. In this they confess ignorance.

Our churches do not furnish an asylum for those of all denominations who believe in immersion, as Elder Lester says in the LANDMARK. But the churches of Christ are, or should be, homes for all who have from "the beginning been chosen to salvation through sanctification of the spirit and belief of the truth," and who have been scripturally baptised, and no councils, Conferences, or Associations should meddle with a church who faithfully discharges these duties. The present sad condition of the Primitive Baptists shows that we are following men by tradition through Associations and not following Christ.

He is in the midst of the seven golden candlesticks and holds the seven stars (ministers) in His right hand, and He only has the right to reprove and chastise the churches, and the churches in the Baptist Valley Association acknowledge Christ to be their Ruler and law Giver and are following Him and for doing this they are not recognized by some as "being in order."

Brother Lester says the "principles" of this new Association "are new to the Primitive Baptists all over the country." Judging from the confusion in many of the churches I agree with him. Had these churches been led and governed by the bible and not by man-made institutions (Associations) this would not have been the case.

The 1st Art. in the Constitution of the Baptist Valley Association says: "We hold the bible to be our only and sufficient guide and standard of author

ity in matters of religion. Whatever it declares it is to be believed." Art. 7th, "the New Testament is the statute book by which, without change, the body of Christ is to govern itself," and yet brother Lester says these "principles" are *new* to Primitive Baptists. Brother Lester, why did you not compare these "principles" with the bible and show "Elder Ashworth" and "his boys" where they were wrong? You do not give a *verse* in the bible showing we are wrong.

If the bible is not to guide the church in the discharge of her duties what is? An Association I suppose with her articles of faith written by fallible men. The "gospel order" of churches is measured by these articles instead of the bible is the reason why that bible "principles" are new to some Primitive Baptists.

Brother Lester, come over and see us and if we don't convince you we are Primitive Paptists of oriental type I'll pay your expenses.

I think you represented your constituents in Congress better than you did the Baptist Valley Association or they would not have sent you back. Yours fraternally,
R. M. ASHWORTH.
Nov. 20th, 1890.

[Answered in Editorial column.]

EXPERIENCE.

DEAR BROTHER GOLD:—It has been impressed upon my mind to write my experience. I will send it to you that all the brethren may 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 called according to his purpose. Before I had any hope at all I was as one alone. I felt like a poor cast away. For a long time I was distressed in my mind because I felt myself to be a sinner. I was a poor helpless mortal without strength, and felt that I was justly condemned before God. My cry to Him was, 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, but at an unexpected time I was delivered of my burden, and I was freed from sin, and I could rejoice in my Saviour God. I love his Holy name. I could praise him because he first loved me. O how I longed to fly away. Tongue cannot express the sweet comfort, joy of a soul in its earliest love. About a week after I was delivered I hardly had a doubt. Everything looked new to me. But as good as I felt and as free as I felt, I did not tell my feelings as long as I could keep it back. I could not keep it back any longer. It is a burden to me to try to hide what I hope the Lord has done for my soul. I was not satisfied until I tried to tell it, but trying was all. It is ever telling and yet untold. After I claimed a hope I was not satisfied to live out of the church. I was afraid I might be deceived, and deceive the brethren, and so I went on as long as I could without being with the beloved of God. I wanted to go to meeting every time. It was my whole crave to be with the Primitive Baptists and hear them preach. They can tell my feelings better than I can. They are the only people that declare a whole Saviour. If I know anything of my self I know I love the Primitive Baptist doctrine, for I believe it is all that Jesus will receive when he comes the second time. Before I joined the church I would go to preaching and they could tell my feelings better than I could. I thought if I could tell as good an experience as they could I would not mind going to the church. The preacher would open the door of the church and I felt too little to offer myself to the church. I feared that I was not fit to be there. When they opened the door of the church my heart

would beat stronger and I would almost tremble, and yet stay away and go back home burdened and troubled. I would seek a secret place and ask the Lord to show me the right way that I might not deceive the church, for I could not be satisfied to stay out any longer. So with fear and trembling I came and there was another deliverance, and there was joy and peace to my soul. It is joy to me to meet the Primitive Baptists and shake hands with those I love. I professed my little hope in June, 1887. My age was 18 years. I joined the church in October, 1888, and was baptised in the river by Elder J. B. Hill, a much beloved brother in Christ. After I was baptised I could say, How happy are they, Who their Saviour obey, And whose treasures are laid up above. I desire the prayers of God's people. I feel to be weak and poor. I feel to be the poorest of all God's people, if one at all. It was impressed my mind to write for some cause best known to the Lord. My heart's desire and prayer to God is that Israel may be saved. Remember me in your prayers.

Your unworthy sister in hope,

VIRGINIA C. SAFLEY.

Billeville, Stanley Co., N. C.

DEAR BROTHER IN THE GOSPEL:—

I have been thinking for sometime that I would write for your valuable paper, which brings glorious news from brethren afar off, but I have neglected by some means to write, so I have neglected the word of God, for he says, Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for, she hath received of the Lord's hand double for all her sins." Isa. 40: 1, 2. But I feel so cold and so unworthy, that I fear I have nothing to write to comfort God's dear children with. I see so much coldness afloat in the land, and so much free will teaching wrought out by the devil at his will, that I am like old David himself; "I fear that I shall fall by the hand of the wicked." Who is so full of religion, he seems to have wrought

for himself and everybody else; and he says, "Lo here and lo there, come if you will, you make the first step and God will make two." And, dear brethren, it is nothing but witchcraft moulded by the devil. The devil and Aaron moulded the first while Moses was gone up to get the commandments. And what did good old Joshua say; by the noise of the children of Israel there is death in the camp. What effect did it have? why about three thousand fell to their ruin on account of this golden calf.

Dear brother Bodenhamer, after hearing Brother Barnes preach I thought I would desist from writing, but after getting home it seemed to bear on my mind so much that I concluded to continue my letter upon this free will doctrine afloat in the land. Brother Barnes seemed to arouse me up in his preaching. After going to bed that night, I seemed to have a view of old brother Lawrence whom I never saw in my life. I heard a voice ringing in the heavens, saying, old Joshua Lawrence was one of my prophets as good as ever was; and I had prophets before him and prophets since and I want more prophets." I arose next morning and told my wife that I dreamed something about old Brother Lawrence but I could not tell what it was. I went to catch my horse to carry some pigs out, and all at a moment it seemed as plain to me as if some one had spoken to me and said, I told you that old Joshua Lawrence was one of my prophets, and I had prophets before and prophets since, and I want more prophets. I went back in the house and told my wife. I was so overwhelmed with joy I could scarcely hold my tears, and before I could get on my horse the tears were dropping from my eyes. I had about a half mile to go with my pigs and before I got there I forgot that I had any pigs along. More might be said but it appeared to me the line was drawn. And there are but two spirits and he that is not of God is of the devil. For the Saviour says, 8th chapter of John 44th verse: "Ye are of your father, the devil, and his work ye will do." And he was a liar from the beginning and a murderer too. 1st

John, 4: 1, 2. What does he say? "Beloved, believe not every spirit but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God." And he that testifies not is of the devil. And according to the Scriptures, dear brethren there is not a text for the free will doctrine afloat in the land. For all things were purposed in eternity, created and called by God the Father, before the foundation of the world and prophesied by the prophets before the coming of Christ. For he says in the 10th chapter of Hebrews, 8th and 9th, verses; "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law. Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Then, dear brethren, I am persuaded to believe that it is by and through revelation that the gospel is preached to his dear children here in this cold and desolated land; for Paul says, not of works, lest any man should boast, for it is the gift of God. Then, little flock, fear not, for it is your Father's good pleasure to give you the kingdom. Then comfort ye, comfort ye my children; speak comfortably to Jerusalem; that her warfare is accomplished, her iniquity is pardoned; she has received at the Lord's hand double for all her sins. And here I can witness, dear brethren, with the poet:

"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.
Poor and afflicted, yet they trust
In God, the gracious, wise and just.
Poor and afflicted, oft' they are
Sorely oppressed with want and care,
Yet He who saves them by His blood,
Makes every sorrow yield them good."

For I will remember the time when I thought if I could be a christian I would be happy, and I never would have another doubt nor fear about me. But I couldn't see for my life how God could save such a rebel as I was; for it appeared to me the time had been when

I might have got religion, but now it was too late. I had sinned away the day of grace. And here I could witness with the poet and say:

"If my soul were sent to hell,
Thy righteous law approves it well."

I could hear people talking about the Old Baptists, what hard cases they were, and I couldn't see for my life how they could find so much fault of them. For it seemed to me that they were the best and the happiest people that I could see out of the church or any where else; and I did not like to hear them spoke evil of. For I thought if I could only feel as good as they looked to me, I would be happy. But mine was an outside case, one alone to myself. For I thought that there was no one like me. It appeared like that my folks cared nothing for me, nor did any one else. I was beneath all notice, and of all souls most miserable. The three last nights of my burden I do well remember, for it appeared to me that there was no peace for me. I rolled my bed from side to side, and cried for mercy, but none I seemed to find until the third night about the midnight hour, when I dropped in a doze, and something seemed to speak to me and raise me upon the bed; and while I was setting there, tears dropping from my eyes, I was carried away, I cannot tell how; but I saw a light, and the Lord God came walking upon a new building above the earth, and spoke wrath to my soul, and it seemed to me that I was condemned to hell. And I heard a second voice, saying, Let not your heart be troubled, for peace, peace, shall be to your soul; when there came a three-cord light down from heaven, and Jesus appeared to my face, but spoke not a word—delivered me of my burden and supplied all my wants; and bid me to enter in by him. I entered in by him and viewed the heavens. The streets were apparently twenty or thirty paces or yards wide; seats on each hand seven seats high; and all the heavens and seats seemed to me to outshine the sun at noonday. And all my thoughts while I viewed the heavens were serene and happy, without the murmuring of

a word from any source whatever. And when I came back to view this old corruptible body of mine, I found myself setting up in bed, like I was when I was taken away, overflowed with tears. My room all around my bed shined like pure gold. I wiped away my tears and lay down in peace. I was made to cry out like poor Jacob, and say, it is enough; for I was so happy I thought that I should never doubt again. But now I have become so cold, so barren, that I fear that I am not a christian; and here I witness with Paul, for if a saint, the least of all. And oh, my dear brethren in the ministry, may ye go forth in the Gospel and feed the little flock of God, not for filthy lucre, but with a ready mind. Stand upon the walls of Zion and cry aloud and spare not; for "in my house are many mansions, if it were not so I would have told you. I go to prepare a place for you." Then fear not little flock, for it is your Father's good pleasure to give you the kingdom. And the Saviour says, he that abideth in me shall never die. Oh what a glorious Saviour, to leave the rich courts of heaven and come down in this ungodly world, to suffer death upon the Roman cross, for such ungodly creatures as we are. Let us press forward in the high calling of Jesus; and comfort his dear little ones, that there may be much good done in the name of the holy child Jesus, forever looking unto Him as the author and finisher of our faith and salvation in all things. May the Lord bless truth and pardon error for Christ's sake. I will close by saying, if I could lay aside all my doubts and fears, and feel as I once have felt, I could witness with the 188th Hymn.

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.
Through floods and flames, if Jesus leads,
I'll follow where he goes;
Hinder me not shall be my cry,
Though earth and hell oppose.
Through duty and through trials too,
I'll go at his command;
Hinder me not, for I am bound
To my Immanuel's land.
And when my Saviour calls me home,

Still this my cry shall be,
Hinder me not, come welcome death,
I'll gladly go with thee."

Brother Bodenhamer, if you think my feeble letter worthy of the dear saints of God to read, and will be any comfort to their poor doubting souls, please publish it for their consideration; if not, throw it aside. Please in prayer think of one so cold.

Yours truly in faith and hope of eternal life.

P. M. D. LAWRENCE.

[By request from Landmark of Sep. 15th, 1870.]

BROTHER LESTER:—A thought occurred to me that I must write to you again. I cannot tell you how much I hate to trouble you, but I cannot get rid of the impression. And since I consented to do so my mind is greatly relieved. I doubt not that you think me hard to satisfy, but I have long been troubled in a way that grieves me sorely. It seems that I have done something I ought not, or left undone something I should have done. And for my life I cannot discern what I strive to live to the glory of God, and do what I feel to be my duty, but still I find an aching void that cannot be filled. To be sure I have many a doubt that I am not what I profess to be, but if I am not it is my greatest desire to be. I hate to be always under some complaint, for when I count thy mercies over they are far more than I deserve. I cannot tell why I was directed to you with this. I thought why not write to some one else, and then the question came why was Peter sent to Cornelius? Because Peter had a message to Cornelius. So perhaps you may tell me how it is with me. I sometimes think that the preaching is so good I need no more, what more could I ask; but this troubled mind goes about with me day and night, when I am awake. You may wonder why I do not talk with our pastor. I never have as good chance as I want, and beside it was not given me to talk. I cannot express myself any way but to write, and I had no mind in that direction to write to him. I have had

strong impressions to write for the Landmark, and have sometimes yielded to them, but had resisted them all I could, now I seldom feel like doing so, would never write until I was compelled, and would not write to you now but the impression was so forcible I could not resist. I have just been reading the scripture that says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto you your soul, for my yoke is easy and my burden is light." I have ever found it true, when we obey the Lord, he makes even our enemies to be at peace with us. But sometimes we get off down in Egypt and stay on horses and chariots, and then the heart trouble that comes of it. If I had my way I would never go down there, but you know if we always enjoyed the presence of the Lord we would never want or seek a better place than this earth, and we would be unfit to attend to our natural wants and the wants of our loved ones. I often conclude that the Lord is still leading us in a way we know not, and it is I, doubt not the best. If we could see the future we would sink by the way. God is good to all mankind, and especially so to His children. As a father pitieth his children, so the Lord pitieth them that trust in Him. And I am sure He will save all His children with an everlasting Salvation. But am I one of the number? If I could know that all would be well, no trial would be too hard.

If I could know that my writings are any comfort to any one of the flock it would be a joy and consolation to me. I think I care too much what others might say. I shrink from public notice. I can trust the Lord for everything else, but am hard to trust that all will be well with my scribble. I ought not to be ashamed of my one talent, but O I am afraid that I am, and don't you know what a curse is pronounced against those that are ashamed of their Lord. I hope you will pray for me, if I am a child of God that He will show me all that is required of my hands, and give the

strength to perform the same. I have prayed as earnestly to be shown what the matter is, and if it is nothing important, that it might be taken from me, and that I might see some peace, have some rest, as I ever did for anything in my life, and it seems I get no answer. The burden is just as heavy as it was 12 years ago.

Far from these narrow scenes of night unbounded glories rise, and I sometimes conclude I shall go down to my grave with this heavy heart. I am sometimes as gay and light hearted seemingly as any one, but it lasts only for a short while. And then most of the time it seems heavier than ever. If I had no hope of a rest beyond the grave, I think I would be more miserable than all of God's creation.

Brother Lester, if it seems right to you to answer this, and you had rather answer through the Landmark, please withhold my name. The temptation is very great not to send this. I almost conclude sometimes not to do so, but when I do my trouble becomes worse. I tell you these things that you may understand me better. I would not have you think for a moment that it would not afford me pleasure to write to you, but I would not be troublesome.

I received a letter from you last January which afforded me much pleasure to read, and I thank you much for the kindness. You said to me to write when I had a mind, but I determined not to write again if I could help it. I am telling you my evil disposition. It looks like I'll not stop at all.

I remain as ever, a little one.

August, 1890.

[Remarks on Editorial pages.]

DEAR BROTHER TEMPLE:—I again seat myself for the purpose of writing you a few lines about my travail from nature to grace. If ever I was wrought upon by the Holy Spirit, it was in my sixteenth year: I was lying on a bed of affliction and had a view of heaven, and it was so plain to me I could not forget it—the most beautiful place I ever saw, it appeared that there was something

holding out to me like the sceptre that was held out to Queen Esther, and I believe that if I could have touched it I could have lived forever, but my arm was too short. But I ran into sin after that, time after time, till I arrived about the age of 24 years. Then I thought I would get religion. But after making and breaking a hundred promises, I concluded that I would get me a wife, and then I could get religion. About the work I went; and I worked till I was out of employ and thought that I was good enough—concluded that I was as good as any body. But every now and then it appeared that all was not well—after awhile I must pray again and all will be right. Oft I went to the lonesome grove, but when I reached there I could not say one word. Good Lord! I went back worse than I was before. I wondered what was the matter that I could not pray as I used to do! I found sin had choked me, and all that I ever had done was sinning against my Maker. O! how it oppressed me; it loaded me down to the earth and made me cry out, "Lord, be merciful to me, a poor sinner." I continued choked for about thirteen years. About this time my poor old father joined the church and began worshipful duties of nights. Sometimes it suited me very well, and at others it would not, for I wanted to be at my meanness. After this it appeared to me that I must go deranged. I told my wife that I must die and go to torment, for I saw it was just in God to damn my poor soul! All my prayers were sin, and there was no relief for me. I would read my Testament, but every promise was for some one else and not for me. Right here I was brought to see myself justly condemned; I saw myself under the curse of God's righteous law and there I must die. O! that pain of heart! I thought the day of grace had past, and there I must be bound in chains of darkness forever. O! it appeared that I could not live nor die. I went into the lonesome grove to try to pray again, and if the Lord ever shut any one's mouth it was mine at that time; for if I spoke a word I

do not know it. I went home and lay down—I felt so miserable, so sin-sick—my wife crying around my bed-side: I told her not to grieve for me, but for herself and her children. In this time I was sent for to go to see my mother die! and O my heart, it felt like bursting! my wife at home almost helpless; my mother eleven miles from me dead; and I having no hope, and without God in the world! O! brother Temple, my mind overwhelmed with grief, and my soul conceived in sin. My neighbors came in to see me, and gave me up to die: and sure enough I did die—to the love and practice of sin, I hope and was made to love holiness! These words came to me, or to my mind, as plain as if any one had spoken them to me, "Fear not, but believe!" My reply was, Lord, what must I believe?" "Believe that Jesus Christ is the Savior of sinners!" "Lord, I believe with all my heart!" and tears began to flow—to think a wretch so vile as I should be so beloved. I rejoiced a few minutes, and after that it was mourning. I feared that I was deceived and that it was all nothing; but it was the good mercy of God to show me further. Here persecution commences. But I was made to love the brethren. By this shall all men know they have passed from death unto life, because they love the brethren. I know I love them, but fear they cannot love me. I went a fishing one Sunday to try to throw it off; but O, my soul! how I was lashed for it; and no matter, for, "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes."

O'ercome by dying love,
Here at thy cross I lie,
And throw my flesh, my soul my all,
And weep, and love and die."

Brother Temple, I here enclose one gold dollar for my paper this year. I must close my scribble, lest I weary able writers.

May the God of Heaven bless you and your labors, is my prayer for Christ's sake. Amen.

Poor old crippled,

WM. LUCAS.

Wilson, county N. C., 1869.
[By request from the Primitive Baptist.]

ELDER P. D. GOLD:—I am somewhat lonely today at home, and know not how to spend a few moments in a better way than to acknowledge to you that I am ashamed of having failed to pay you for the LANDMARK for so long a time.

I have been waiting for a more convenient season. For a time to come when I could dispose of this mite without detriment to things of less importance. But I cannot with all my imperfections and fleshly desires get you off of my mind, and the only way that I can obtain anything like a clean conscience or peace of mind is to remit what is due you, or at least a portion thereof. So you can see at once that I am not entitled to any honor at all for so doing. But I hope you will forgive me and remember me and mine at a throne of grace, for when I would do good I cannot and besides my lot is cast in a destitute country so far as the Primitive Baptist faith and preaching is concerned, and I may have grown cold and careless to some extent.

Still I often think of you and many other loved ones in North Carolina, and especially the church at Toisnot where my name is. I often wish to be there at her meetings. But owing to age, distance, and my general surroundings I cannot calculate to be with her but a few more times, if at all. I sometimes hope the Lord will open a way at least once more for me to be at her meeting. There are two churches in this county, one at Chesterfield about twenty miles, and one at Rehoboth about thirteen miles from here. Some of their members are frequently here and occasionally come in and have a few words with us which is consoling and encouraging. There are six members inside this city, but they have no feeding place, and are more like stray sheep than otherwise. They love to meet each other on the streets, or at their homes, and learn of their welfare. Most of them are old and afflicted, and (so far as I can act as a mouth piece for them) they need the prayers of the Lord's people.

Hope the Lord will abundantly bless and sustain you and yours, and enable

you to continue in the good work wherein are called you. I. C. MOORE.

DEAR ELDERS GOLD AND LESTER:—Please find \$1.50, to renew my subscription for the LANDMARK, which comes to me regularly laden with glad tidings. I feel that I can hardly do without it, altho' my sight is very poor and also my health. I have not been able to do any hard work for many years from catarrh and weak lungs. But there are some things that I do not like to see, that is contending about words of no profit, such as, what is born again, the resurrection of the mortal body, two seeds, Parker isms, and all of those isms. Why are these contentions? If we are children why should we quarrel about how we became so, or what we shall be? For Jesus says, (if we are so blessed as to be one of his) that we shall be like him. Is that not enough dear brother?

We in this part of Northern Indiana seem to be out of the range of the travelling ministers, for scarcely any of their appointments ever reach us, and ministers are scarce of our faith in these parts. Do not think there is one in Huntington, Allen, Wells, or Whitley, the 4 adjoining counties, and if there are any travelling through these parts I hope they will remember us. They can address me. This address is for Eight Miles church, or L. E. Summers for Wabash church, Markle, Huntington County. My address is, Roanoke, Huntington County, Ind.,

Yours in Jesus, H. S. KELSEY.

DEAR BROTHER GOLD:—I desire to announce, through the columns of the LANDMARK, that I have this day made the last payment on the Church History Debt, cancelled my note for the Debt, and raised the mortgage on my Real Estate. For the ability to discharge this long-pending and burdensome obligation, I wish to be devoutly thankful to the God of Israel, and to His dear people, whose hearts He has inclined to aid me in defraying the expenses incurred in the preparation and publication of the Church History. To our brethren Editors of the LANDMARK, the

Messenger and the *Signs*, am I especially indebted for their assistance in this matter.

The preparation of the *History* was a labor of love on the part of my father and myself; and it is in love, I believe, that my brethren and sisters and friends have helped me bear the burden of its publication. May it please the God of love to bless its pages to the benefit of His people and the glory of His name.

Yours in love,

SILVESTER HASSELL.

ELDER P. D. GOLD, DEAR BRETHREN AND SISTERS:—For sometime I have had an impression to write and tell you how well I have enjoyed the *LANDMARK*, but a sense of my unworthiness and imperfection has kept me silent. Often have I been made to thank the Lord for the privilege of receiving such able pieces as are in the *Editorials*. The experiences of the dear ones often causes me to shed tears of joy. So many rich pieces by able pens too tedious to mention; but one particular, Elder F. A. Chick seems to have something in each one of his pieces for my special benefit. I never have had the pleasure to meet with him, but hope I may yet hear him preach. Also in my opinion brother Wm. S. Speer's piece in Oct., the 1st struck the key note in regard to preachers. I feel like we little ones need some one who will devote more of their time in explaining the scriptures; and less in making apologies and telling the congregation they can't preach, and then go on until they prove it, to quote passage after passage, and explain none. We know it is quoted correctly, but we are no farther advanced than if we had read it, and I think if the brethren were all aware of the fact that all don't feed their flocks there would be less said about traveling preachers visiting churches that had pastors. How sweet to read the dear ones letters where love seems to flow from heart to heart, where each one esteems others better than self, and all looking unto Christ as

the only true way. Whilst the above named is so sweet, with sorrow I must confess there is something that is very painful to me, to see so much strife and confusion, so much backbiting, to see so many (pardon the expression) big I's and little you's. Dear ones, let each one of us pause and ask ourselves a few questions. Do we pluck the beams from our own eyes before we try to find the mote in others eyes? Do we look and see we are faultless before we throw stones at others? Are we attending to our own gifts, and thanking God for them; or are we finding fault of some one elses gift? If we see a brother in an error as we think, do we so to speak take him in our arms and show him his error, or do we never speak to him of it, but try and turn all we can against him? If a pastor fails to feed the flock, and they cry unto their Heavenly Father for food, and He impresses His servants to go and feed them, giving to each one their portion, etc, having thus saith the Lord for all they say or do, admonishing each, and every one to live in discharge of his duty, and we see the dear lambs come flocking home, taking up their cross and following Jesus, do we thank God for sending His servants to visit us, and bid them God's speed or do we come out boldly and say we don't approve of taking so many in for fear of a split in the church like the one several years ago, and at the same place admit that there was not one taken in that did not bring forth fruit meat for repentance? When they come preaching to us Christ and Him crucified, only claiming themselves to be humble servants of the Lord, do we give them our hands in fellowship, or cry out the people are worshipping the man? Some seem afraid to speak a word of encouragement for fear of puffing them up. In my opinion they need encouragement when they deserve it, and if they are of the right kind it will only humble them and make them the more dependent on God. When we meet with each other is our conversation about Jesus, or is it of worldly affairs? If we see a little lamb shivering out in the cold, feeling too weak to

come in, do we tell it how little and unworthy we feel ourselves to be? Do we take God's Holy book, read it carefully, ask Him to lead and guide us each day to live in the discharge of our duty, visit the sick, administer to the needy, and all that we are commanded to care for? Dear ones let us try to bear each others burdens, read His holy word, implore His blessings on each one of us, cease to find fault until we are faultless ourselves, devote more of our time to the worship of God, and less to worldly affairs; then, and not until then, do I look for Him to bless us as a church. Dear ones, pardon me if I have written anything amiss. Remember it is through love that I write. May the Lord bless each one of us and keep us by His sustaining grace, and that you all will ask His blessing in my behalf, that I may ever be submissive to His will, is the wish of one who feels to be the last of all.

YOUR SISTER.

EXPERIENCE.

DEAR BROTHER GOLD:—When very young I frequently had serious thoughts about my condition, but I would try to put them off thinking it would be time enough for me to do good when I was grown. I thought every body who did good went to heaven, but at times I thought I was going to die and knew I was not prepared and would be lost. Thus I lived to my 18th year, when I was shown my condition by God. I was at church when the preacher quoted the Scripture, which was this, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." It seemed to me a weight I could not bear, but sometimes I could throw this all away, but it would come with double force on me. I went on in this way about a year when I hope that God, for Christ's sake delivered me from the burden of sin. I had started to see a friend on business. I thought I never would see home any more, but all at once I was made to rejoice and sing praises to Him who created me.

E. S. TENNIS.

ZION'S LANDMARK

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

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

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Editorial.

"A LITTLE ONE."

Those who have read the child-like expressions of the dear sister who signs herself "a little one," have no doubt found a ready answer in their hearts much more adapted to the simplicity of her expressions than I can give. The beauty and sweetness of a declaration of experience is often marred by an attempt to present it in a manner so as to evade criticism. One of the greatest beauties of the gospel is its simplicity. It is simple because it is for the simple, whom David says, "The Lord preserveth," Psalm, 116:6. This simplicity is that which is free from deceit and is full of wisdom and prudence. It is characteristic of an honest heart and a frank expression of thought. "The testimony of the Lord is sure making wise the simple." God's people are but children here in this life, therefore with the innocence or simplicity of children do they speak to each other of that experience which is common to them all. This experience is so simple that the world calls it foolishness. The preaching of the cross, the experience of Christ and his people is to them that perish foolishness. By the foolishness of preaching the Lord is pleased to save them that believe.

There is nothing more common with the child of God than is a deep burning desire to communicate to others of like experience something of his or her impressions of mind by the way. "Did not our heart burn within us while he spake to us by the way, and opened unto us the scriptures?" These brethren felt their heart burning, but did not know who it was talking to them. So it is with the children of God to-day. Instead of their deep and burning anxieties an evidence that they are not the children of God it is the best evidence that they are his children, and that he is then with them expounding unto them in all the Scriptures the things concerning himself, of which things they are and must be made partakers; first of his sufferings that they may also partake of the consolations that come thereby. "They that feared the Lord spake often one to another." When one fears the Lord he wants to speak to some other one in whom he believes is the fear of the Lord, that he may have the fellowship of that one. However many and great may be our fears and troubles we can not question our fellowship for those whom we believe to be children of God, but we do often very seriously question whether they can fellowship us.

It is the fellowship we have for and with the brethren that causes us to love them, and because we love them we know that we have passed from death unto life. But our fear is that they do not love and fellowship us, neither do we see how they could. In fact we cannot fellowship ourselves, and why should we want them to fellowship us? We can not tell why, and yet we do want their fellowship. We want to feel and know that we are as good as they are, and yet we could not fellow-

ship them if they should claim to be as good as we are. We would love to do better than we do, and yet we have the more fellowship for those who feel they are getting along most like ourselves. We want to know that we are christians and yet we can not fellowship one who claims to know that he is a christian. We often fear we are mistaken in our profession and yet the world, the flesh and the devil combined can not convince us that we are. "We are saved by hope." Our hope is not of ourselves, it is of God. Therefore nothing which might come against us can touch that hope which is as an anchor of the soul both sure and steadfast. How wonderfully strange is the way we take, but the Lord knoweth it. "I will bring the blind by a way they know not." While I do not feel sufficient to comfort one of the Lord's little ones, yet I wish to assure them that it does not trouble me in the least to have them express their feelings to me, and whatever I might be able to say to their comfort is without the thought of trouble. I am often troubled as to something to say. If one has a mind to write, and writing relieves them, it seems to me the fact of relief by writing ought to be sufficient proof that writing is the remedy, and relief of mind is clearly the reward. I do not doubt, my sister, your being hard to satisfy. I have never seen a child of God who was not. If I should find one satisfied and at ease, I would listen for the fulfilling of the saying, "Woe to them that are at ease in Zion." I have noticed that those who have what seems to them the crookedest road to travel, generally bear good proof in themselves of the straitness of the gate at which they enter in. They are generally found trying to do what is com-

manded, "Strive to enter in at the strait gate." Your trouble perhaps is because you so persistently refuse to do what you are impressed to do. If the Lord puts it into your mind to write, it is your duty to obey the impression. When so impressed, why resist as long as you can? Let the past suffice to show you that with all your striving your troubles have not been wholly averted, and do that which is most strongly impressed upon you to do, and leave not the other undone, and still you will not escape tribulation, but you will not be troubled on account of the disobedience acknowledged in your letter. We can not evade persecution, neither can we escape chastisement when we refuse and rebel. The very consciousness of sin is a source of much trouble, but this is often greatly alleviated by the glorious revelation that Jesus is the Saviour of sinners, especially of those who feel themselves to be such. While we are exhorted to be obedient and faithful, yet we may not expect to be rewarded therefor with perfect peace and continued joy. "They that will line Godly in Christ Jesus shall suffer persecution." If after having obeyed in all points we are yet in darkness and have no light, then let us trust in the Lord, and stay upon our God," Isa., 50-10. It seems to me your letter so fully answers itself that further attempt upon my part is unnecessary.

My mind for some time has been such as to constitute quite a difference between you and myself. I have been troubled because I had no mind to write, without which we have nothing to write, while you have been impressed to write and have been troubled on account of it. Generally speaking my mind responds to some extent to re-

quests by the brethren, but some times they lie on my table for a time unanswered, and some are never answered, because I have no understanding to my own mind upon the subject. I give this as an apology for delay in answering you, and for others unanswered, which I hope will be accepted.

I hope all who have a mind to do so, will write for the LANDMARK. Writing may give you relief of mind and what you say may comfort many thousands of the Lord's little ones who read the LANDMARK. "As cold waters to a thirsty soul, so is good news from a far country." No doubt the good news in the LANDMARK is comforting in like manner to many who hear but little or no preaching. If we have a word to say, let us say it for these, and for others also.

P. G. L.

REPLY TO ELDER R. M. ASHWORTH.

In my remarks with reference to the Baptist Valley Association I did not mean to place those belonging to it in a false light, and from what brother Ashworth himself acknowledges I cannot see that I have.

As between man and man we might say that one has as much right to interpret the Scriptures as another, but does God give us the right to believe what we will concerning his word? Do the Scriptures teach that there is anything of a private interpretation in them? "Knowing this first, that no prophecy of the Scriptures is of any private interpretation." 2d Peter 1: 20. This being true what benefit is there in the "right of private judgment" in the interpretation of them? "All thy children shall be taught of the Lord and great shall be the peace of thy children." In being taught of the Lord are they not

each taught the same things? Does not the anointing which each one receives teach the same things to each one? Then what is there private to one that the other has not? What have we that we did not receive? "We receive it not of man, neither are we taught it but, by the revelation of Jesus Christ." Is this revelation direct, or do we have to draw it from the Scripture by private or public interpretation? The Presbyterians interpret one Scripture to mean that salvation is by grace according to the predestination of God, and another to mean that salvation is by works according to the volition of the will of man. Now suppose one of your members claims that his private judgment is that salvation is by works according to this and that Scripture, and another says to him, it is plain that salvation is part of grace and part of works, that the Lord does so much and man so much, and another says the Lord has taught me that salvation is of him, what would you do? You could not fellowship all of them, and yet they are entitled to this and that judgment. To cut them off would imply that they are not entitled to such a judgment, unless it is in accord with yours in which case it would not be private, and you cannot walk together because you are not agreed, or how can two walk together except they be agreed?

So far as mere opinions as to what this or that Scripture means not bearing directly upon a fundamental principle of the doctrine, it has ever been a custom among the Primitive Baptists, so far as I am informed, to allow each their private opinion without disturbance of fellowship, but where fellowship is involved it cannot be and those differing still walk together. It is not for me to dictate to you what the Scriptures mean.

If we have, as we trust, been taught of God we know they mean that salvation is of the Lord. Then what do we want with a law establishing the right of private judgment and interpretation? Does man interpret the Scriptures? Certainly not. "Do not interpretations belong to God?" Gen. 40:8, "The Spirit searcheth all things, yea, the deep things of God." The Holy Ghost is the great interpreter which brings to our minds all things which Jesus both said and did. "Now we have received not the Spirit of the world but the Spirit which is of God that we might know the things which are freely given us of God," with this what need have we for private judgment and interpretation. Elihu says, if there be an interpreter with him one among a thousand, to show unto man his righteousness. Now who is this man? The text is plain that Jesus is the ransom, the atonement, and therefore he is the interpreter, the one among a thousand, to show man his righteousness. It is all right and has always been the custom of our people to read for themselves, nor has this right been denied by the church or the Association. We are commanded to search the Scriptures and to study to show ourselves approved unto God, and of all people none are better read in these things than the Primitive Baptists. You say, "If God's people have not the right of private judgment in the interpretation of the Scriptures "please tell us who has?" There is quite a difference between God's people and "every man." The church as a collective body of believers in Jesus has in it the interpretation of the Scriptures. "The secret of the Lord is with them that fear him and he will shew unto them his covenant." The church sits in judgment upon the gifts of her ministers and the doctrine they preach.

"If any man come unto you and bring not this doctrine receive him not into your houses, neither bid him God-speed.' The church is the pillar and the ground of truth. The work of Christ was not done in a corner. Again I would ask what need has the church of private judgment and interpretation of the Scriptures?

If the church has a preacher who does not preach the truth it ought to silence him, and if an Editor gets above his business stop him. Would not this be better than to pass resolutions or to adopt a church polity allowing 'every man' to believe and preach what he thinks the Scriptures teach? If a few churches cannot endure the teachings of a few preachers and editors, what will they do with their own members when each is allowed to go his own way? It would be like it was in those days when there was no king in Israel; when every man did that which was right in his own eyes. Judges. How can brethren dwell together in the unity of the Spirit and in the bond of peace when each one has his own private judgment as to what are the things which accompany 'salvation. I am unable to see wherein we are centralizing toward Catholicism, but it does seem to me that I can see strong indications that you are fraternizing with the Arminians. There are some things among us that do not tend to peace, but who is to blame for it? Is it the preacher? He is the servant of the church, why does it not keep the servant in his place? Is it the editor? He is also a servant of the church. Is it the Association? It is the creature of the churches. It is composed of just such material as the churches send to set therein and they only act upon the authority given them by the churches, and to the churches do they stand or

fall. The matter is with the churches. I believe a great deal of the trouble among us comes from the preachers, and I would suggest as an instance the trouble in the Indian Creek and Washington Associations and the founders of the Baptist Valley Association.

I know of but one Association in the United States which seems to make a man's writings a standard of truth, and I have no fellowship for that one. We regard only the revealed Scriptures as setting forth the doctrine. In speaking of your receiving members on their respective baptisms, I was only speaking of baptism and did not mean to intimate that you did not require evidence of regeneration. It is all right to regard the work of God in regeneration, but the baptisms by men who do not believe and preach this doctrine is what I object to.

If others can do good work for the church in baptizing what is wrong about them think you? You have acknowledged what I said, that you received all who were dissatisfied with their board, but not with their washing. As it is not in harmony with the order of the Primitive Baptists to receive the baptism of other denominations.

Your letter defines your position to be contrary to our order, and needs no comment. However I must admit that I am surprised at the position you take to sustain your course. Can it be truly said that one who has been baptized by a denomination we do not recognize as being the church of God has been baptized in the true sense of baptism, as understood by the church? Would the baptism of Jesus have been valid at the hands of any but John the Baptist? Were not those who were baptised unto John's baptism, but not by him, nor by his command, afterward baptised

n the name of the Lord Jesus? Peter commanded some to be baptized. It is true Christ commanded the apostles to baptize, but did he command those whom you yourself will not say are his church to do such work for the church. Your talk of turning God's children away from the church. What church do you call the true church. Do you not mean the Primitive Baptist church? Certainly you do. Then if it is the true church are not all others false churches? Can you stand on the ground that false churches can do gospel baptism. By what authority do they baptise the children of God in the fellowship of the church of God? Baptism is not the answer of a good conscience toward the one who is baptized, but toward God. If one obtains this answer by baptism into one of these churches why does he not stay there? Why does he leave them? Why is he dissatisfied? Is it not because he has not the answer of a good conscience? If he was deceived in believing that denomination to be right when he joined it, and was immersed by it, may he not yet be deceived in thinking that he obtained the answer of a good conscience in that act? Do you believe he did right to join himself to that people? If it was not why does he not stay there? If it was wrong, can you yet say the accomplishments which he obtained there are in themselves right, notwithstanding they are wrought in error? Jesus commanded one to go home to his friends and tell them what had been done for him. Do you believe Jesus commands one to go and turn in with a people and be baptized of them, and then commands him to leave them and go to another which he tells him is really and truly his church and people? If it was right for him to go there is it right for him to leave them? If they

are his friends why does he leave them? Does not the very fact of his dissatisfaction indicate that he is in the wrong place, and if so was it not wrong for him to go there? Does he still believe them to be the people of God? If so, why does he leave them? Is it right to leave the people of God if he is one of them? If they are not the people of God, can they administer the ordinances of the church of God? Were the oracles of God committed to any but the Jews under the law? Did Christ commit the ordinances of the church to any but the church?

The simple act by which one is immersed of another does not constitute baptism, neither does the fact that one can trace his baptismal lineage back to one of the seven churches of Asia necessarily make his baptism nor his work in baptizing others valid. The Catholics readily trace their descent to the church at Rome, but that does not prove them to be the church to which Paul addressed his letter. We believe the true church was at Rome to which Paul wrote, but we do not therefore believe the Catholic to be that church. Why? Because they do not believe, preach and practice what Paul set forth in that and other epistles to the church. Why do we believe the Primitive Baptists to be the church? Not simply because they claim lineal descent in the faith from the apostles, but because they believe, preach and practice, as a church, what we believe the Scriptures teach, and therefore what Christ and His apostles commanded. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Do those denominations whose baptism you receive speak according to this word?

"If any man preach any other gospel than that which I have preached unto

you, 'let him be accursed.'" Do they preach the gospel which Paul preached? The fact that one, "contends earnestly for the faith once delivered unto the saints," that he preaches the gospel Paul preached, that he speaks according to the law and the testimony are the essential evidences as to who are the children of God, and who compose the church of God.

Scriptural baptism is administered to believers in Christ Jesus by virtue of authority of him vested in the church. The Holy Ghost said, "Separate unto me Barnabas and Saul for the work whereunto I have called them." The gifts of God for the work of the ministry, for the perfecting of the saints, are manifested in and unto the church, and by act of the church are set apart to the work whereunto the Lord has called them, and their work is virtually the work of the church. Now when a believer in Jesus is baptized by one thus qualified by order of the church, according to the gift of God, that is scriptural baptism. Do you believe that God places his gifts in that which is not his church? Does the Holy Ghost command a people who do not believe his operations and teaching to separate one or more of their number unto a work which denies the operations and revelations of the Spirit of God? Can it be true that a man who believes and teaches that salvation is by works, can be called of God and qualified to administer scriptural or gospel baptism to one who believes that salvation is by grace? There is one Lord, one faith, and one Baptism, even as ye are called in one hope of your calling," Do not these three agree in the one believer? Can one authorized by men who do not hold the faith of God's elect administer the true baptism which is inseparably con-

nected with this one faith? You speak of two baptisms. There is but one baptism, and that is through faith in the Lord Jesus. There is but one resurrection, and that is through faith by Christ Jesus. God's children are all "buried with Christ by baptism into death, that like as Christ was raised up by the glory of the Father, even so they also should walk in newness of life."

Do you not believe that the power, authority, manner and administrator in this work were essentially just what they were? That being true, does it follow that just any one or any number claiming to be followers of God and who you know to essentially differ in faith and doctrine from the true church, administer water baptism unto these who have been so wonderfully buried with Christ into death? Are not the qualifications necessary to constitute valid water baptism as essential in that which is designed by it, as are those of the other in that which is designed in it? It is not proper for preachers to sit in judgment on these things, but it is for the church. It is therefore better for "these young men" that they do not, but it is worse for those churches that they do not. It is evidently true that the Primitive Baptists have never been right in this matter, or that these churches are wrong.

It is more becoming in the church and servants of God to be faithful and patient with longsuffering and to wait on the Lord to keep and build up Zion than for them to attempt to steady the ark or go in unto the hand maidens, lest in the one instance they be slain or in the other Ishmaelites be brought forth. The next step in order with those you have taken is open communion. You will now say, it is the Lord's table and you will not be the judges

as to who has a right to eat at his table, whereas we say it is the Lord's table therefore we have no right to invite those before whom it is not spread.

Your aim seems to be to build up the church and to become populous and great like the nations round about you, to do this you are willing to forsake the way of the fathers wherein the Lord has led them, and bring trouble and distress upon the household of God. Is it not better to try to live in peace with those whom the Lord makes willing to take upon them His Yoke and learn of Him, than to join hands and form a league with others, whereby they may enter your borders without having to deny themselves and take up their cross and follow Him. In your departure in assuming practices without precedent in the Primitive Baptist Church, do you feel that you are seeking the things which make for peace, whereby one may edify another? If you think reforms are necessary why not stand up like men among the brethren and reason from the Scriptures on the way of life and salvation, stirring up the pure mind by way of remembrance, instead of adopting new measures thereby alienating yourselves from the great body of brethren? Brethren I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Paul says, "be ye followers of me even as I also am of Christ." But did he pull off from them when they did those things which were contrary to sound doctrine? Do you expect to reform the church or correct errors held by it by the course you have adopted? That has been time and again attempted and in every instance the matter has been made worse. Elder John Clark of Va. once led a number of

churches into the wilderness of reformation, and after 40 years they are no better than other Baptists. And Elder Burnam has come to their relief and is leading many of them into the realms of modern missionism. Elder John Sparks of Indiana or Ohio about 50 years ago raised the question of means and led off many churches who claim to be Primitive Baptists, but with all the efforts of these men their followers are doing about as common as those who refused to go with them. If you endeavor to maintain a standing worthy the name of Primitive Baptists, you will find the same, and very likely worse difficulties, among yourselves than you claim to see among us. But if you want to join in with Burnam in his modern discoveries, you will have but very little trouble to get there, only to find that you have gained nothing but lost much.

You say your association is following Christ and acknowledges him as its ruler and lawgiver. Did he get up the very remarkable church Polity which you have adopted for the government of your churches? Did he suggest the Rules of the House of Delegates of Virginia for your guide in your parliamentary deliberations? Did he make that institution which you call the Baptist Valley Association. Wherein is it better than other associations? My association only exercises such functions as were granted it by the churches which the churches can revoke at any time. There is no great distress among the churches of my association, and perhaps none are more blessed with peace and prosperity after a Godly sort. The distress among the churches of the Washington and Indian Creek associations comes not from the associations altogether. They have been following

men instead of institutions, whereas they should have followed neither. Some of their preachers have not been faithful in word and doctrine, and many have become sickly and weakly and the love of some has waxed cold, and the harps of many are hanging upon the willows and they cannot sing one of the songs of Zion because they are in a strange land. However I believe the Lord has faithful and true servants in those associations and that his doctrine and the order of His house will be held and maintained in those parts, even so long as the Lord will. I did not mean to say that everything in your church Polity was new, but had particular reference to those points to which I alluded, which so sanctify the whole fabrick as to render it peculiar to anything of the kind which has hitherto come within my observation. Of course you have some good principles in it, just like all arminian denominations have some good principles in their church Polities.

The very fact that the Baptists have never held these new things to which I object is conclusive evidence of one of two things first, that the Scriptures do not authorize them, or second, that the Baptists have never understood what the Scriptures do really teach on these points. Is it possible that the Primitive Baptist have maintained an organization in this country for about 200 years, and have preached here for more than 250 years, and never knew until now what the Scriptures teach concerning the order and practice of the church? It is by no means probable that the Lord has withheld so important a matter from them. It is not necessary for me to prove your position to be wrong. If it is right you can give the proof texts. The burdens of proof rest upon you. I deny that the Scriptures

sustain the points to which I object. Why did you not give your Scripture for these things?

In our articles of faith we simply declare what we believe and refer directly or indirectly to those Scriptures which we believe directly sustain each principle. We are not governed by our articles of faith, but by the Scriptures to which we refer in proof of them. They simply declare what we believe, and the Scriptures sustain us in that belief. Whether written or unwritten, if you are a Primitive Baptist, you can not make a declaration of what you believe without making similar declaration to those in our articles of faith, and if required to give Scriptural authorities for such belief you must refer to the very Scriptures to which we refer. Wherein is there anything wrong in my declaring in writing what you declare orally?

I believe the new Testament is the written law for the instruction of the church in all matters of faith, belief and practice, but that does not prove that it sustains you in your open declarations as to what it teaches. You must give us a, "Thus saith the Lord" for them.

"If the Lord will" I will come that way some time, and if so, I hope to come in the fullness of the blessings of the gospel of Christ.

P. G. LESTER.

PLEASANT VISIT.

Our dear brother Lester, the Associate Editor of this paper, visited us during the Christmas holidays, for the first time in several years.

His company, his singing, and preaching were all delightful to us.

In this issue of the LANDMARK notice his reply to Elder Ashworth of the Bap-

tist Valley people who have made a recent departure. This thing has been attempted several times before. Some brethren think we are too strict, and loosen the lines and let down gaps so that people may come from other denominations on their baptism, and thus rather elevate the poor, old, down-trodden Primitives, and make them more popular and more numerous.

But Shem is not to enlarge his tents for Japheth by *pulling* down any of the *chords* or loosing any of the stakes.

This reminds one of an attempt of a toad at swallowing a snake; but it always ends in the snake swallowing the toad.

It always ends in the swallowing up and disappearing of the old Baptists. For the Bastard is to dwell in Ashdod. Contend for the ancient LANDMARK.

Our strength is to abide in the stronghold of Zion.

P. D. G.

VIEWS REQUESTED.

DEAR BROTHER GOLD:—I take this opportunity to write to you in which you can learn that I and my family are as well as common at this time so far as bodily health, but I go mourning all the day long on the account of the imperfection of sin that dwells within this old sinful body of mine. When I would do good evil is present with me, and when I look round and see the low sunk condition of the churches in this section of country I can safely say that the ways of Zion mourn.

Beloved brother Gold I want you to give your view on the 31st and 32nd verses of the 12th chapter of Matthew. My reason for asking you to give your view on these texts of scriptures is as follows: I heard a Primitive Baptist preacher preach that we had all committed the unpardonable sin. After preaching I told him that I did not agree with him, that I did not understand the scriptures to teach such a

doctrine. If I did wrong I want to be right. Then after this brother preached that doctrine I and another brother preacher were talking in private conversation on the subject of the unpardonable sin and he said that he did not believe that any but the christian had committed the unpardonable sin. I said to him that I did not so understand it. This is a doctrine that I have never heard preached till very recently. If this is the doctrine of Christ and the Apostles I want to receive it, if not I do not want to believe it. Be sure to give your views on the above scriptures at as early a date as possible. In so doing you will oblige your unworthy brother,

J. H. BOROUGHS.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31-32.

Remarks.

Primitive Baptists believe what the scriptures teach, hence if we do not believe the scriptures teach the truth we are not Primitive Baptists, but are found liars and have no right to a name among God's people.

What does the word unpardonable mean? It means that which will never be pardoned neither in the legal world or the gospel world, neither in this world nor that which is to come. If any sin or offense is ever pardoned, or could be pardoned, then it is not unpardonable. If a man is guilty of that which is unpardonable, or is never pardoned, that man never is nor will be saved. But if a man's sins are

pardoned that man is saved.

We are all sinners, and all that are saved or ever will be saved are pardon-ed sinners.

Primitive Baptists in this country believe, preach and hold that none of the elect of God ever commit the unpardonable sin, but that they are kept back by the love and mercy of God from committing that presumptuous sin.

Our preachers would do well to heed what the Scriptures say. If any preach not the doctrine set forth in the Scriptures they are wrong. Our older brethren, like brother Boroughs, do well to counsel and warn any preachers, that preach contrary to truth to take heed to themselves and to what they preach, and if such will not hear let the church deal with them for their folly. Rebuke them sharply that they may be sound in the faith.

We do not want preachers that preach any new thing, or that get wise above what is written. The church needs preachers that preach the same things that Jesus Christ and his apostles preached and that preach none other things than the Scriptures say should come to pass. Men that bring in new things, or that neglect to preach the old doctrine of truth, have caused much trouble among the people of God. *To the book, to the book,* is the watchword.

P. D. G.

THE WILSON COLLEGIATE INSTITUTE.

Notice change in Prof. Warren's School. The Spring Session opens Jan., 16th. He is teaching one of the best Schools in this country. His order and discipline are excellent, and the work done in the School is of a good character—no clap-trap. ED.

Obituary.

REBECCA WORRELL.

I write to you brother Gold by request of the bereaved husband the notice of the death of our dear sister in the Lord, Rebecca Worrell. She was the daughter of William and Nancy Gallimore, and was born May the 20th, 1848, and was married to Reed Worrell May the 3rd, 1867. She became the mother of seven children, three boys and four girls. Two boys and two girls are yet living. The others preceded their mother to the spirit land. Sister Worrell came before the Primitive Baptist church at Little Vine, December, 1886, and related a deep and plain experience, and was gladly received into the fellowship of the church. She was baptized shortly afterwards by Elder J. M. Allen and remained a worthy and consistent member the remainder of her life. She was much afflicted during the last ten years of her life but filled her seat in the church when able to do so. A short time before she died she sent for me. I sang and prayed with her and we talked of our hopes and fears. She seemed strong in the faith and believed she was going to rest. A few days afterwards she sent for brother Jennings and myself. We went to see her and prayed for her, but with all that her physicians could do together with all that could be done by the kindness and close attention of husband and children, the hand of death could not be stayed, and on the 13th of March, 1890 she departed this life, leaving her husband and children together with numerous friends and relatives to mourn their loss, but we mourn not as many that have no hope, for we fully believe that she has gone to rest and will be with God and his redeemed children forever.

JAMES M. ALLEN.

Through great bereavement and sorrow and sadness I attempt to chronicle and pen the sad death of my darling beloved son, who was born May the 20th, 1874, and departed this life December the 15th, 1890, making his short stay on earth a little over 16 years. He was an obedient boy, a favorite of the family. He died with the fever, suffering about six weeks. His loss in the family circle is great, being missed with us on earth we have evidence he is enjoying the fullness of the promise of the children of God in heaven. And while we

are mourning his loss here on earth he is shouting and singing praises to the Lamb of God, the great Redeemer of all his chosen people. While we are enjoying the short season of mirth in the flesh at the family fireside, he is basking under the widespread bowers of the tree of life, and plucking the ambrosial fruits of the new Jerusalem.

From observation in the walks and travel of life I am made to believe the Lord sends calamities and judgments on his beloved people for their disobedience and sinfulness in the flesh for he cannot look upon sin with the least allowance. Therefore the fiery indignation and flaming wrath of the sin avenging God is appeased by the chastisement sent on them, often the favorite of the family is visited and snatched away by the Grim Monster Death.

One consolation, my darling has paid the debt that sooner or later all the teeming millions of the human race must pay. My favorite darling boy will suffer this no more. Just a few moments before his breath left him he said to me in a strong, clear voice, Papa I am going to get well, if the doctor cannot cure me the Lord will. I replied yes, he will take you to heaven. Do you want to go to heaven, and he replied yes. He remained in his full mind to the last, and passed away without a sign of a struggle or even a quiver.

O how hard it is to be around the family circle and see all but one with us. But then I reflect and think it was Jesus' will and purpose to take him to himself in the mansions of glory to walk the golden paved streets of that blissful mansion, that house not made with hands, eternal in the heavens.

JAMES K. P. LEGG.

Crab Orchard, Lee Co., Va., Dec., 30th, 1890.

ISAAC HARRISON.

It becomes my painful duty to announce the death of my dear father, Isaac Harrison, who departed this life April 11th, 1890. He was born May 11th, 1818, making his stay on earth 71 years and eleven months. He died with heart disease after suffering about five weeks. He bore his afflictions with much fortitude. He was married to Sabra E. Allsbrook, Sept. 20th, 1842, and they lived happily together nearly 48 years, and there were born unto them 14 children of which eleven survive him to mourn

the loss of a dear father, yet not without hope, for I believe his spirit is now in the paradise of our God. He would say at times, Oh Lord have mercy on me. He was not a member of any church but was a believer of the Primitive Baptist. But yet we feel lonely and destitute of a father, but yet we must submit that it is God's works, for he says that all things work together for good to them that love him, and now I say:

Asleep in Jesus, blessed sleep,

From which none ever wake to weep.

I have not words to express the sorrow and anxiety of mind I had while he was sick, and Oh may we have his presence to guide and direct us through this life of affliction and trouble, and that our last days on earth may be our best days, and spent in the service of our God, and Oh that it might be said of us at his second coming, "Come thou blessed of my father inherit the kingdom prepared for you from the foundation of the world." And yet remember dear mother and children, it is God who gave him and he has but taken his own, and may he grant us to be reconciled to his will and prepare us to see his face in peace. His remains were interred in the family burial ground. The burial service was read by Mr. C. W. Roberson and were largely attended by a concourse of relatives and friends, and there to await the resurrection morn. The writer desires an interest in the prayers of the Editor to reconcile us to the death of our father.

Dearest father thou has left us,

Ere we breathed our last farewell,

Who can tell the grief and sorrow

That within our bosom dwell.

Dearest father now cold and silent,

Thou art resting in the grave,

While we weep thy happy spirit

Has flown away to God who gave.

It is hard to part so sudden

With those we love so good and true,

But our Heavenly Father calls him

To his happy home above.

MORIE HARRISON,

Plymouth, N. C., December, 26th, 1890.

Gospel Messenger please copy.

MRS. PENELOPE BASS.

My dear wife, Mrs. Penelope Bass passed away from this sinful and troublesome world on the 9th day of Nov., 1890, and went as I honestly hope and believe to that happy land where sin and sorrows are no more, there to rest forever in the

embrance of her blessed Saviour, and join all the redeemed host in forever singing praises to his great name. She was about 48 years old and had been sick eleven days. She bore her sickness with much patience and christian fortitude and, died like one going to sleep. For what purpose I am left behind the Lord knows. My troubles are great and I am lonely indeed, but hope that I may not murmur at the dispensations of His providence. Remember me in my lonely condition.

Yours in hope,

BENNETT BASS.

BILLY WHITLEY.

Dear brethren Gold and Lester, I will send you a piece that I took out of the Carolina Watchman. Uncle Billy Whitley of Stanly County died the first of this week at the advanced age of 112 years. He was a noted character.

D. H. SNIDER.

March the 13th, 1890.

ONE HUNDRED AND TWELVE YEARS OLD.

A correspondent of the Concord Times has found a man in Stanly county one hundred and twelve years old. His name is Billy Whitley. The correspondent says of him: "He remembers distinctly seeing the soldiers coming home from the Revolutionary War. He married at 33 years old—lived with his wife seventy-three years, who died at the age of 101 in 1881. He has in possession a gun used at the fight of Yorktown by a gentleman who heard the conversation between Cornwallis and Washington at the surrender. With this gun uncle Billy has probably killed more deer than any other man in North Carolina. He has also a pocket book which belonged to his father and is possibly 125 or 150 years old. He has his third set of teeth—not from the dentist, but from God. He cut his last set at the youthful age of one hundred and nine. To show the strength of his manhood yet, it is enough to state that last winter he cut wood, cut up and split into fine wood a large dead tree, and last year sprouted fourteen acres of ground. He has lived a member of the Old School Baptist church for more than sixty years. Never was known to tell a lie; never had a law suit; never took a dose of medicine, and never paid a doctor's bill. He fired off the old musket over the heads of the immense crowd, after which a tremendous shout of three cheers was given him.

"One felt like taking off his hat in the presence of this venerable man of four generations back."

Remarks.

Almost one year ago this aged brother died. A noted man he was indeed. There are not many men now living that have ever seen a revolutionary soldier, and how few of us think of their labors and privations as we reap the harvest of their toilful, painful sowing.

P. D. G.

C. A. LAWRENCE.

Dear brother, by request I send you notice of the death of our mutual friend C. A. Lawrence, of Guilford Co., N. C., who was born Feb., 16th, 1820, married Aditha Martin Oct., 28th, 1846, died March 12th, 1890, leaving his wife and 7 children, (two sons and five daughters) to mourn their loss. Mr. Lawrence (or deacon Lawrence as we often called him,) professed a hope in Christ in 1869, and lived as near a christian as any one the writer ever knew with one exception, he was never baptized, but with this exception none had a more orderly or Godly conversation. It never seemed to be any trouble to him to do his whole duty as a husband, father, citizen, and as a friend to the cause of Christ. I know he will ever hold a sacred place in the hearts of all the ministers that ever knew him. His reason for never uniting with the church was his unfitness, yet a more devout man I never knew. He would readily talk about the wonderful dealings of the Lord with him, and wrote out his experience for brother Leek, and wife which we would be glad to see published.

On a little tract of poor land (about 40 acres) he brought up his children in respectability and educated them, several holding first class certificates as teachers, and this all done by his own manual labor without any aid except his wife and children. He did not look upon labor as a disgrace, as so many in these days of degeneracy do, and after supporting this large family he lived and without even owing any man anything, but to love him. I would our children could live such lives. They would be much happier to live inside of their own means. Pride, extravagance and covetousness cause many sore trials that could in this way be avoided. Blessed are the dead that die in the Lord,

yea saith the Spirit that they may rest from their labors, and their works (or example) do follow them, and blessed in the sight of the Lord is the death of his saints. He died as he lived without a murmur or struggle. While sitting in his chair he fell asleep in Jesus to be raised with him to the glory of God. Therefore we mourn not as those without hope.

J. M. HARRIS.

EDWIN R. HARRIS.

On the 11th of Nov., 1812, in Mecklenberg Co., Va., Edwin R. Harris was born. He in early life located in Rockingham Co., N. C., and passed his life there, and died Aug., 10th, 1890, in the 78th year of his age.

The writer had know him for years and although it is sad to see a friend pass away, yet my good will to him and his family made me a willing servant at his burial. A few old men of the name of Harris have made the name an honored one in that section, and it is a pleasure to see the younger ones sustain the good name and may it not be dimmed. Among those conspicuous in the family for energy and honesty our friend Edwin R. Harris deserves mention. He did what few would do now. He surrendered all his property to pay debts that he was security for, and he did it too in his old age since the war, and since the passage of the homestead law that opens so large a hole for men to drop and hide in.

This made him poor in this world's goods, but his conscience was clean, even if his shirt was often stained from soils of labor in the field.

He was an open countenanced character that uttered what he thought. One need not be ashamed to do that if he will think aright.

Mr. Harris was a Primitive Baptist in his faith and convictions, but he was like many others, a number that no man can number, who believe as our people do in salvation by grace, yet are never baptized taking the yoke of the meek and lowly Jesus, and living in love and peace with his people. But he loved the church of Jesus Christ rejoicing in her prosperity and mourning in her days of sorrow and trouble.

He was blessed with a good hope through grace, and lingered in patient suffering on the shores of time for many weary months desiring to depart and be

with Christ which is far better. He thought of death during these months and spoke of his hope in Jesus. He was buried at the church-house of Lick Fork near his home.

He leaves a widow, sister Harris, a woman of much gravity and sobriety of character, and wisdom, four sons, two of them Primitive Baptists, one of them Elder James M. Harris, of Reidsville, and brother Ruffin Harris, and five daughters. We remember such people as our deceased friend with much pleasure. They are embalmed in our memory, but how much better to be remembered by the Lord. Precious in the sight of the Lord is the death of his saints.

P. D. GOLD.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

H. F. PEEDIN.

Clement.....	2nd Sunday and Sat. before in Feb.
Juniper.....	Monday
Oak Forest.....	Tuesday
Hickory Grove.....	Wednesday
Hecky Prong.....	Thursday
Fellowship.....	Friday
Hannah's Creek.....	Sat. and 3rd Sunday

If the Lord will Elder S. H. Brady will be with him at some of these appointments.

RECEIPTS.

ALA.—By C N Glenn 3 00
 ARK.—H Ellison 1 50 Mrs M Jones 1 00
 FLA.—B Platt 2 00
 GA.—J W Newton 4 50 Mrs E F Davis 2 00 W H Bramen 1 30 By Wm Yann 6 00
 LA.—Thomas Salter 2 00
 MO.—R E Bernard 5 50
 MISS.—W F Berryhill 2 00
 N. C.—S W Outterbridge 1 50 G H Sawyer 2 B B McKinney 2 L S Jones 2 W F Norwood 3 Mrs Amanda House 4 J H Elmore 1 N S Hyman 3 N Broach 3 J S Lambert 2 50 C F Benson 2 L B Bass 2 A C Craig 2 John Craig 3 G W Hawks 1 50 Marth Stallings 3 Mrs WB Whitley 1 50 H Hagans 2 J C Hill 3 J R Shearin 2 Jesse Wiliford 3 Jane Hawthorne 3 N L Davis 1 Willis Hanes 1 50 J. W. Thorne 2 By Elder I J Taylor 2 J B Smith 3.

WILSON COLLEGIATE INSTITUTE.

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Spring Session begins Monday, January 19, 1891. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

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

TRAINS GOING SOUTH.

Dated Jan. 19, '91	No. 26 Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon	14:30 p. m.	5:43 p. m.	6:50 a. m.
Arrive Rocky	1:40 "	.....	7:41 "
Arrive Tarboro	2:17 p. m.	.....	.....
Leave Tarboro	10:34 a. m.	.....	.....
Arrive Wilson	1:15 p. m.	7:00 p. m.	7:53 a. m.
Leave Wilson	2:30 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	3:15 "	7:40 a. m.	3:40 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	3:40 p. m.	9:42 "
Arrive Wilm'gton	5:30 "	9:55 a. m.	11:40 "

TRAINS GOING NORTH.

	No. 14 Daily.	No. 28 Daily.	No. 40 Daily, ex-Sunday.
Leave Wilm'gton	12:35 a. m.	9:15 a. m.	4:00 p. m.
Leave Magnolia	2:05 a. m.	10:57 "	5:30 "
Arrive Warsaw	11:11 "	11:11 "	5:53 "
Arrive Goldsboro	3:25 a. m.	12:05 "	6:53 "
Leave Fayetteville	.....	10:30 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:20 "	.....
Leave Wilson	3:41 a. m.	12:25 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	2:17 p. m.	.....
Leave Tarboro	.....	10:35 a. m.	.....
Arrive Weldon	5:05 a. m.	3:55 p. m.	9:30 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 7:40 p. m., Halifax 3:32 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:01 p. m., Kinston 7:10 p. m. Returning leaves Kinston 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albermarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:00 p. m., Plymouth 7:50 p. m., 6:50 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 10:55 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 3:20 a. m., and 1:10 p. m., Connecting at Warsaw with Nos. 41, 40, 25, and 26.

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 Hay Line.

The New York and Florida Special will run tri-weekly, commencing January 19th, leaving Weldon Monday, Wednesday, Friday, at 9:50 a. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:13 a. m.

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

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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.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JOHN'S BAPTISM.

"For I say unto you among those that are born of woman there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he. And all the people that 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." Luke 7th, 28th, and 30th.

Dear brother Gold, I feel a desire to offer a few thoughts on the subject of John's Baptism. It seems here to read as though John's Baptism was the acceptance by which the people could or did enter into the kingdom. To our minds naturally it looks like there is a conflict, but when we can harmonize all Scripture it does not conflict. Now turning to Isaiah 40th and 3rd it reads, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." We have this prophecy fulfilled in John the Baptist. In those days came John the Baptist preaching in the wilderness of Judea and saying, repent ye, for the kingdom of Heaven is at hand; for this is he that was spoken of by the prophet Esaias saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Thus we see that the work of John the Baptist was a preparatory work to make ready a people prepared for the Lord, hence the work of John was to introduce people into the kingdom in its preparatory state. The material prepared by him was brought together and organized by the Holy Spirit into the Kingdom of

God in its completeness on the day of pentecost. Just as in the beginning God created the Heavens and Earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. The Spirit of God thus brought order out of chaos, took the prepared material and gave it permanent shape and form; so with the Kingdom of Christ. John's work was simply to bring the material together without putting it into permanent form, though the Holy Spirit did that. He came on the day of pentecost and took this material and put it into working order, organized it into perfect form and shape, thus bringing order out of confusion. Again take the building of the Temple. David prepared the material for that house, while the building of it was left to Solomon. If at that time the captains of the Tribes of Israel had been asked what they were doing with the material they would have replied, putting it into the Temple, yet neither they nor David were in that Temple. They were simply getting ready the material for the Temple. Solomon first prepared the material, and then brought it together, and put it into the building without the sounding of a hammer. His men no doubt would have said, we are putting material into the Temple, but they were only putting it there in its preparatory state. Just so John was in the Kingdom in its incomplete state, and those who pressed into it before the day of pentecost pressed into it in a preparatory state. David was never in the Temple, yet he prepared material for it. John was never in the Kingdom of Christ in its completeness, but prepared material

for it, and was in it in its preparatory state. This is why Christ could say, he that was least in the kingdom was greater than John the Baptist. The man who was least in the kingdom in its preparatory state. Now I know there are a great many who contend that John's Baptizing all had to be done over, but there is no such Scripture, or at least I have not seen it. There were 12 that were baptized by Apostles in John's name, or unto John's Baptism, but John did not baptize them, for he had been dead for a number of years, and when they told Paul they had not so much as heard of the Holy Ghost he knew at once there was something wrong, since baptism is in the name of Father, Son and Holy Ghost. They were baptized unto John's baptism after its work was dimmed by that of Christ, but nowhere we ever read of those baptized by John himself being rebaptized, but they were organized by the Holy Ghost into the Kingdom of God on the day of pentecost. We have no account of the 12 Apostles being rebaptized, neither the five hundred brethren. If those who obeyed in John's day were not saved, why those who obeyed in the days of Noah, Abraham, Moses etc. Why make this discrimination! John's Baptism while in date and authorized by Jehovah was just as acceptable in the sight of God as the righteous offering of Abel. Those who accepted John's Baptism justified God and showed they had life; while those that rejected John's Baptism rejected the counsel of God against themselves, and showed there was no life in them.

Yours in hope of eternal life.

D. M. Sawyer.

Anniston Ala. Aug. 9th, 1890.

CONFLICTS.

DEAR BROTHER GOLD:—If you will again allow me space, I will try to give through the columns of the LANDMARK a portion of my experience since. (I hope) I was delivered from sin. It has been more than four years ago since I was made to feel chief of sinners, and

that if I was ever saved it would be through the mercy and goodness of God. For the Scripture says, "By grace are ye saved through faith, and that not of yourselves." For brethren, had it been left with me to save myself the result is plain that I never would have been saved, then why not give God all the honor, all the praise and all the glory for the wonderful work of regeneration? But brethren, I must confess that I have been very disobedient. After I had reason to believe that I had a hope in Christ I was impressed to go and offer myself to the church, but I felt so unworthy that I did not feel fit to be among the people of God. Now I had never heard but few sermons preached by the Primitive Baptists, and had never been to a regular meeting in my life. About this time brother F. E. Johnson, would some times preach in our neighborhood and I would attend his meetings every time I could, for he was the only preacher in our part at that time that preached salvation by grace and grace alone, and if I had ever been taught of the Lord it was that. "By grace ye are saved." During this time brother Johnson would some times ask me to go with him to his regular meetings which was about ten miles from where we lived and I would promise him that I would try to go to the next meeting, but when the time would come I would put it off till the next meeting, and when that time came it would be the same way. I went on in this way until the latter part of 1887 when I removed with my family to the Ind. Ter. about twenty miles from where I formerly lived. Now I began to be lonesome. I could find none of the Old School Baptists, and I knew of none nearer than those I left in Texas. I now felt a strong desire to be with them, for I believed them to be the only people who preach salvation by grace alone. I now began to feel the penalty for my disobedience. For the Lord did not allow me to prosper, but on the other hand deprived me of the most of my little property which I had been allowed to possess, and I could

only feel that it is the Lord who gives and the Lord who takes away.

About this time I received a visit from the old brother mentioned above, who told me that we are blest in obedience, chastened when out of the path of duty. I was still impressed to go and offer to the church, but did not at that time. I went on in this way for some time until I became so that I was no satisfaction to my family, myself, or any one else. My mind was almost constantly dwelling on the church, and I would go about my daily work studying till my eyes would fill with tears; for I did love the people of God, and wanted to be with them; but I felt that they were so much better than I was I did not think they could fellowship me. I was now living about thirty miles from the church, and in July, 1890 my desire became so strong that I went to the meeting on Saturday and listened to a sermon preached by Elder Daniel which set forth a free salvation by grace. During the sermon I felt like I was among the best people I had ever seen, and when the door of the church was opened I went forward and offered myself to the church, was accepted and baptized next day by Elder Daniel. I am still living 30 miles from the church, and am unable to attend all the meetings, but I will try to put my trust in the Lord who works all things after the counsel of his own will.

Your unworthy brother,

J. F. McGuire.

L. Lebanon, I. T. Oct. 6th 1890.

ELDER P. D. GOLD, DEAR BROTHER IN HOPE OF ETERNAL LIFE:—By the goodness of God I am permitted to again seat myself to drop you a few lines by which you will learn that I am yet on the land and among the living, and have not yet forgotten being advertized as in disorder in your paper ZION'S LANDMARK in 1885. Brother Gold, you don't know the trouble I have seen since that took place. I lay on the bed of affliction for 2 years with something like consumption, and myself and friends thought I would die. Now take the case home to yourself,

and think of how you would feel if you thought your time had come to die, and leave such a report as being in disorder to be read by generations after you had past away without one word of reply from you, and you may then know some of the trouble I have seen, and my feelings have been hurt with you for treating me with such contempt.

But thanks be to God he has removed the hurt I had with you, and has revealed it to me that the time is not far distant when if I am in disorder I will know it. He did this in a vision. If I had space I would relate the vision to you, but space forbids and as the hope of my poor heart is to see you soon I will wait, and if I see you I will tell you how I have been exercised in mind about this matter. I have been deeply impressed to send for you and Elder Sylvester Hassell, to come and sit as a Presbytery to examine and tell us what to do.

The Mountain Springs Primitive Baptist Association commences on Friday before the 2nd Sunday in August and will be held at Mt. Zion Church, eight miles north of Lonoke, Lonoke Co. Ark.

Lonoke is on the Little Rock & Memphis R. R. and we desire you to be with us for the above named purpose and we will bear your expenses, and if you cannot get Elder Hassell to come with you, get some one else, and if you can't get any one come by yourself and see the order we are in and tell us what to do. We are going to be examined by a Presbytery, and we would rather have you and Elder Hassell to do it than any others, because you are the Editor that published us as in disorder, and Elder Hassell is the historian that published the Cadron Association in good order.

Furthermore we believe you would give us justice if that cut us off. I for one can say that I feel that I would heed your advice, and abide by your counsel. That is my feelings now, and has been for some time, and I am satisfied this is the mind of the other three preachers, and the three churches, and now my brother we think you are due

us this much, and this is the mind of the brethren of the Salem Point Remove and New Hope Associations. We are in correspondence with all the above named bodies. They would be glad to see you or any other Primitive Baptist preacher at their meetings, and so would we, and if you will come at that time, please let me know by the 4th Sunday in June or before if you can. I will be at Salem Church, if the Lord will, on that day, to administer communion as they have no pastor, and I can there notify three of our churches, and send word to two of the Cadron churches, and I can write to the rest of each body, and let each bring their records and witnesses and you examine us and advise us what to do. We want to know the order we are in, whether good or bad, if we are in disorder we want help to get out, and if in good order remain.

If you will come our churches will make a church action of the invitation to you and Elder Hassell, or any one else you would bring and will invite the Cadron churches to come and testify of us to you. So please come and examine us, and advise us what to do. Let me know if you have money to come on or not.

Brother Gold, if you can consistently with your feelings give this a place in your paper, and when it goes well with you pray for me.

Yours in gospel bonds and tribulation.
J. C. Hendrickson.
Saint Vincent, Conway Co. Ark.

Remarks.

Last July when in Ark. I was present at a meeting of these brethren. I am glad there came about a better feeling. Brother Hendrickson was damaged I feel in this publication. I am glad to state that he is in good standing.
P. D. G.

DEAR BROTHER GOLD:—I will write you a few lines in the way of sending you my thanks for your kindness in sending me the LANDMARK. I have no words to express my thanks, only that I was as thankful as I could be

when I received it, my heart beat for joy and I said. Thank the Lord more than once, for I felt that it would be a great comfort to one to read the sweet communications of the dear sisters and brethren which I believe to be the children of God. I think it is kind in you to send it to me a poor unworthy worm of the dust as I feel to be, and much afflicted too. I have been afflicted a long time, and am not able to go about much, I am always thinking about the people of God. I wish often that I could see some of them and hear them speak of the dealings of the Lord with them for I have so many doubts about myself. I fear I am not a child of God. So if I am ever saved it will be through and by the goodness and mercy of God, and nothing I have done or ever will do; for I have no righteousness of my own to plead. I have no confidence in flesh, so I am glad that salvation is of the Lord! for I know that He is able to save to the utmost all that come unto him. I believe he is a God of goodness and mercy, for I feel that he has done more for me than the whole world. I feel that all my blessings and comforts come from God. I had a great and glorious vision in time of my sickness. I want to tell all the dear afflicted people of God. I hope it will encourage them to look to Him in time of need. I felt that if I ever did or ever would need a Saviour it was then. I had lost all hope of ever getting well. I felt like everybody had got tired of me, and that the Lord had forsaken me, and my time had come to die. Oh brother Gold, my feelings and trouble at that time I can't express, for I felt that in a few minutes I would have to try the realities of another world. My breath seemed to get shorter, and I got weaker. I felt sure I was dying. All the family were asleep. I thought how sad it would be for my husband to awake and find me dead by his side, but I could not move to wake him. I was not able to speak. Every breath drawn was Lord be merciful to me. My breath seemed to get weaker and shorter, until I felt that I was none other than a little babe. I then lost

myself. I did not know where I was, I thought I was on the borders of eternity, when I felt a soft and gentle hand raise me, I then beheld myself in the arms of Jesus, he was looking down on me with a smile on his countenance. I thought I was dying in the arms of Jesus, and thought I laid my head against his breast and repeated the words of the poet:

Jesus can make a dying bed
Feel soft as downy pillars are,
While on his breast I lean my head,
And breathe my life out sweetly there.

I thought then Jesus spoke to me and said, except you become as a little child you can in no wise enter the kingdom of heaven. I felt then that death had lost its sting and the grave its victory, and I was rejoicing with inexpressible joy. When I was aroused to a sensibility and that I had not left this troublesome world yet, what a happy soul I was. I thought oh that men would praise the Lord every where for his goodness to me, I thought I would never doubt again, but I have found it different from that. Some brethren object to me telling my visions. It seems I can't help it. I hope it will do no harm. Brother Gold, I would like to hear from you about it. I will close, please remember me to brother Lester. I will never forget his preaching at True Vine.

Yours in bonds of love,

MARTHA A. UNDERWOOD.

TRAVAIL.

ELDER P. D. GOLD, DEAR SIR:—I have had on my mind for some time an impression to write to you my feelings toward the Primitive Baptists, but I am such a poor sinner, and can see and feel myself so weak and imperfect before the eyes of a just, a holy and a righteous God that I have been afraid to undertake the task for fear I would deceive the people of God, but I have lived where I am until it seems like I can't stay here any longer, and will have to move my dwelling place. From some cause or other I have a feeling and a love for that people that I do not have for others. I believe the

doctrine that they preach, and I can't believe any other. I believe the Primitive order of Baptists is the true church of Christ, the church which Jesus said he will and did build upon the Rock, the Rock of Eternal ages. It here appears to me that other professors are the man that built his house on sand. They preach that all can be saved if they will, but this if you will is not according to the Scripture. I believe that all of God's people were saved in Christ in the fore knowledge of God before the world began, and they were saved by the grace and mercy of God, and their names were all written in the book of life by Heaven's unerring pen. Then what a poor sandy foundation the idea if you will, when the word says they, the Lord's people, shall be willing in the day of His power. He did not say in the day of their power.

When man was driven from the garden of Eden the Lord placed a flaming sword at the gate which turned every way to keep man from ever entering in there any more. It don't say there was a place left vacant for man to come in if he will.

I started in the out set to tell you what I thought of the church but I got off on something perhaps I don't know anything about, so I will go back. I have had for several years a desire to unite with the Primitive Baptists. From some cause or other the church is daily on my mind and I have thought so much about it until sometimes I feel like I did not have good sense and perhaps I have not.

I often think I will make up my mind and offer to the church at the next meeting, but when the time comes and I look upon the members I see no place among them for me. It appears to me I can see the spirit of Christ in them and can see nothing in me but sin and corruption, and I would be a curse to the church instead of a blessing. I will now try to tell you the reason of a little hope I have, and as I believe that you are a man of God I leave it to your judgment whether you think it is of the right spirit or not. I believe that when I was born that I

was born in sin, and the first thing I did was to put sin in practice, or to practice sin, and I grew up to manhood in sin. Sometimes I would have some serious thoughts about me to check me a little, but to sin and to do all manner of evil was my delight. I could not sin enough. There was nothing too bad for me to do, but I a poor, ignorant fool had no better sense. I would go to hear the Baptists preach, as my father was a member of the church, and he would tell me to go, and I always did obey my father in all his commandments as near as I could, except to do good. My choice out of his sight was to do evil, and there was no place in me for the words of the preaching. I would read the Bible, but I could not understand a word of it; but went on with my head up sinning all the time, and caring nothing for myself, not knowing that there was a God who would call me to account for my sins. I was twenty-one years old when the war broke out, and I was one among the first to volunteer, but I did not know what I was doing. I thought I was volunteering to whip South Carolina back into the union, but to my surprise after awhile I found myself a volunteer with South Carolina against the union. Then I said I hoped that I would not shed a drop of any man's blood, and that no man would shed a drop of mine, and I went through the war and got home safe, and I believe by the grace and mercy of a most merciful God, and I have been oftentimes made to wonder in myself how God could remain such a pure and Holy being and let a wicked wretch like me live on the earth.

After going into the war I broke off from some sins which I had formerly practiced, and began to try to do better, but did no better of course, but was doing worse all the time. In December 1863 while in camp near Orange Court House, Va., I got in my possession a little Bible and I concluded to read it through, and see what was in it. If I could not understand it I would have it to say I read the Bible through, but I did not read very much before I

understood something, and the first thing I understood was that I was a poor, condemned rebel in the sight of God, condemned by His Holy and righteous Law for the sins I had committed. Here it appeared to me that I was cut off. I saw and felt that I was lost, and what or how to do I knew not. I can not tell the feelings I had at that time. I felt to be one to myself, a poor, helpless sinner, justly condemned by God's holy law. I could not think there was any other one like me. I felt that I was the meanest, the most sinful being on the earth, and I saw no way of escape. Everything before me was darkness, and what to do I knew not, but I resolved to try to pray, but could not. One night I thought I would go off in the woods and try to pray, and I started from camp, and it appeared to me it was the darkest night I ever saw, and I could not go any distance from the camp, neither could I pray, and all I did was to lean against a tree and cry. O what a miserable condition I was in, worthy of nothing but death and eternal banishment from the presence of a just and Holy God; yet I did not want to die and leave the world in that condition, and to make it better I could not. I thought if I just could get home and hear some Old Baptist preach it would do me some good, for I had not met with a Baptist since I left home: so I wrote to my father and told him what a condition I was in, and that I sometimes was almost persuaded that there was no God, and my father wrote back to me to try to pray when I felt like I wanted to. He said that the devil would be about and tell me it was no use, but he said he believed that from what I had written to him that the Lord had begun a good work in me, and would perform it unto the day of Jesus Christ. Then I thought I had written him a false hood, and I wished to myself I had not said anything to him about it, and I began to think it was all nothing much at last, and I began to try to put it off my mind, but there was a heavy burden upon me that I could not get rid of, and it followed me up and lay heavy on my

heart.

There were several kinds of professors in the army, such as Methodists, Missionaries, and such like, and I would go to hear them preach, but I could not believe their doctrines. They preached works, but I can not do the works they prescribed. I felt that if anything could help my case it would be mercy, and I had no use for their preaching. So I went on with this burden and a bad feeling on me until I got home from the war. After I got home I felt some better, but still felt cast down, and that burden of sin followed me up. I tried to do better now and to get rid of that sinful feeling, but got worse and worse instead of better, and my life became a burden to me and sometimes I would forget what I was doing when I was at work. I felt like I wanted to pray or do something, but I could not. I felt like I was tied down with chains in a dungeon, and I went on in this condition until the fall of 1872, if not mistaken, when one night I was curing a barn of tobacco and was thinking over my sad and ruined state. I went into the barn, made up the fires and went out and lay down, and it there seemed to me that the time had come that I had to leave the world, and there was no holding back, but I must go, and I thought I had to go down into eternal destruction, and I felt if I did go I would have to be satisfied for God would be just in sending me there, and if I had awoke and lifted up my eyes in hell, as did the rich man, I would have been bound to say amen to the damnation of my poor soul, but right there was the first time I had ever realized the force and need of prayer, and all I could say was, Lord I ave mercy on me a sinner, Lord save, I perish, and as I thought at the very last moment, when I felt like I was in a hair's breadth of eternal destruction, I was delivered and brought back and saved from eternal ruin. There appeared to me as I thought two men in something like a little boat. They were both dressed in white, and they came down after me. I thought I was going down as fast as anything

could go, but they overtook me and took me in the little boat between them, and brought me back, and when I came to myself I did not know where I was. I felt like I was up in the air between the earth and heaven, the tears were flowing from my eyes, and my soul was overflowing with joy and praise to God for his great love to me. I felt as light as a feather, and as clear of sin and condemnation for a few moments as if I had never committed a sin in my life. I here could use the words of the angels to the wise men, peace on earth, good will toward men, for I had love for all men, but there was no evidence given to me that I knew that it was Jesus that saved me from going into torment, and those good feelings and happy moments soon passed by, and I doubted the reality of a change, though I have never felt since like I did before, but I am satisfied there is a change of some sort, for things I once loved I now hate, and things I once hated I now love. I know I have a desire to do good, but I can't, but I am yet a poor sinner. It seems like I will sin in spite of all I can do, and it grieves me in my heart to think I wish to do good and do evil all the time.

I now have and have had for several years a desire to join the church. I desire the welfare of the church and their fellowship, but I cannot see how they could fellowship me. I feel so sinful and unworthy. I have looked for some brighter evidence, and some two or three years ago I had a dream. I thought I saw Jesus and His Father standing in the air between the earth and sky, and they were talking to each other, but I did not know what they said, and Jesus was standing between me and His Father, and I wondered why the earth did not banish from his presence, and the next day I was thinking about these things, and it appeared to me that it was the mercy of God that held the earth in his presence. I have had since then a greater desire to belong to the church than before, but my mind runs back to the old tobacco barn, was it Jesus that saved me, and

here last fall on Monday I was working in my tobacco, on Monday before the 2nd Sunday in September, the day of preaching at Pine. I was thinking over all these things, I was thinking about my dream and I was satisfied that it was Jesus and His Father I saw, then the two that came to me in the little boat also, and I compared the four together and behold they were the same two that I saw in my dream. Then the mystery of the little boat came up also, and it seemed to me plain as day light that the little boat represented the mercy of God that they came to me in, and took me in between them. Then I felt relieved, and thought I would go on Saturday and offer to the church, but my heart failed, and has failed every offer since, but I don't feel like I can stay away much longer, for I have thought on these things until I am weary of my life, and these words sound in my ears, Come unto me all ye that are weary and heavy laden, but it seems like Jesus spoke these words to some one else and not to me; and these words are daily on my mind. By this ye shall know that you have past from death unto life because ye love the brethren. Well, who are my brethren? It appears to me that the Primitive Baptists are my brethren, in sorrows and afflictions my brethren, in tribulation, and my brethren in hope of eternal life in Jesus, for if I have any hope at all my hope is in Him, not for anything good that ever I did, or ever expect to do, but for what He has done for me. Friend Gold, I have written you part of what I have seen and felt. Now the word says, if any man have not the Spirit of Christ he is none of his. If you can detect in me an evil spirit by any writing, please tell me. I would not deceive the people of God if I knew it for the whole world.

Your Friend,

W. H. BROADWAY.

REMARKS.

Brother Barch writes me that our friend has been baptized, and I feel he has done well to do so. Old Baptist

love such an experience as he has written. if we do not love such as that what do we love? We love all that bring fruits meet for repentance.

P. D. G.

DEAR BROTHER GOLD:—It seems that a door is opened unto me, of the Lord, to write another communication to you, although it has not been long since I wrote to you. The Apostle Paul in his letter to the Hebrews the XIII-16, it is recorded thus. "But to do good and to communicate forget not, for with such sacrifice God is well pleased." Which seems to correspond exactly with my feelings, or impressions. For I feel a duty that is due to my brethren, to lift up the hands that hang down, and the feeble knees.

The LANDMARK is to hand volume 22nd, no. 5 which contains an earnest and able denunciation of false teachers, by Elder Joshua Lawrence which I esteem to be an able defence for the true gospel, and while I deem as such, it gives me a precious opportunity to comply with a duty incumbent on me as quoted from the Apostle's letter to the Hebrews.

While Elder Joshua Lawrence was moved to denounce in the strongest terms his false teachers, arrows flying through the air shaking up the ministerial servants of God, as the streaks of lightning flash through air, and shake the earth and cause man to quake and shudder, so do the missiles thrown from the pen of Elder Lawrence shake the true ministers of God, whose hands and knees I feel to lift up, and not only the ministers but all dear brethren and sisters. For while we have false teachers among us we also have true ministers of the gospel who preach of the afflictions of the gospel and need the communications of consoling words as well as to giving and receiving, whose fruit is a manifestation of their genuineness, who have not shunned to declare all the counsel of God, who have borne all things for the sake of the gospel; for the Apostle Paul says, "Being defamed we entreat; we are made as the filth

of the world, and are the offscouring of all things;" and Jesus says to his disciples by John, "If the world hate you ye know that it hated me before it hated you. If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." By this rule dear brethren it seems that it would not be hard to discern between false teachers and true gospel ministers, or between false professors and the meek and humble children of God. Ye shall know them by their fruits. A good tree cannot bring fourth evil fruit, neither can a corrupt tree bring fourth good fruit.

This being the case, dear brethren, bear up under these afflictions, being persecuted but not forsaken, cast down but not destroyed.

For our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory.

As sorrowful yet always rejoicing, as poor yet making many rich, as having nothing but yet possessing all things.

Well then dear brethren, what more could you ask than the Lord has bestowed upon you? All things with life eternal; ought we not to be content and thankful.

Well then says one dear writer, how is the case with you?

Well dear reader, as to possessing all things I cannot say, as to having the promise of eternal life remains in doubt. But as to having those other attachments it seems that I have my full share.

Well, why did you not wait for some more able and worthy brother to give this exhortation to the ministerial part of the church? Satan has thrown this in my teeth again, but because of impressions I could not let myself off, besides this feeling a love for my brethren, feeling that their hands and knees needed lifting up, and feeling my indispensable duty to lend them my feeble aid by way of encouragement. Knowing that the ravens of the valley fed Elijah while in distress, knowing that

while Jesus dined in the Pharisee's house a woman who was a great sinner anointed his head with ointment through much love, feeling in heart, what she did in works, knowing that while Lazarus lay at the rich man's gate the dogs came and licked his sores, and feeling the humbleness of a dog, I am willing to communicate with the brethren in whatever way seems good, for with such sacrifice God is well pleased.

One thing more I will say, my communication has been written from impressions, and not to hurt or spare the feelings of men, although I would be glad and thankful if they thoroughly embrace the truth that they might be received. Dear brother Gold, if you feel to publish the above you can do so, if not you can look at them and know the feelings of your humble and unworthy brother.

J. L. EDWARDS.

ELDER P. D. GOLD, DEAR BROTHER IN SPIRIT, AS I HOPE:—If you have not finally excluded my name from your columns, I will try to say a few words in my stammering way to link them in connection with the remarks of brother L. J. H. Mewborn on the subject of slander and apologies, which I was glad to see; but for which things sake I have great heaviness and continual sorrow in my heart. I was inclined to write similar words, when the pieces first came out, but my wife insisted on my waiting saying, that all such was not without notice and some one would write it and fill the bill probably better, and so they have; but seeing that it is growing so popular among those professing to be Primitive Baptists or christians, to seem to live by apologies, or rather take license to knock a man down to-day, and if the people seem not to take it very well, or applaud him much, as having done some great act, he will go to the man, when he has been caught, or about to be, and apologize enough to get him to say I will forgive you; but as soon as that is over such a one will do some other act as bad or worse, and if that does not take

well he will repeat the apology again by word, and if you reproach him he will attempt to justify himself by saying, you are to forgive me even till seventy times seven. I say seeing such things continues to grow, and mainly by those who speak great swelling words of vanity, and allure through the lust of the flesh; yet thanks to be to the God of all mercies those that are clean have always escaped from them who live in error; it seems that such have forgotten they were purged from their old sins, or have they forgot the solemn words of the Lord Jesus saying, it is better that a millstone were around ones neck, &c., than to offend one of these little ones. But says he, he was not offended, but forgave me. Well, let me ask you how much better are you, only you see the marks of the Lord Jesus in him, that when he is smitten on one cheek to turn the other, or when he is reviled he threatens not, but is patient in tribulation. Oh that I were like him (not the smiter but the smitten) I have, especially, I hope made it one of my most special cares to give none offence neither to Jew nor Gentile, for I have it offences noted in my mind as among the abominations that the Lord said they that do them shall, (not may) have their part in a lake of fire; also the apostle noting the same items says of such, they that do them shall not inherit the kingdom of heaven. I have often heard men say, oh I did not mean any harm by that act. Well what would you do to mean harm, or what did you mean? He cannot answer, or you thought no harm to sin so against thy brother, not considering you are sinning against Christ, and that after you have put on Christ by baptism. Peter says, better had they not have known the way of truth, than turn from the holy commandment delivered them, but the old proverb is only being fulfilled. Well I have written very boldly after some sort, and some may say that such as I am should not say such things, and that I will get to myself shame or ill will, or that I had meant these things for an Elder and therefore had violated

the injunction not to rebuke an Elder, but before two or three witness &c. But I think I have only a general rule or principle in view; but if it should touch an Elder he will only receive it as an entreaty, as a father, but hope it may bewail many who have sinned and not repented already, and may serve in the fulfillment of the injunction that is said, they that sin, rebuke before all, that others may fear. In these things I would like to be gentle towards all men, for the servant of the Lord must not strive, but bear about him the marks of the Lord Jesus in his body.

Truly yours,
N. HALE.

Sharpsburg, N. U.

P. D. GOLD, DEAR BROTHER:—I am living among many professed will worshipers who believe that they can accept eternal salvation, or reject it, just as they please; but I understand that the God whom the Old School Baptists trust in is a God who works and none can hinder, who works all things after the counsel of his own will in the army of Heaven, as well as among the inhabitants of earth, and none can stay his hand, nor say, what doest thou. While the Arminian world believe, or have the impudence to say at least, that man has the power to stay the hand of almighty God they preach an almighty man and a mighty God, giving to the creature more power than their creator, but cursed is the man who trusteth in man, or maketh flesh his arm. I for one believe that all whom Christ atoned for will eventually be housed in heaven. Many of them may not receive the gospel blessings here in this time state; for we have sufficient evidence to believe that there are some of God's elect scattered among all false institutions of religion who have been made alive by the power of the Holy Spirit, but they are destitute of the preached Gospel or Gospel blessings and privileges; therefore they in this time state remain as babes, and do not have the opportunity of receiving Spiritual food, and consequently do not grow in grace and in the knowledge

of the truth. I believe that all who are born of God are the only subjects of Gospel address, for John says, He that is born of God heareth us, and he that is not of God heareth not us; and those that are born of God are the only ones that are benefitted by the preached word as I understand it. For we preach Christ crucified, unto the Jews a stumbling block and the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God and wisdom of God. No power to the stumbling Jews and wise Greeks, for the world by its wisdom is enmity against God, not subject to his law neither indeed can be. I hope my experience teaches me that first in order to receive spiritual instruction we have to be born of God, not of blood, nor the will of the flesh, nor the will of man, but of God; and after they are born of God they are enabled to say of a truth, blessed be God who giveth us the victory through our Lord Jesus Christ, amen. May the Lord ever enable you to contend for the faith once delivered to the saints, if it is his will, is my desire; and if a saint at all the least of all.

JAMES CRAWFORD.

Grayson County, Kentucky.

DEAR BROTHERS GOLD AND LESTER:—Having to write on business I thought I would drop a few thoughts in regard to the many good communications and Editorials in the LANDMARK.

The principal interest of the Lord's afflicted and poor people is in connection with what he has done for them, and especially as to their personal interest as the recipients of his heavenly favor to them; for their whole desire centers in seeing and knowing fully how it is with them; and as they must "walk by faith" in this life as they live by faith their warfare is often severe and the trial of their faith sometimes fiery so they feel as though all these things were against their title to a part in the great matter of salvation, and though some people may talk about salvation without any reference to a saviour they know without Jesus they can do nothing, so many are comforted

when they read the writings of those they believe to be the children of God and are encouraged to hope on.

The present number of the LANDMARK Aug., 1st, is very interesting to me, the articles of Chick, Speer, Branscome as well as the Editorials all declare important things in connection with the eternal truth of God and especially the article of brother Branscome on envy is worthy of particular notice. I do not write this to crowd out better matter, but to express my feeling for the cause of truth with kind regards to the editors in their labors of love for the truth as it is in Jesus and in sweet fellowship with the sufferings of Jesus I am I hope your brother in Christ Jesus our loving Lord,

J. D. HUBBELL.

Kelly's Corners, Del. Co, N. Y.

DEAR BROTHERS GOLD AND LESTER:—Many are the afflictions of the righteous, but the Lord delivereth him out of them all. This is good news from a far country, and I believe there are not many christians, but know from experience the truth of this Scripture. It is such a blessed experience too. When tired and weary with things of earth, 'tis sweet to know that our Redeemer liveth. With one we can in all our afflictions cast our care upon Him, knowing that He careth for us, if indeed we be His children. I doubt not there is an elect people on earth, but am I one?

'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.

That is one thing we will never know while we tabernacle here. But sometimes we have a foretaste, and our cup almost runs over. The christian has some precious seasons. Indeed what would we do without them? What would we do without a mercy seat? We of all men would be most miserable. Yet again there are times when wandering after the vain, fleeting things of earth we seem to almost lose our anchor to the soul. Sad, sad indeed is such a time, but we have the blessed assurance that He will never leave us

nor forsake us. We would not enjoy the sunshine so much, had we no shadow. I do not believe that God ever permits a christian to get so far off that He cannot save him. Some say that the Scriptures justify all doctrines. This I cannot believe for a moment. Some say one thing, some say another, but I must be fully persuaded in my own mind, and feelings. Most people do not lay much stress on feelings, but if I know anything at all, my feelings go a great way. If I cannot feel that a thing is right I will have nothing to do with it. Perhaps I sometimes go to extremes, but I hope I trust the Lord for all things, even the smallest, and I trust he will not let me go too far either way. The little few at Cain Creek would be highly gratified to have you both come and see how we do, and preach for us. We have two faithful and loving pastors, but would be glad to have others visit us sometimes.

Yours, in christian love,

EMMA HUDSON.

Ringgold, Va.

DEAR BROTHER GOLD:—If one so vile as myself may thus address a child of grace as I believe you to be. It has been on my mind for a long time to write some of my views concerning the man that Paul advised the Corinthians to deliver to satan for the destruction of the flesh. Not that I feel capable of giving counsel to the least one of God's children, or worthy in any sense to do so, but knowing you to be strong and able, and I believe willing to bear with the weak I thus address you. It seems to me that there are many good brethren who seem to think it necessary to the salvation of the individual to be delivered to satan for the destruction of the flesh. Now I can't see in what sense satan can perfect or prepare unto perfection any one of Christ's brethren, and if he could would he do it? Paul says, "Do this that the spirit may be saved etc." What spirit? The man's? I have to say no, because his is an evil spirit, hence the man is to be put away from among the saints, not for any good to

him specially, for Paul says, "Wherefore though I wrote unto you I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." 2nd. Cor. 7-12. Then it must have been the spirit the unity of which was to be kept in the bond of peace that was to be saved to the church. Now, I do not say that the man was not restored to fellowship, for it may be the same man that Paul besought the brethren to confirm their love towards, but did he know at the time he wrote the church to put him away from among them that he was a vessel of mercy, or that the Lord would grant repentance, and if he the great Apostle of the Gentiles with all his wonderful revelation did not know, do we know in our weakness when we cut off a number that the Lord will grant repentance. Surely if I know anything about it it is not for the man's sake that is unruly that we do it, but for the sake of Christ's church, yet the man dealt with may be an heir of salvation, and sooner or later to be manifested as such. In that case it may work good for the man, but I can't understand that it is for his cause that we do it, for he may not be one of God's elect, as there were some who crept in unawares even in the Apostles' days. Some of whom were not cut off, departed because they were not of us, that they might be made manifested that they were not all of us. I cannot understand that one of those being delivered to satan would affect his salvation, nor any others, for Jesus is the all sufficient Saviour of his people, and will save to the utmost all who come to God by him; for he is the way, the truth, the life, the light and the only name given whereby we must be saved. Now we read for the destruction of the flesh, that the spirit (not his spirit) may be saved (not in the day of the Lord Jesus. Now I understand the destruction of the flesh to mean the purging out of the old leaven, the cutting off of that wicked person, to destroy carnal ruling in the church, for to be carnally minded is

death. Even though it be a church it would be death to a church, hence the necessity of the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; for a dead man, nor church could not see, feel, hear, smell, nor taste, neither could know anything of the refreshings of the Lord till there be a resurrection from the dead. How good to have the spirit of worship, of prayer and praise, the spirit to guide us in the way of truth, not that we never do wrong, but that we can see the wrong in ourselves that we may be able to discern between right and wrong, good and evil, this is the spirit that I think the church should endeavor to save to its self by keeping the unity thereof in the bonds of peace, and this can only be done by keeping down fleshly rule in the church, by purging out the old leaven, and destroying the flesh. Generally in such cases as the man in question he does not know right from wrong, being carnally minded. Brother Gold, if I am wrong please correct me, for I don't know a man I think better able to do so than yourself. Pray for us if so minded.

Yours in hope of eternal life through the merits of a crucified and risen Redeemer, though I be unworthy.

JONATHAN DALL.

Seven Springs, N. C.

(Answered on Editorial page.)

IS AN INFANT CHILD A SINNER?

In trying to give my views from the written word of God upon the dear little infants of Adam's race, it will be necessary to give a portion of our experience. About a week or more before I professed a hope in Jesus our Saviour something would say in almost audible words, your darling baby must die before you can be relieved of this great burden. Lord how can I give up the darling of my bosom, would be my cry.

It seemed that I would rather suffer the punishment of hell than give up my child. Dear reader, I fail to find words to express the great agony and suffering that was my lot to suffer.

While in greatest agony Jesus spoke peace to my soul, took away my great burden, I went to the house and to the bed where baby was sick. Now dear reader, I fail to find words to express to you the love and beauty and peace of mind while standing by the bedside of our baby. This was in the fall 1885. Our baby recovered from its sickness and is living yet. On the 15th day of September 1889 it was the Lord's will and pleasure to take from our family circle our darling baby aged 6 months less three days, after one day's sickness. Why do dear little infants have to suffer so in death? and like questioners were running through my mind during our baby's sickness. The last few moments of our darling baby here upon God's footstool, this earth, were the happiest time I ever experienced in life. Our darling baby seemed to shine with brightness, love and beauty that I can never describe. Yes all darling babies are sinners by nature, and were sinners before they were born into this world. "Behold, I was shaken in iniquity; and in sin did my mother conceive me;" Psalm 51:5. This is why they have to die. If they were not sinners they would never die. Well, says one, how can they be sinners and never commit any sin. 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 when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression; Romans 5-12-13-14. So by Adam's transgressing God's law by practical sin on his part the dear little infants become sinners by nature, and death is the penalty. So you see in 13th verse God has not imputed sin to or against the infant. Imputation to attribute means to assign, charge of evil. But Adam did bring sin and death both upon infant and adult. But praise the Lord where sin abounded, grace did much more abound. That as sin hath reigned unto death even so might grace reign through righteousness unto etern-

al life by Jesus Christ our Lord, which God that cannot lie promised before the world began. All infants of Adam's race are embraced in this promise without a doubt in my mind. He that made this promise to his people is not slack concerning any of his promises, as some men count slackness. But will fulfill every promise when the fulness of the time has arrived of God and never before. For all shall know him, from the least to the greatest. This surely embraces all infants. There is none righteous, not one. It is sown in corruption; it is raised in incorruption. So even the darling babe is in sin and corruption. But praise and glory to God, Jesus has conquered death, hell, and the grave, and stands at the throne of God a complete Saviour to all Israel.

K. P. PALMER.

Fordland, Webster Co., Mo.

ELDER P. D. GOLD, WORTHY BROTHER:—Will you be kind enough in your valuable paper to answer a wayworn pilgrim, and a poor sinner, one who feels the least of all saints, one who wants to live at the feet of Jesus, one who wants to live in order, but oh, I feel I can't fellowship my own conduct. I am a poor lonely pilgrim trusting in the atonement of our blest Master. I frequently think of old brother Peter when he was made to cry out, Lord, to whom shall I go, seeing thou hast the words of eternal life. *Query*. Can a church be in order to commune when they are equally divided on points of fellowship? Can it be in order when a member will visit public gatherings and his conduct be that his neighbor will talk about it? When there is one member going around from one brother to another causing strife what should be done? When a member meets the brethren and asks them to exclude him, what will they do for the best? A church is not bound to restore a member when she or he comes and confesses all their wrongs. Restoration is at their option, is it not? Please comply and oblige a poor pilgrim.

(Answered in Editorial column.)

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 DAIL.

We do not understand Satan to be a Saviour in any sense, but he is the *destroyer*. He has no power of life, but has the power of death.

Is there not a use for Satan? A man keeps a rough biting dog for a purpose. That purpose is not to bite honest men but for rogues and thieves. Diseases and death are penalties to make manifest what is unsound.

To deliver one over to satan for the destruction of the flesh is the bitter work needed to chastise the offender. What use was there for satan in standing against Israel and moving David to number the people? It was sin in David to do this and punishment followed. Indeed punishment always follows every thing the devil has a hand in.

When Job was delivered into the hand of Satan it was a scourge to the flesh. For the work of Satan is the destruction of the flesh. That is his boundary as to a child of God. Satan is cast out into the flesh, and this is his food, his meat, and so long as we are in the flesh we are subject to his attacks and ravages.

He cannot harm us while we walk in the Spirit; for if we through the Spirit

do mortify the deeds of the body we shall live, but if we live or walk after the flesh we shall die.

This man, a member of the church at Corinth, was walking after the flesh in fornication. (See 1st Cor. 5:4-5.) It is this fornicator who is delivered to satan for the destruction of the flesh, or that fleshly principle in him. One use of Satan is for such work as this, or to destroy the flesh. When a disobedient child of God is delivered into the power of satan woe be to that man, for wretchedness, woe and misery will be his lot until God grants him repentance to abhor himself, and delivers him from the power of satan.

There is no pleasure or joy in such death. God is not in this. The Lord wills not the death of the sinner, or the Lord has no pleasure in this. The work of the Lord is quietness and peace. Satan though is the accuser of the brethren and his pleasure is in their distress and sorrows.

Satan though cannot go beyond what the word of the Lord orders or permits. Nor would he suffer satan to touch Job's life. The spirit will be saved in the day of the Lord Jesus. When Jesus shall appear then deliverance shall come to the spirit.

It is also true as brother Dail says that discipline is to preserve intact the true spirit of the church.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER I HOPE IN CHRIST:—Please give your views on the fourth chapter and fifth verse of Paul to the Galatians, and the meaning of the word "them" to redeem them that were under the law." Does the word them include all that were under the law, or a part?

Yours in hope of eternal life,

JOHN VICKERS.

Remarks.

The word them refers to the characters under the law Christ came to redeem. Now does it mean that Jesus came to redeem all that were under the law? Yes, in the sense that Paul is here using that word, for it is that we might receive the adoption of sons, and thus we includes all imbraced in *them*.

The law genders to bondage, nor does it ever give any liberty or salvation. The law was not given to save, nor is there any power in it other than to condemn.

Some were teaching the Galatians that they must keep the law in order to be saved. Paul therefore writes to them that he is in doubt of the n. For he says there is no power in man to keep that law. While it is holy, just and good, yet it can release no burdened sinner, nor give salvation, nor deliverance from sin. All that are under the law are under the curse. But Christ is made a curse for us, for cursed is every one that hangs on a tree. He that therefore preaches the law is an enemy of Jesus, and he that depends on the law or works of the flesh for salvation is cursed.

The law worketh wrath. Whatsoever the law saith it saith to them that are under it. It is a schoolmaster unto Christ. It discovers sin. It shows to all under it their guilty condition. It brings bondage and terror. What did Christ come to do? He came to redeem them that are under the law, that we, or all who are thus under the law, or in bondage, might receive the adoption of sons; and Christ is become the end of the law for righteousness to him that believeth, not to him that worketh.

None ever feel their need of Jesus except those that feel the burden of sin and the bondage of the law. In a

practical and experimental sense you know of none except those who feel that they are sinners that seek Jesus or believe on him. He came not to call the righteous but sinners to repentance. The whole need not a physician, but they that are sick. He came to seek and to save that which was lost. He came to redeem the lawful captives, those that are lawfully in bondage, or under just sentence of death and righteously condemned, and when they are convinced of the justice of God in their condemnation, and acknowledge their guiltiness and the righteousness of God in their condemnation. Jesus is revealed to their faith as the end of the law for righteousness to the believer, and all such receive the adoption of sons, and they are no more under law but under grace. As many as are led by the Spirit of God these are the sons of God.

P. D. G.

BEWARE.

God's people are zealous of good works. This involves abstaining from evil works, and performing good works. Some evil works that some Primitive Baptists are guilty of are oppressing the poor. This is done by claiming unlawful interest on money, by taking advantage of the necessities of the poor—by not paying debts due them. Because they are poor and not able to enforce the law, some will not pay them. Some seem to despise the poor because they are poor. This is a crying sin.

In the matter of mortgages often there is wrong done. A rich man takes a mortgage on a poor man's little possessions, and because the poor man is unable to do what he has promised and bound himself to do, the rich man closes him out and gets his property at a very

low value. This is one of the sins of this age that is caused by the love of money which is the root of all evil.

A Baptist may talk about his loving the brethren, but lip talk is worse than silence if a man's conduct belies his word. He had better say nothing than to tell lies.

Another evil is drinking liquor. Some Baptists seem to be fonder of a grog shop than they are of a meeting house. Why do I think so? Because they frequent the grog-shops much more than they do the places of our preaching. We have many good, true brethren that have the love of truth and honor of God's house at heart. But what think you of that other class, and, perhaps there is a deacon or a preacher among them, whose breath you smell rank with liquor any time you meet them? We do not need such Baptists. They do more harm than good.

Among the good works we should be careful to do the following are some, we should be sober, deal justly, love mercy, and walk humbly with our God. We should forgive our brethren their wrongs even as God for Christ's sake has forgiven us. What did we do to cause God to forgive us? Nothing. We should love our brethren, love truth, set not our affection on things of earth as money and worldly gain, but on things above. We should be forward to remember the poor and help those in need.

We should attend to the interests of the church and the cause of Jesus, and so live as not to give offence to any. We should walk by faith and not by sight, a peculiar people zealous of good works. Peculiar in that we do these things from principle, or because we love them, and not for pay or reward.

P. D. G.

ANSWER TO A PILGRIM.

Baptists have much need of watching and praying lest they enter into temptation. They are so joined together that when they get wrong they are distressed indeed.

How can a part of them eat in order when the other part is sick? When will we learn that the wrong of one disturbs the others, unless it is put away. If I love my brethren as I ought would I not be very careful about doing them wrong. Love hides the multitude of sins by preventing me from doing wrong things which will provoke my brethren to sin, and it will cause me to so act towards them as to draw out their love towards me in turn, and thus we are mutual helpers. If one treats me kindly that has a tendency to cause me to treat him kindly in return. On the other hand, if one acts in a wrong way towards me, it is much more difficult for me to feel right toward him. So that a solemn obligation rests on me and on every other Baptist to act in love toward his brethren. One wrong is apt to breed another, while one good deed is apt to call for another good one.

We have noticed with sorrow and shame the conduct of ourselves when we get wrong. Baptists can get off in the flesh and cause much distress by violent conduct. Suppose a church becomes divided into two factions, what are they inclined to do that is right? They begin to strive with each other, and the things they do aggravate the trouble. Evil or false rumors fly about and back-biting begins. Whisperers commence their ugly, sly work, and many are defiled. One side will try to take advantage of the other side, and the flesh rules. What can they do that is for peace at such a time? It reminds

me of a carbuncle, an exceedingly painful sore that spreads and new sores form, and the evil spreads wider and deeper. Nothing that is done seems to bring relief. What can a church do in such a state of hate and confusion.

The remedy is with the Lord. Baptists must wait on him. When we get in disorder we had better do nothing than to do worse, we had better be ditching or mauling rails than to go into a conference to fuss and quarrel. After we suffer awhile and are brought to mourn for the affliction of Joseph then we are humbled and cry to God forgiving our brethren and peace is made. As long as we meet to accuse our brother or brethren there is no peace. But when each one meets to confess his own faults and ceases to accuse others then they are at the border of peace.

Is a church bound to forgive one that confesses all his faults. This is not a matter of compulsion as men use force. The church if she has the mind of Christ is the judge of the penitence of the erring one.

Would you not hate to withhold forgiveness from one that you felt had fully confessed his or her wrongs? How could you refuse forgiveness if you felt that there is a genuine confession? Is it not a pleasure to forgive? Does it not cause you to love one more than ever when you see his sorrow leading him to repentance? It does look like men and women, that profess they have had as much forgiven them as we say we have, and that feel they are as great sinners as we confess we are, would be willing to forgive our brethren when they confess their faults to us. We are to forgive one another as God has for Christ's sake forgiven us. Then if we are forgiven for Christ's sake surely

it is not for anything we have done or can do.

Jesus says [if ye from your hearts do not forgive every brother his trespasses neither will your Father in heaven forgive your trespasses.

How often shall I forgive my brother if he trespass against me and turn again and repent? Till seven times? Jesus said until seventy times seven. Who has ever done that? You need not be afraid of stepping over this line of forgiveness.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER I HOPE IN THE LORD:—I was glad to see your remarks in reply to my request. I think I could witness with it all but one thing and that is quickening the sinner twice. You say, when one is quickened he begins to realize that he is a sinner. Then you quote the Scripture, "when we were dead in sins he quickened us together with Christ." Please explain the two quickenings. Then you quote, "the wind bloweth where it listeth or pleaseth," representing the Spirit, with which I agree. If I have ever been quickened together with Christ I was helpless, and had no power to make it blow. I think I have known from my youthful days that I was a sinner, but did not know that I was called with a holy calling, till my efforts all failed. Some say they went to work, I never. I had been at work up to that time. I went to begging God to have mercy.

Yours in hope of eternal life.

JOHN VICKERS.

Willacoche, Ga.

Remarks.

If we were not dead in sins when quickened, and before we were quickened, even until the moment we were quickened, what need was there of a quickening? I could not say a sinner is *alive* before he is quickened, or that if he is alive he needs to be quickened into that life which he already is in

possession of. To quicken one is to bring him into a state of life that he had not while dead, and it is to bestow on him, or rather manifest in him, a principle and power opposite to the state of sin and death that he was in before he was quickened. It is this life that causes a warfare or conflict and trouble to begin that this one never felt before.

There is but one quickening of this sort, and that quickening is together with Christ, or is not separate from him, not away from him, but with him, as all salvation is with Christ, and none of it separate from him, for there is salvation in none other: they are quickened together with Christ, (not separate from him) and raised up together with him, and sit together in heavenly places in him.

By this is not meant that personally and individually the sinner, actually living on earth when Jesus was crucified and arose from the dead, was any more or less crucified with Christ or quickened together with him any more, than a sinner of this 19th century is quickened together with Christ, for one is saved just as the other is saved. It is not necessary for one to have lived personally in the flesh at the time of the resurrection of Jesus in order for him to be quickened together with Christ. Whenever one is quickened who was dead in sins it is together with Christ who is the resurrection and the life, and to know him is eternal life.

There is but one quickening from death to life. It is true that all through life the believer is being quickened in the sense that the Lord keeps alive this sinner, for because Jesus lives we live also. When we are oppressed and cast down he raises us up or quickens us according to his word, and upholds us, for

in him we live, and by the faith of him we continue or move and have our being as children of God, and finally in the resurrection of our bodies He shall quicken the dead or our dead bodies, as a result of the quickening of the sinner when dead in sins. For he that hath begun a good work in you will perform it to the day of Jesus Christ, and in this sense is a continual coming of Christ unto his people and dwelling with them and in them.

It is after one is quickened that he feels that he is dead. The commandment came and sin revived and I died. Then a body of death begins to oppress and distress the christian. If Christ be in you the body is dead because of sin. For sin is in it and the wages of sin is death. Strange mystery that we are to die to live, and if we be dead with Christ we shall live with him. When we think we are alive we are dead in sins. When we feel that we are dead we are free from sin. It is the man who feels that he is a sinner that lives, while the one who says I am no sinner is dead in sins. There is much difference between being dead to sin and dead in sins.

If there is any part of a man that one thinks is free from sin and holy there I should say the devil has his strong hold.

P. D. G.

HELP NEEDED.

BROTHER GOLD:—We are in a destitute condition. Our Meeting House was consumed by fire, and we have no place of meeting for worship now. Any one feeling willing to help us will do us a favor. We are poor. Address Mr. James M. Lackey, our trustee.

Your sister in hope of eternal life,

MARY E. LACKEY.

Lackey, Va.

Elder J. C. Hendrickson's Post-Office is Dublin, Texas.

RESURRECTION.

Brother H. S. Kelsey of Ind., requests my view of the resurrection.

This is a subject of such magnitude that time and space forbid more than a brief notice of it, even if I understand it. However we are apt to say less about those things we understand than of those we do not. Our remarks are more pointed and decided when expressed on subjects clear to us than upon those that are mysterious.

1st. We would say that the word resurrection embodies this truth, that the subject of the resurrection, or that which is raised up, *was dead*. If we consider first he that believeth is past from death unto life, it refers to one that before he had passed into life was in a state of death. To be quickened together with Christ, and to be raised up to sit together in heavenly places in Christ Jesus, implies that those who were raised up thus were before that time dead in trespasses and in sins, and that since they are risen together with Christ they are walking by the faith of him who is the resurrection and the life. Or if it refers to the resurrection of one from a literal grave we see it is the same one that was dead and not another that is raised up. The same Lazarus that was in the grave is the same Lazarus that is raised. The same Jesus who was dead and buried is the same Jesus that is risen and glorified. It is the same Moses that is seen in glory. The same Elijah that prophesied was translated to heaven. God is not the God of the dead but of the living, such as Abraham, Isaac and Jacob, for all his people live unto him.

2nd. It is a power altogether different from and above anything that is of them that are raised from the dead. For there is no power in the dead that

can raise them out of death, and the power that raises them can never itself expire or cease to be, or come under the power of death.

3rd. The especial matter perhaps that our brother desires treated upon is the resurrection of the body as dwelt upon especially in the 15th chapter of 1st Cor. Some man will say, How are the dead raised up, and with what body do they come from the dead? Answer. We will remark that it is the same man that is raised, or it would not be a resurrection. When one sows seed the same seed comes out of the ground, not as bare or naked grain, but as a stalk of the same kind. So the body is sown in corruption or weakness, but it (the same individual and not another) is raised in power or incorruption and glory. It is not a flesh and blood resurrection, nor a resurrection of our vile body, but the vile body is changed and fashioned into a spiritual glorious body, even like that of the Lord Jesus. For there is an earthly or terrestrial body, and there is a heavenly or celestial body. The glory of the earthly body is one, and the glory of the celestial body is another. But it is the same we that have borne the image of the earthly or Adamic body that shall also bear the image of the heavenly Adam.

We should observe that Paul never loses sight of the truth that, it is the sinner that is redeemed, that is born again, that is saved, that is raised from the dead, and yet that which saves him is all from heaven. That life which is revealed in a sinner saved is the life of Christ. The principle which saves him is grace. The measure of its application is divine love.

Well may it be said, It doth not yet appear what we shall be. Looking at

our sorrows, deformities and marred appearance, feeling our pains and aches, sorrows and troubles, remembering our crooked, iniquitous walk, well may it be said, it doth not yet appear what we shall be. But this same one shall be like Jesus. This the greatest of all mysteries that we cannot explain. There is no limit to divine power and wisdom, and it is this power and wisdom that shall raise the dead. This is a better resurrection, and is the final complete resurrection.

We shall be satisfied when we awake with the likeness of Jesus. We are not satisfied, nor can we be on earth or with the earth. The spark of immortality kindled and growing in a christian forbids his being satisfied with this world. But to tell how or when this resurrection is to be, or its manner, is altogether beyond our knowledge or province.

P. D. G.

LANDMARK BEHIND.

We could not obtain covers for the LANDMARK until a few days ago. This delayed the January issues which we very much regret. Many letters of inquiry came to know if I am sick.

I have had a very distressing carbuncle on my neck, and it is there yet, but that is not the cause of the delay of the paper.

P. D. G.

ELDER JESSE BAKER.

This veteran of the old army, who was 92 years of age, and had been preaching the gospel of Jesus Christ for about 50 years, passed away from this earth, and was released from mortality about the middle of Jan., 1891. What a wonderful preacher he was. I hope some one will write his obituary.

P. D. G.

Obituary.

MARIAH TAYLOR.

Dear brethren and sisters of the church at Mewborn's, if I am worthy to claim you all as brethren and sisters, for if I am a brother at all I feel to be the least one among you.

Brethren and sisters, I have had a mind more or less to write to you ever since my wife died, but when I come to look at myself and to see what a poor weak mortal I am I would give back and I thought I could never make the attempt to write to the church at all knowing that I was a very poor speller and writer, but on receiving a notice from brother Mewborn to give all the information I could, I will do the best I can, the Lord being my helper.

Mariah Taylor the wife of the writer was born in Wayne county, N. C., on the 29th day of May 1840. She was the daughter of William and Charlotte Exum and grand-daughter of John Exum and also grand-daughter of Jesse Jones. She was married to the writer of this notice on the 1st day of December 1859. She was the mother of fourteen children, eight boys, six girls, seven, three boys and four girls, preceded her to the grave and died under one year old except one daughter who was twenty years and nine months old to a day when she died.

Sister Taylor died the 1st day of September 1890, she was a strong believer in the doctrine that is preached and held by the Baptists, Salvation by grace and grace alone, her descent must have been of the heart * * * I will give a few of her symptoms about the 1st of August, it was night, I was asleep, when I woke up she was sitting up on the bed complaining, I asked her what hurt her. She replied, "I have the sharpest pain in my face I ever had in my life," it did not seem like she could live, I sent for the doctor at once but before the doctor came the pain had settled between her shoulders, when the doctor arrived he gave her some medicine and it seemed to afford her some ease, the third day he came to see her again he then said her disease was bilious, he gave her medicine and broke the fever, in a few days she was so she was able to get up and sit up some, when she was troubled with the pain at her heart and when they would wear off she would say, "these pains about my heart will be the

end of me in this world" and I believe it was, she seemed as pert the night before she died the next day as she had been in sometime and said it may be I will get well again, but she had to go, her time had come to leave this world.

She was a wife to me, a mother to her children and a friend to her neighbors, always ready to oblige others when she could.

She professed a hope in the Lord Jesus Christ about six years before she died, and on Saturday before the 2nd Sunday in September 1888 she went before the church at Mewborn's and told a little of the dealings of the Lord with her poor soul and was received into the church and was baptised by Elder T. B. Lancaster with the writer on Tuesday following. She was always ready to go to her meetings when she could, when she was not able to go she would say, "I would be glad to be at Mewborn's to-day," it seemed like her whole heart's desire was to be with you all and would say, "I don't know whether the brethren and sisters love me or no, but there is one thing I do know, I love them and would say, "If I felt like they look to me what a happy being I should be, but it is not so, they look so good and I feel so bad."

Dear brethren and sisters, this is a mere sketch of the life and death of my dear wife. I cannot write it out as it is, if I have written anything amiss I beg the Lord to forgive me for I did not intend it * * *

Dear brethren and sisters when it goes well with you pray for me that I may live in this world as a child should live and I will go to see you as often as I can.

Yours truly,

H. S. TAYLOR.

Kinston, N. C., Jan 1, 8th, 1891.

DEAR BROTHER GOLD:—It has been a custom of our church when a member dies that an obituary be prepared and if approved by the church be recorded in the church &c., and as the duty generally falls to the clerk I wrote to brother Taylor to furnish me as much information as possible that I might write it correctly and he wrote it himself for which I feel very thankful, for it is a burden to me to try to write such notice as I think it ought to be, truthfully written and the dead not flattered, and I think this a true statement for she was a lovely sister and a bright light kept trimmed nicely, ever walking up-rightly. O

that I could walk in that light and not be in the dark so much. I take the liberty to send for publication if you think proper.

Yours,
L. J. H. MEWBORN.

Jason, N. C.

VIRGINIA I. REED.

The subject of this notice, the infant daughter of brother Fredrick Reed and sister Elizabeth J. Reed, a deacon and deaconess, of the Hogan Creek Primitive Baptist church, was born November the 8th, A. D., 1885, and died December the 1st, A. D., 1889, making her stay on earth four years and twenty one days. She was noted for beauty and intellect, and was beloved by all who were acquainted with her. She was taken ill some time on the last days of November, and did not linger but a few days, was engaged in singing a hymn a few minutes before she past away as we believe to that blessed Redeemer who left the Glory that he had with the Father and came down to this world of sin and sorrow, pain and death, to suffer, bleed and die, the just for the unjust, that we through his death and suffering might have everlasting consolation and good hope through grace, which is the only source of salvation, either for infant or adult, since all have sinned and come short of the glory of God. Little Jennie leaves three sisters and four brothers with a kind father and mother to mourn her loss, but while she is lost from them here in this unfriendly world, we feel assured that her soul is resting in the mansion house of God. Now may the Lord enable brother and sister Reid to bear this and all other crosses that may befall them in this life with humble christian fortitude, in so much that they may say when death comes, that they have fought a good fight, and kept the faith, and that there is a crown of righteousness laid up for them, which the Lord, the righteous judge, shall give to all who love His appearing, is the prayer of the unworthy writer.

WM. H. ATKINSON.

Forge, Surry Co., N. C.

R. F. PROCTER.

You will please note the death of R. F. Procter who departed this life on the 21st day of Dec. 1890, after two months confinement, he bore his sickness with much fortitude which was a general let down of

the constitution. He was born in Lincoln county, Tenn. on the 18th. day of Nov. 1814, and was at the time of his death 76 years 1 month and 2 days old, has been devoted to the Primitive church for a number of years, but never attached himself to the church, has always been regarded a peaceable and good citizen, ever ready to help those that are in need in his community. He asked me to write you in regard to the LANDMARK one month before he died, he said he would never be able to read it any more, I told him he might, and have neglected it since his death, you will please discontinue.

Very respectfully.

JOHN E. CAMPBELL.

MRS. MARY N. TRAVIS.

Death has again visited our community and called from time to eternity another dear friend and neighbor Mrs. Mary N. Travis who was born in Caswell Co. N. C. in 1812, or 13, and died at her home of heart disease Oct. the 25th, 1888. Her maiden name was Ingram. She was married to Mr. Isaac Travis, date unknown to the writer. She was the mother of eight children, four sons and four daughters, left only two living a son and daughter, both married. She was raised by religious parents, Primitive Baptist, she never made any open profession of religion but was a strong believer in the Primitive Baptist faith and loved to hear it preached, her walk and conversation was that of a christian, she was expected to offer to the church for some years, but never did. She seemed to take great pleasure in reading her Bible and ZION'S LANDMARK and other religious books. She was an honest, truthful, peaceable woman, and it is hard to realize that the kind-hearted noble woman she was is dead, but like many others death came to her in an hour when she knew not and suddenly summoned her away to try the realities of another world, the voice that has so often mingled with us is now forever hushed in death. Mrs. Travis was everything that a wife and mother could be, she was industrious and economical and a good loving wife, was ever ready to administer to her husband's wants, to comfort him in trouble and sympathize with him in afflictions, and many the long long days and dreary nights she has set by and watched over him in sickness, was always true and faithful, her chil-

dren have lost a tender-hearted, instructive mother, the community a sincere friend. She was motherly, kind and obliging to everybody she met, and was one among the best and most faithful nurses for the sick and was always ready to visit and help the sick and needy as far as she was able. She was beloved and respected by all who knew her, those that knew her best loved her most, for she was always the same meek, humble, and christian like woman. I the writer knew and loved her from my earliest recollection and it was always a pleasure to meet with and hear her talk, she was mild and pleasant, all of her daughters was professors of religion but none of them never joined any church but the one now living is a strict member of the Primitive Baptist church at Moon's Creek, Mrs. Travis had an unusual amount of trouble and afflictions in her family in 1861-62, she lost her five oldest children all grown two daughters and three sons all in the course of twelve months and twenty-one days that was a heavy stroke seemed to be almost more than she could bear, Emma her youngest daughter and Mrs. Cass Gatewood married they lived with Mr. and Mrs. Travis Mr. Gatewood was sick lingering some years and died of consumption July the 28th 1885. Emma his wife died of the same disease June 24th 1886, they left six children two oldest girls both dead five of them was dependent on Mr. and Mrs. Travis to be cared for and controlled in their declining years, Mary Emma an invalid 11 years old died the 4th of Oct. 1886. Then Mattie 18 years old died of consumption the 21st of May 1888, on leaving Mattie's grave Mrs. Travis remarked that she thought there would be another one of her family laid there before the expiration of that year, and said it might be herself, a few days before she died she said when the time came to depart it was her desire to pass away and not be confined long, the day she died she went a short distance to the graveyard, and looked around then went back to the house and complained of feeling chilly though eat her dinner as usual then knit awhile then complained of feeling sleepy and walked a few steps to lie down and fell by the side of her bed, and breathed her last in a few minutes, I hope and believe she is now at rest, has joined her loved ones gone before.

Also Mrs. Travis's aged and afflicted

husband after being confined and suffering much for nearly 10 months breathed his last on June the 17th 1890 being 79 or 80 years old. Mr. Travis was a good husband a kind indulgent father and a good peaceable neighbor and citizen and a good farmer all who knew him well know he was a hard working honest and truthful man accomodating to all who called on him he never made any public profession of religion but his belief was that of the Primitive faith.

Respectfully their friend,

SUSAN T WHITE.

Purley, N. C. August 2nd 1890.

JESSE S. STALLINGS.

I am requested to send for publication the death of brother Jesse S. Stallings. He was the son of Jesse Stallings and Lyddia his wife, born the 29th day of September 1811, and departed this life the 5th day of August 1890, making his stay on earth 78 years 11 months and 6 days. He was married about the date of 1834 to Cindarilla Griffin. They never brought up any children of their own. Brother Jesse S. Stallings in his growing up was as others, an Alien from God and a stranger to grace. He wandered through earth its gay pleasures to taste, until it pleased God to stop his wild career in opening his eyes that he might see the corruption of his own heart. Then sorrow commenced. God as we believe granted him repentance and forgave his sins. In July 1851 he united with the church at Smithwick's Creek where he continued a faithful member until his death. The Lord blessed him and his wife with a plenty of this world's goods to be a father to the fatherless and a husband to the widow, and he was not slack to give his goods to feed the poor, and to clothe those that were destitute. He is missed much in the church as a member, and as a neighbor and friend his loss is great. But he is gone to his long home there to abide for evermore, where the wicked cease from troubling and the weary are at rest. He leaves a widow, relatives and a great many friends to mourn their loss.

HENRY PEAL.

CHANGE OF ADDRESS.

Elder M. F. Stubb's Post-Office: is changed from Parrish, Ga., to Statesboro, Ga.

Elder Wm. S. Harris' Post-Office is changed from Pottsville, Texas, to Mullen Mills, Texas.

Brother Geo. H. Thomas' post office is changed from Whittles, Va. to Galveston, Va.

MARRIED.

On the 14th of Jan., '91, at the residence of the bride's father, Ransom Gulley Miss Mary M. Gulley, of Gulley's Mill, N. C., to Jesse J. Powell, of Pernel, N. C.

Elder J. B. Parker, officiating.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JESSE BROWN.

Mountain Creek.....	Sat. and Sun. Feb. 21 and 22
Flat Creek.....	23
Bro. Workman's.....	24
Pine.....	25
Abbott's Creek.....	26
Sardis.....	27
Pleasantville.....	28
Stoneville.....	Sunday, March 1
Matrimony.....	2
Wolf Island.....	3
Lick Fork.....	4
Pleasant Grove.....	5
Gilliams.....	6
Deep Creek.....	7
Harmony.....	8
Lynch's Creek.....	9
Prospect Hill.....	10
Whealers.....	11
Flat River.....	12
Mt. Lebanon.....	13
Camp Creek.....	14
Shoe Fly.....	15
Dutchville.....	16
Eno.....	17
Durham.....	at night 18
Bro. J. R. Young's.....	19th at night
Oak Grove.....	20
Willow Springs.....	21
Raleigh.....	at night 22
Big Meadows.....	24
Mr. Norwood's.....	25
Bear Creek.....	26
Mt. Tabor.....	27
Rock Hill.....	28
Sugg's Creek.....	29
Pleasant Hill.....	30
Big Creek.....	31
Mountain Creek.....	April 1

THOMAS BELL AND I. J. TAYLOR

Simpson's Creek.....	2nd Sun. in Feb.
Mt. Pleasant.....	Wednesday and Thursday
Columbia.....	Sat. and 3rd Sunday in Feb.
Cool Spring.....	Tues., Wed. and Thurs.
Mill Creek.....	Sat. and 4th Sun.

RECEIPTS.

ALA.—By Elder Lee Hanks 1
ARK.—T S Bush 1 Elder P H James
1 25 C Smith 2
FLA.—Wm Wiggins 2 L C Deshong 2
GA.—James Rountree 3 W H Banner
1 72 Charles Ivey 2 A Bardin 4 50 Bennet
Davis 4 By Miss Sallie Pharr 75 S
E Fiveash 2 Elder J A Mims 5 Elder J
R Respass 1 50 Elder D L Hitchcock 1
75 Elder W T Everett 3
IND.—Owen Hughs 1 50 Wm J Ty-
ner 2
KEN.—J L Yaden 2
LA.—J M Edmiston 1 50
MAINE.—Elder Wm Quint 1
N. C.—A Baum 2 Maggie Williams 3
M F Randall 1 50 Robert Council 2 El-
der Geo Robbins 3 Joseph Lang 3 Mrs
D Lang 2 Mrs A Barron 2 C T A
Moreslender 2 E J Hines 2 Mrs J T
Howard 1 50 Mrs M J Worsely 1 50
Mrs W O Warren 1 50 Miss M E Par-
ker 1 Ralph Staton 3 D W Cobb 3 M
V Peele 1 50 J L Edwards 4 J M Dick-
ens 3 Patrick Sherard 2 J A Robertson
1 50 G S Latta 2 R M Cox 2 Mrs F L
Felton 2 Adam Siler 3 J H Barnes 1 50
J A Clark 8 Annie E Gillett 4 C Page
5 Mrs Bettie Whitley 1 50 P G Ward 2
Mrs Lavinia A Biggers 5 Elder N H
Harrison 1 75 Mrs Felicia Savage 1
Geo M Carter 1 50 J W Beam 2 R L
Newton 3 W H Pate 2 B I Herring 2
50 Mrs D Hinnant 1 50 Putney Parrish
1 50 Isaiah Sparkman 1 50 W T Bowles
1 50 F M Combs 1 50 J H Combs 1 50
Mrs Sarah Williams 3 By J H Camp-
bell 1 50 A Branch 4 Ruffin Walker 4 50
J B McDaniel 3 A M Hargett 5 50 J L
Little 7 R C Brown 2 Jesse Braswell 4
50 Miss Bessie Farmer 2 Jno E Wood-
ard 2 Elder H F Peedin 5 25 Elder D
R Moore 1 50 J E Page 3 R T Hooks 4
Elder J S Woodard 2 H R Pate 1
Elder L H Hardy 1 Elder A J Taylor
2 Elder W C Jones 4 Seth Woodall 3
G W Johnston 8 50 I G Warren 3
Elder J D Draughn 6 Elder L H
Hardy 5 Elder Isaac Jones 3 D A
Field 4 50 J H Boroughs 1 50 Elder
M T Lawrence 8 50 Elder L H Har-
dy 1 50.
OHIO.—By G W Fulkerson 2

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Dated Jan. 19, '07	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon ..	12:30 p. m.	5:43 p. m.	7:00 a. m.
Arrive Rocky ..	1:40 "	.....	6:34 "
Arrive Tarboro..	*2:17 p. m.	.....	.....
Leave Tarboro..	10:35 a. m.	.....	.....
Arrive Wilson..	2:28 p. m.	7:00 p. m.	7:51 a. m.
Leave Wilson....	*3:50 p. m.	.....	.....
Arrive Selma...	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro..	3:15 "	7:40 p. m.	3:40 a. m.
Leave Warsaw...	4:10 "	.....	9:58 "
Leave Magnolia..	4:24 "	8:40 p. m.	9:40 "
Arrive Wilm'gton	5:30 "	9:55 p. m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 73, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilm'gton	12:15 a. m.	9:15 a. m.	4:00 p. m.
Leave Magnolia..	2:05 a. m.	10:57 "	5:30 "
Arrive Warsaw..	.....	11:21 "	5:53 "
Arrive Goldsboro	2:23 a. m.	12:05 "	6:33 "
Leave Fayetteville	.....	10:20 a. m.	.....
Arrive Selma...	.....	11:15 "	.....
Arrive Wilson...	.....	12:20 "	.....
Leave Wilson...	3:43 a. m.	12:58 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro..	.....	*2:17 p. m.	.....
Leave Tarboro...	.....	10:35 a. m.	.....
Arrive Weldon...	6:55 a. m.	2:55 p. m.	9:30 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 5:31 p. m., arrive Scotland Neck at 4:45 p. m., Greenville 6:02 p. m., Kinston, 7:10 p. m., Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax 9:40 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:20 p. m., arrive Wilmington, N. C., 6:20 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:30 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:30 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:20 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m., Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 27.

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University of North Carolina
1891

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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.

Does our God in His work of quickening to divine life sinners dead in sin ever make use of the preaching of the gospel, or any human means whatever; or does he in every case perform the work by the direct operation of his Spirit working in them?

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—A few years ago I wrote in the "LANDMARK" upon the above named subject in reply to an article which had appeared taking the affirmative ground upon the former of these questions and denying the latter. Before that time I had supposed that there was not one who bore the name of Old School or Primitive Baptists who would take that side of the question. I had thought that upon that question at least, all our people, in every section were a unit, since then, until a comparatively recent date, I had supposed that the minister to whose article I replied was about the only one who had adopted this view. But I find that I was mistaken. I have learned that this notion, like a poisonous leaven, has been working and affecting some brethren and churches elsewhere. Because of this my mind has been led into a desire to present some thoughts, which appear to me conclusive upon this matter. I do not think I have taken my pen in a spirit of debate. I hope that what I may write may be left free from it. If I were convinced that my object was controversy I would not write at all, for the spirit of debate does no good.

I desire that this article may come to the eye of some who have been led to adopt the view stated above, and that they will give it a careful and kindly reading. I have no doubt that the brethren who have been led to adopt

this view are equally honest and equally desirous of knowing the truth with myself. It is important that we know the truth, for the truth will make us free, while error of any kind enslaves us. Therefore let us reason together concerning this matter also. Let us turn to the law and to the testimony and see what it teaches concerning this matter.

It seems to me that it is a vital matter involving nothing less than the honor of God, the good of his people, and every principle of the doctrine of God our Saviour. God has built up his word, and ordained it as one harmonious whole, just as he has built the world. Let one mote get out of place and the whole universe would feel it. If the world draws the mote, by what we call gravitation to itself, it is equally true that the mote also draws the world though with a force imperceptible to us, because it is so small. And so every principle of truth is in harmony with all other truth. And therefore, when anything which we have not before seen, comes up, we have a right to ask, and are bound to ask, first of all, does it harmonize with or contradict what we already know to be truth. If we cannot see that it is in harmony with the rest we are bound to hold it off and refuse to receive it until it proves itself one with what we do know. I believe this sentiment to be out of harmony with the very foundation principles of our holy religion and subversive of the glory of God, and full of that which will tend to the exaltation of the creature. It has seemed to me a good rule to always reject anything as having to do with our

salvation, that looks like giving glory to the work of man; and to embrace that which will tend to exalt God and glorify his name. I have noticed that believers, in what I shall call the means theory, straightway begin to exalt means and multiply them, and to say less about the work of God.

Now let us see what the question really is that we are reasoning about. And first I will say it is not, "does God use means such as preaching, singing, praying, and the ordinances of his house to comfort the afflicted, to warn the unruly, to reprove the transgressors, to convince a living man of his sin and guilt, or to bring him comfort when oppressed by the dreadful burden of an awakened conscience? This is not the question. It is freely admitted and abundantly proved by the word of God that our God does use all the outward ordinances of the church from preaching on through the whole list, to convince, convict, instruct, comfort and build up his people in all the faith and order of the gospel. But all these things are the feelings and experience of living men and not of dead men. The dead cannot feel conviction or deliverance. The dead know not anything. But the question is, does God ever make use of preaching or any other ordinance or event in order to make alive a man dead in sin; so that he can feel conviction, and all these other emotions named above. Conviction, sorrow for sin and deliverance through the revelation of Jesus Christ in the soul are not to be confounded with quickening, but follow from it. God does make use of preaching to cause the living to see and feel things they had not felt before, but this is not quickening dead sinners. Let it be clearly understood that the one question is just this, "does God make use of preaching to make sinners alive?" It seems to me that in the minds of many when this is clearly seen, the question will be already answered, for I have found many who in their thoughts have confounded conviction and sorrow for sin with the quickening of the dead sinner. *But they are distinct*

things and must never be confounded.

The very terms by which the scriptures designate this work in the sinner's heart forbid that any thought of human means should be entertained. It is called "quickening the dead" "being born from above" "a new creation." Let us briefly consider each of these expressions and see if there be any room for means of any kind in them. And first God's people are said to be "quickened from the dead." Concerning this the apostle said, "and you hath he (God) quickened who were dead," &c. Here it is expressly said, "it is God that quickens." But how does he quicken, it is said, Jesus said, "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. The voice of the Son of God then is the only medium of giving life to dead sinners. And to this Jesus added, "Marvel not at this, for the hour is coming when all that are in their graves shall hear his voice and shall come forth," &c. Therefore just as the dead in their graves shall hear his voice and live, so the dead in sin in like manner shall hear his voice. As in the one case, so in the other, only his voice is heard. Jesus also said, "I give unto my sheep eternal life." The apostle says they are partakers of the Divine nature." "It is Christ in you the hope of glory." Surely no human means finds any room here. We have an illustration in the case of Lazarus. The disciples could roll away the stone at Jesus' bidding. But when they had done so Lazarus was still dead. Jesus said, "Come forth" and he came forth alive. Now at the bidding of Jesus they could remove from him the grave clothes; but Lazarus was no more living than he before. Here is what may be done by human means; here also is what God must do without human means.

In the second place this work is called "a new birth," "a being born from above." This also furnishes no place for human means. As in the natural birth natural agencies alone work, so in the spiritual birth spiritual power alone can appear. Earth

er appears in our birth of the earth, but this is a birth *from above*, and the things which are above can alone have to do with it. What can a man on earth have to do with a birth from heaven. And so we read about being "born of God," "born of the Spirit," is born by the word of God," but never is the new birth attributed in any way to the instrumentality of man. In fact it is most emphatically said not to be "of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the third place it is spoken of as a new creation. And its subjects are said to be "new creations," and God's workmanship created in Christ Jesus." In the natural creation the work was all of God. It is manifest that he made use of no earthly means in this work, because before creation there were no such means to be made use of so in this new or scriptural creation the work was all his. He spake and it was done, he commanded and it stood fast. It is nowhere said that he forms his kingdom, or its inhabitants by any power save his own. Creation, to bring into existence that which did not exist before, *must* proceed from the will of God and must be by his hand alone.

Now these three figures of speech most certainly are used to describe this work of which we are speaking, and they certainly condemn the idea of preaching or any word or act of ours having any place in it. It seems to me safe to stand by this principle of doctrine upon these grounds, if there were no other. But there are other things of which I wish to also speak ere I leave the subject.

It seems right and lawful to judge a thing by the company it keeps and by its results. Now the company that I have always seen the means party in has been revival meetings, mourners' benches, and Arminian appeals to the unconverted to come and get religion. It has always been in bad company most certainly. And the results have been without exception, that almost all Arminian notions have soon taken fast and the doctrine of grace, including the effectual calling, and final

perseverance have disappeared from the preaching, or if preached, have been listened to under protest, while soon the effort has been put forth to gather the multitude in, until the churches were filled with those who neither loved nor knew the doctrine of God our Saviour. If any brother or sister who shall read this has begun to look with favorable eye upon this means theory, let me appeal to them to examine again and consider well. IT IS THE THIN EDGE OF THE WEDGE, AND BROAD ARMINIANISM IS BEHIND IT. Do not give place to this idea, no not for a moment. I dare to assert that had our fathers fifty or sixty years ago held that God made use of preaching to quicken dead sinners, the never would have been any breaking off from the New School or Missionary ranks. If we adopt this view once among us we might as well give up the ship and join heart and hand with our enemies, who are also in *doctrine* and *practice* the enemies of God. (I would not say that in *heart* and *spirit* all of them are his enemies.) How would it sound for brother Gold to return from a trip and say to his brethren at home "God used my preaching to quicken one, ten or twenty dead sinners to life." I don't think any one would recognize the present Elder Gold in it. It is a wonderful thing for a minister of Jesus to be privileged to feed the flock with the word of truth. God uses preaching to feed his flock. Preaching would not feed one lamb of the fold, did not God use and bless it to that end. But nevertheless he has commanded his disciples to feed his flock. In like manner had he designed to quicken dead sinners by their ministry, would he not have said to Peter not only feed my sheep and lambs but also quicken them? That he only said "feed them," proves that this was the limit of his commission; the limit of what preaching could do.

There are some texts of Scripture which, it may be, have led some brethren to adopt this theory. One of them I will consider briefly. I would allude to more but the explanation of one will furnish a key to many others, and be-

sides this letter is growing too lengthy already. The text to which I will call attention is recorded in the 2nd chapter of Acts, and 37th verse, "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and brethren what shall we do." It is said that the Holy Spirit used the preaching of Peter to prick this people in their hearts, to bring them to a consciousness of their guilt. To this I respond, true, but these were already spiritually alive, for though dead men were to be pricked in the heart again and again, they would not cry out because the "dead know not anything." These then were alive from the dead, and could, and did feel his words of solemn accusation, just as David long before had felt the words of Nathan. The Lord had been beforehand with Peter in their case, and had performed his quickening work in their hearts. Often, it is the case now that under the preaching of the gospel, which also includes the showing forth of the awful sin of man, some one cries out, because the word comes to them with condemning power, and then afterwards under the sound of preaching again, they are enabled to believe in Jesus. And it may be that such ones think that this was the new birth itself or the quickening, when these emotions are only the *result* of the new birth, or quickening which had taken place before. *Preaching is to and for the living, and not for the dead. It feeds and comforts the living, and does not cause the dead to live.*

Now I have tried to write candidly and in love to all, but I hope chiefly in love to God and the truth. I hope that brethren may give it careful and prayerful attention. I feel that for this great truth, that God works directly in quickening dead sinners I am prepared to stand as a witness. May God lead us all out of every mist of error and cause us to see clearly.

I remain as ever your brother in a precious hope,

F. A. CHICK.

Belstertown, Md.

ELDERS P. D. GOLD AND LESTER,
DEAR SIRS:—I have for sometime had an impression or notion to write a few of my thoughts concerning the effects of the Spirit of God in man, not being able to tell whether this is a notion of mine or a duty I owe to my creator, I have lingered sometime. The point I am coming at is what effect has the Holy Spirit on man, or in man? I am not a professor of religion. I don't belong to any church. But I have been brought in a way I knew not, and my chief concern is how to live in honor to that all merciful Redeemer, and hope to make manifest that I have a hope in Christ. It seems that I can't by my efforts show that I am one, still I have a little hope, and, above all things I ever saw, I love to see those who claim a hope make it manifest by their acts. Now here is the trouble. It is so contrary to the natural mind to do this. But is it not our duty to do as near all as we can? How is this to be done? I have wanted to see an article in the LANDMARK headed, letting the light shine, and then telling how to let it shine. Some say, let your light so shine that others may see, and soon then they say, keep yourselves unspotted from the world, but do not tell you what is darkness, or what makes a spot. So if the teacher tells you these things and never tells you any more, what does it amount to? This light spoken of is, if I have any understanding on it, the understanding given by the effect of the Spirit. The Spirit is first applied, then the eye of understanding is enlightened so the person can see those spots spoken of. Then what is light, or a manifestation of that light? If I know anything about it, it is to first bear in your heart a desire to do Christ-like in all things, and show in your countenance that you have this Spirit in you, then the fruit comes, and the fruit is seen in nearly every instance. Let you find him at home or abroad, in private or in public, he is bearing about that humble, peaceable appearance and proving by his talk and actions which must come in harmony with each other that he desires to show mercy.

good to all men by being willing to let the truth have its place and not do as Judas did. He used to try to deceive, and men to-day use them for that same purpose. Telling lies is not letting the light shine, tho' it shines when the truth is told, and strictly adhered to. Having on a cloak of religion in company, and putting it off at a saloon or a dancing party is not letting it shine. This is making spots for the world to see. It makes weak ones fear and doubt, and carry a burden in their heart that is unnecessary. There is found one that is told to bear each others burdens. Is such a life bearing the burden or increasing the burden. The Spirit of God is against burdening each other. Let every one who claims to be in possession of the Spirit show by his acts and deeds that he is willing to bear the burden rather than let his brother bear it. That is making manifest that love which is a true love, and is not making dark spots for the world to see. But if you get in want and call on some one to help you, and tell him what you will do for him, and at that time have in mind that deceiving intention that Judas had, it is making a spot, and is like the world; for it is the pleasure of the world to deceive, to promise and not perform. The world will tell lies to get gain. If the christian does how is he keeping himself unspotted, or how is his light shining? The man of the world will spend his time in idleness and his money for trifles or for luxuries which are unnecessary. He then will come to want and will manufacture an excuse. Take care he has no excuse, but makes one which is a lie. He calls for help, telling a lie to get it. Then he shows that the Spirit of truth is not in him. Now if those who claim to have this Spirit in them do the same, how can the light be seen, and where is the good fruit? Is it showing that you love your brother to go to him and get his property, and never return anything? No, you only show that you love his money better than you love the brother, and what could the world say? They say he is no christian, he don't even pay his debts, and he spends his

money for whiskey and in idle habits. Then, where is the light? Is there not a spot, where the light ought to be? Some one is told to lay down their lives for each other. Is taking a man's means of living laying down your life for him, or is it taking the life of your friend? Are you doing to him as you would have him do unto you, and where is the light? Who then will be constrained to follow and glorify the heavenly Father? If the writer knows anything about the way of truth it is a continual desire to live in truth and honesty towards all men. To be willing to work for the truth's sake, to provide all things honestly, to give rather than to defraud or take wrongfully, desiring to be more reconciled to God's will in all things, ever calling on him for help to enable me to live in honor to that great name and to abide in love of truth and love of God's people. I find right here that tongue nor pen can't express my desires. But I desire to live in honor to God and to his cause, ever giving glory to his name. Through unworthiness I decline to subscribe my name, hoping to share in your petitions for me to be guided by the righteous Spirit. I remain your disobedient friend.

Remarks.

Our friend has excellent views of what is right. It seems to be more difficult for those that are very anxious to do right to take their cross and be baptized, than it is for those not so careful of their conduct.

Without Jesus you can do nothing. Cast your care on him. Acknowledge him in all thy way, and he shall direct thy steps. If you love Jesus show it by following him, putting him on in baptism, and then following on letting your light shine.

P. D. G.

IN PATIENCE POSSESS YE YOUR SOULS.

DEAR BROTHER GOLD:—Patience is something we all need. Many times

we think all things are against us, and are ready to faint. How important it is at such times, that we should go to the right and only source from which true patience springs.

Not try to patch up a way of escape that shall accord with our own wills, but "stand still and see the salvation of God."

When trouble overtakes us we are prone to get out of it in our own way, and try our own strength. This is sure to bring failure, discontent, murmurs, want of patience. We forget that Christ has said, "My grace is sufficient for thee."

Our wants too are many and would often prove absolutely injurious to us, but like spoiled children we are never satisfied until they are gratified. We have not patience to put up with our actual needs. Herein we manifest our lack of faith in that great Shepherd of the sheep, who has all power in heaven and earth.

When our blessed Saviour was about to leave his disciples and ascend to that Father from whence he came, he said to them, "Let not your heart be troubled, ye believe in God, believe also in me." He told them that it was expedient that he should go away but that he would send them another Comforter. At that day ye shall know that I am in my Father, and ye in me, and I in you. He closes his conversation with these memorable words, "These things have I 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, but the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you—"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

"Let not your heart be troubled neither let it be afraid." These are the words of the Christian's great Exemplar—His Saviour, and yet his Elder brother. He who came into the world to do the will of his Father—who loved his

brethren and gave himself for them—their great High Priest, who is touched with a feeling of their infirmities, who knows how, and is able to deliver them when they are tempted.

At the disciples' request he taught them how to pray. He assures them that "whatsoever ye ask in my name that will I do, that the Father may be glorified in the Son."

None have ever borne the temptations, trials, afflictions and persecution that were his lot, yet he patiently endured all, and was led as a lamb to the slaughter. And all this, for those "he came to seek and to save." It is meet then that they should love and praise him, and wait patiently for his salvation. The apostle Paul in the contemplation of this subject, exhorts his Roman brethren in this wise: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For if when we were enemies we were reconciled to God by the death of his Son, which now being accomplished we shall be saved by his life.

Again hear Paul; For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then we with patience wait for it. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings that cannot be uttered. And why? Because the Saviour had promised them another Comforter, and he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh it

for the saints according to the will of God. And we know that all things work together for good to them that love God, and are called according to his purpose.

Yours in hope.

C. S. MCDANIEL.

No. 129, S. Royal St. Alexandria, Virginia.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—Brother J. M. Wyatt requested me to write out my experience and send it to the LANDMARK for publication, so I thought I would try to comply with his request in my weak way. In 1869 my husband joined the church. It seemed to me I was left alone in the world. I went on in that condition until January 1881, when one morning as I was standing by the bed the thought came to me that I was going to die. It seemed to go all over me and then settled in my breast with a great weight. The first word I said was, Lord have mercy on me. I thought I had heart disease which would soon take me away, and I thought if I died in that condition hell was my doom. I tried to beg the Lord for mercy all the time. The more I tried to pray the worse I got. I thought I was such a great sinner the Lord would never have mercy on me. When I lay down at night I thought I would never see morning come, and become so weak I could hardly lift my little baby. It was my desire for my husband to pray for me, but I was afraid to ask him. I thought it would give him unnecessary trouble, and thought if he knew I was in trouble it would cause him to see trouble, and I put off asking him from time to time, thinking perhaps some morning or some day when he came in from the field he would find me dead, and would never know anything of my trouble. One evening I persuaded him to go with me to his father's. I thought may be that dreadful burden would leave me if I would go about, but it got no better. When I got there I could not even talk with them, and I concluded that I would find one of my lit-

tle children dead when I got home, so I could not stay there contented, and we came home and found the children well, but still I got no better. It seemed to me that death stared me in the face. It looked to me like everything was bowed down in sorrow. The sunshine even looked strange. I thought there was no chance for me and all I could say was, Lord have mercy on me. I thought my prayers would never be heard at a throne of grace; they seemed not to go higher than my head.

One morning my husband went off to the plantation and left me alone with my little children. I picked up my baby and sat down by the fire-place. I thought surely I had seen my husband the last time. I did not sit in that position long before I changed my position to the other side of the fire-place thinking I had but a few more hours on earth, and then I would try the realities of another world. I could feel every breath get shorter and shorter. Just then it came into my mind to sing a few lines of a hymn, "I want to live a christian here, I want to die rejoicing."

In a moment my burden was all gone. I looked out of the window and the trees seemed to be praising God. My oldest child came walking across the floor. I thought he looked to be the happiest mortal I ever saw. He seemed to be singing praise to God. I felt so good and light I got up and walked about, everything looked new and beautiful, and when my husband came to dinner I had not so much as kindled a fire. I had entirely forgotten myself. It seemed like I could not praise the Lord enough for his goodness and mercy. I went on this way three days. Every thing seemed new, all was joy. But after a while the tempter came and told me I was deceived. I began to doubt. I thought it must all be imagination and I was deceived in the whole matter, and eight years I went on in that condition, in trials and troubles most of the time; yet the dear Saviour said in this world, ye shall have trials and tribulations, and if I can

only feel the Almighty arm underneath let come what may I am safe. If his presence is with me I can safely walk in the fiery furnace, or rest in peace in a lion's den, and bid defiance to the hellish designs of the evil one. Brother Gold, I felt so poor and unworthy I did not feel fit to join the church, and I had settled down in my mind I would never offer myself to the church. Last May Brother Wyatt preached at Pleasant Grove church, and came home with us. On his way to his appointment next day he talked to me about the duty of a christian. He told me I was out of duty, and I ought to join the church. It seemed to me he caused a great change to come over me. I saw my duty plainly, and I had a mind to offer to the church. The next day when we parted he told me when I felt like I was ready to write to him he would come back and baptize me, so I wrote for him to come to Russell Creek church the first Sunday in August. Though I had not had my feet wet in cold water in twenty five years I rejoiced to see the day come. It seemed to me that I could hardly wait for the day. So the first Saturday in August I went and offered to the church at Russell Creek and was received, and was baptised by Brother Wyatt on Sunday morning.

O what foundation of joy I have found in store for me since I joined the church. Before I thought I loved the children of God, but O how different they feel to me, how dearly I love them now.

Brother Gold, may the Lord evermore bless you is the prayer of your unworthy sister,

C. T. HUTCHENS.

Palmetto, Va.

BROTHER GOLD:—I cannot afford to do without the LANDMARK. It is my most faithful and best preacher. It comes to my office faithfully about every two weeks, and brings me something that is enlightening and strengthening to my soul. And many happy

moments and sweet tears I have been caused to feel and shed by reading the experiences of those brethren and sisters that have written for publication. I frequently turn over for them the first thing. And what is so wonderful about our experiences is that whilst the travail and rambie and situation of us all may seemingly be so different, yet all of us will come together at two all important points, that is the point of loss or despair, and of relief or peace and love, or in other words all are killed before they are made alive. It makes no difference how long or how short a time it takes to kill one, just so that he is truly killed, and although I do love to read of bright converts, yet if he can but breathe of peace and love to Jesus, or like the blind man cannot discern well enough to discriminate between trees and men, I take all such as having their eyes opened, and I am made to love them in my heart. And brother Gold, I don't know scarcely how to express to you the benefit that you and the many writers of the LANDMARK have been to me. So I will just say a light to my feet, and a lamp to my path. The print is so good to our old eyes that we can read it of nights, and find something fresh and good to think of after we go to bed. I have been reading the LANDMARK and the *Biblical Recorder* both for many years, and there is an important difference with me in the teaching, that is one savors of eternal life through Christ without money or price from the creature. And the other savors of eternal life by the help of money or by money. I have heard some of them teach that to give money was laying up treasures in heaven, or investing money in heaven for which they would be rewarded. And I heard one say in his sermon and also in a speech that it was hypocrisy to pray thy kingdom come, as we are taught to do in the Lord's prayer, without giving money to bring it about, and I have heard of some that have been called out to pray that had to lay down or give five or ten dollars before they could pray. I suppose that opened their heaven and brought their

down upon all the followers of the kingdom. Now Brother Gold, I think that the kingdom that Christ commanded us to pray for to come was the third person in the Trinity—the Holy Spirit that Christ said he would send when he went back to his Father, and that it answered to the kingdom that Daniel saw would be set up in those days that never should end, the kingdom of the Spirit or Holy Ghost in his people, and it does appear to me that it is meant and explained to us in the case of the woman's putting leaven into the meal until the whole lump was leavened. When his disciples asked Christ when should his kingdom come, he told them that the kingdom cometh not with observation, neither should they say to here or lo there, but the kingdom of God is within you. Now I think you will see my understanding about the kingdom that we should pray to come, and if I am wrong I hope you may correct me about it. The Missionaries that I have tried to talk to do not appear to understand one thing about it. Some of my Primitive brethren that I have talked with do not take hold of the subject fully as I view it. But whether I am right or wrong about the kingdom I meant in that prayer, I look on it as sin against God to offer money to bring it about, or an insult to his dignity. Christ said, pray thy kingdom come, and I understand the prophet Isaiah to say without money and without price; and I understand Christ to say he paid it all when he said it is finished. I do love to give some money to the preacher, and I love to give to the poor and suffering, but when I go to God for help, don't let me think of money in any way, but as a poor sinner dependent on what Christ has done for me.

E. WINSTON.

THE CHRISTIAN WALK.

DEAR BROTHER GOLD:—As I have to write you to send my remittance for the LANDMARK, I also send along a few thoughts, that I have in weakness written for your perusal, which will be

at your disposal, on the christian walk from Rom., 8. 1 2-3-4. "There is therefore now 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 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." The christian walk of a man is the index of his religion belief, and if a man's course of life religiously is for the advancement of his own self glory as a man, then it would seem he is walking after the flesh. Such instances I think we see daily, the truth of which is written on the pages of time, and manifested in all religious denomination, the Old School Baptists included, for it seems to me they have as much of that spirit as other people, and some of them are as ready to show their wisdom of the flesh, and set up their dogmas as the oracles of God to lead the simple ones as other people, and will go so far as to say if you do not believe as I, you are not sound in the faith. My own observation of these things seems to confirm this state of things existing amongst the old Baptists of our day. We see men rise up with Fox fire lanterns finding out new things our fathers never thought about, and in their imaginations claiming them to be new revelations of the mystery of the gospel, and pressing them upon the churches for the purpose of getting to themselves followers for the benefit of their own fleshly advancement; this to me is a sad truth, and one that should cause serious reflections with the followers of the meek and lowly Jesus, to me it is the walking after the flesh and not after the Spirit. The apostle Paul in his letters to the churches earnestly protests against these things, and goes on to show who are the characters under condemnation, and those free from condemnation, and says they that walk

after the flesh shall die. We are told to judge a tree by its fruits, for by their fruits ye shall know them, then if the walk of the character brings forth fruits that are fleshly, such as malice, hatred, ill-will, dissensions, divisions and such like amongst the brethren, then we know they are walking after the flesh, it makes no difference under what pretence they assign for their walk it is fleshly, for the apostle himself shows clearly by his own testimony the truth of this position referring to his own life when he thought it was doing God's service to persecute the saints. Now having considered the fruits of the flesh we will take the fruits of the Spirit in Christ Jesus, and what are they. The apostle sums them up in faith, hope and charity, and says the greatest of these is charity, and in his letters he commences at Abel, Abraham, Isaac, Jacob and all the ancient worthies who wrought wonderful things by faith which he calls the substance of things hoped for connecting faith and hope together based upon the promises of God, that he would surely fulfill, to all their expectation and desire for eternal salvation, free from the condemnation of the law to them that walk after the Spirit, and says all these died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. But the apostle says the greatest of these is charity, and describes her character which is the fruit of the Spirit, and the test of the walk of the man, whether he be walking after the flesh or after the Spirit of life in Christ Jesus, which makes him free from the law of sin and death. Now these are the marks, and by their fruit you shall know them, and says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity I am nothing, and though I be-

stow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing—charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easy provoked, thinking no evil. Rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth. Now here is the righteousness of the law to be fulfilled in us who walk not after the flesh but after the Spirit. But how fulfilled, by 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. A little of our experience right here. Is there a poor vile sinner who by his own experience knows his true condition as such that it was charity beyond expression that pleased God in his mercy to send his own Son to be a sacrifice for his sins and for sin, to condemn sin in the flesh for his sake. Truly there were never known such charity as this before in the world, considering his long suffering with the children of men, and the enmity of their hearts by nature, such kindness which envieth not, nor vaunteth itself against them, not unseemingly, not provokingly, not considering their evil, but through charity rejoicing in the truth bearing all things, enduring all things, a charity that never faileth. He says prophecies may fail and tongues may cease and knowledge vanish away, for we know in part and prophesy in part. But when that which is perfect is come, that which is in part shall be done away. Then should we not follow after charity and let brotherly love continue, that we may bear the marks of the meek and beloved Son of God. The beloved disciple John says believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, hereby know we the Spirit of God.

every Spirit that confesseth that Jesus Christ is come in the flesh is of God, 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 is already in the world, and I am sorry to say I have heard arguments used by old Baptists that sounded very much that way, in regard to the Adam sinner, that his coming would be only at the resurrection of the body, certainly that was not John's testimony, nor Paul's, or any of the apostles'. For Paul says when it pleased God to reveal his Son in me I conferred not with flesh and blood, &c. Paul was in the flesh, and according to his own testimony and was using that flesh to persecute the saints at that time, and was walking in the flesh under condemnation of the law. But when he became in Christ Jesus a subject of his divine mercy, he walked not after the flesh but after the Spirit, and could claim that the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Thus it would seem that they which are in Christ Jesus, and who walk not after the flesh are not under the law of sin and death, the question arises in what way, for we feel the seeds of sin and death daily in our body, then if we are not the law of sin and death why this experience. The apostle says sin is condemned in the flesh. Therefore if sin is condemned justice holds sin a criminal before its bar for execution and not the sinner or the man; thereby fully executing him from condemnation, and letting him go free, that the righteousness of the law might be fulfilled in us who walk not after flesh but after the Spirit. What a comforting thought to think that your sins are condemned, that they cannot rise up against you any more to condemn you before a holy and just God, that divine justice is satisfied, and all the charges against you are forgiven, that Jesus your Redeemer and Saviour has led captivity captive, and delivered us from the prison in which you were held, and destroyed him who held you

all your life time subject to bondage! A glorious consideration for them that walk not after the flesh, but after the Spirit. I will now close for I see I have hardly touched the subject, the mystery of God manifest in the flesh is too great for my weak mind to comprehend, and will have to leave the subject to abler pens than mine. Look over my mistakes and misapplications of the text, for I only see in part and know in part. I send love to you and family and all the dear brethren and sisters in the sunny south. May peace and the fellowship of the gospel of the Son of God be your position, and remember a poor sinner is my request in the name of Jesus. Your brother in hope,

JOSEPH BROTHERS.

Alexandria, Va.

MR. P. D. GOLD, DEAR SIR:—If it is not improper to write a few lines to your paper or LANDMARK I will say a few words. I am not worthy of writing anything, I know there is nothing in me that is good. I professed religion at the church called Providence, in this county, when very young. I was born in Feb., 1841. When I became about 25 years of age I thought I had got religion and lost it or fell from grace, and these words I would read some where, O the forlorn hopes of him that hath not God to go to, nothing to fly to for peace or comfort. I now began to feel that all hope of being saved was taken from me, I cannot tell the anguish I felt, I got it, seemed almost choked. I went to the door, it being dark it seemed I was going so straight to hell and that it was so just that such a wretch as I was should go there. I commenced working, praying and exerting all my efforts but all in vain, surely it seemed that of all the people in the world I was the worst, for our Lord said to the Jews, search the Scriptures, for in them you think you have eternal life, and I had just searched and found where Judas had betrayed his master for thirty pieces of silver, and I thought I was one of the number. One day I thought I had re-

ligion, it came to me in this way, I thought I never would again do any thing that was wrong, and this would be religion, but while I was thinking in this vain way these thoughts came to me, what are you going to do with what you have done, and I was dropped again and so I was carried up and down with grief and sorrow. Mr. Editor, I have not room here to give all my details because I realize I can't express it. I went on in this way till one day I was plowing and I can't see why I could not think of this before, it seemed to me that Jesus Christ when he bowed his head upon the Roman cross, took all of my sins upon him, not a part but all, and if ever there was a peaceful hour with me it was then, yes these lines were presented to my view plainly—

What peaceful hours I then enjoyed?
How sweet the memory still?
But they have left an aching void
The world can never fill.

Yours truly,
P. T. GENTRY.

Roxboro, Person County, N. C.

DEAR EDITOR:—It is through much fear and trembling we enter the kingdom. I believe the Lord made me willing last night to write something that has been on my mind to write before with much weight. Before I went to the church I saw as it were my sins rising like mountains before my eyes. I felt that there was a chance for every body else but poor little me, my troubles were so great I would beg the Lord to send all of the afflictions on me he could make me able to bear, fit and prepare me for heaven and take me out of this world. I would cry out Lord what shall I do, and the thought would come I can do nothing, Lord what wilt thou have me to do, Lord if thou wilt thou canst make me clean. I believe after I went to the church the Lord showed me everything I ever did. I believe the Lord showed me how I was wrapped up in the pride of life, and I believe that the Lord made me willing to dress in plain apparel. I do not feel that any one can do anything

toward saving their souls for I believe all that ever will be saved their names were written in the Lamb's book of life before the foundation of the world, but I believe that it was that old tempter, that old roaring lion as it were that led me in these things, he is always going about seeking whom he may devour, for Jesus sake just think for a moment how easy we are led into these things. I believe after I went to the church or after I had a hope I was prouder than I was before, why, because the old tempter took more delight in leading me. I believe it was he told me it wasn't any harm, and I believed him, and if you believe it is not harm you can't help it. From the third Sunday in September until the fifth Sunday in September, 1888, no tongue can tell what I saw and felt, of all creatures I felt miserable indeed, seeing everything I ever did and not one good thing could I see that I ever had done, it seemed to me my sins would almost sink me in despair for I knew I was as helpless as a little babe, and I tell you to-day my afflictions make me cry out, O that I never had been born. O that I had of died when I was young, O my poor little hands. I will contend with them that contend with thee, I will remember your sins and your iniquities against you no more forever.

Remember me.

ELIZA WOODARD.

DEAR BROTHER GOLD:—Through the mercy and goodness of God I am permitted a place among the living, for which I hope I feel thankful. Another year has passed and how little I have done to honor my Lord and Master. The many things I have left undone and the many things which I ought not to have done sometimes cause me greatly to fear I have not been born again. I know of nothing that will comfort the child of God more than to speak of their travail from nature to grace. If the Lord will, I will pen a few thoughts pertaining to my unworthy writer's travail, altho

have heretofore tried several times to give a sketch of it. I may not use the same words, but in substance all will point to that same fountain, who both delivered us from so great a death and doth deliver, in whom we trust he will yet deliver us, for the comfort of God's dear children. If I am permitted to know anything about their travail from nature to grace when the Lord quickens them or opens their eyes or understanding to see their condition before him, what a solemn thought and deep meditation takes hold of them, they do not know what all this means, the first thing is to go to the law for aid and they work faithfully and they have many doubts and fears whether they are truly convicted or not in the right way, and greatly fear they have sinned away their day of grace. They believe the time was once when they could have been saved but it is too late now to be embraced in a blessed Saviour. The lonely fields and the forest is their frequent retreat by day, and often by night the house of mourning is desired above the house of feasting, the reading of the Scriptures is often and earnestly looked into to see if there is any promise for them, the more they strive the more imperfections they see, how humble they are, the door of sin is opened wider and they are almost afraid to tell what they saw or heard fearing they would not relate it correctly and the frowns of Sinai are so pungent upon them they do not want to add any more sin, all they have done or can do comes to prove abortive, their prayers do not reach above their heads, all this they try to keep concealed from their associates. They wander from place to place where they could secrete themselves and try to ask God to teach them and forgive them their sins and not cast them off forever. O Jesus, thou friend of sinners have mercy upon them and forgive all that has been done amiss. Their burden now has become so heavy and loathsome to them when they go to preaching they try to conceal themselves, they cannot refrain from the church looks so lovely O there were one of the loved ones.

The preacher sometimes seems to be preaching to them and sometimes they get a little encouragement to press forward, peradventure the Lord may have mercy on them after a while. They have left all their associates of the world and amusements, their works have all failed to accomplish what they looked for and they have now given up nearly all hope of ever reaching the promise land, they have lain at the pool now a long time and no one to put them in. O, is this not a heart rending time. Would to God that it had been his will they had never been born, they look upon the brute creation as being in a superior condition. They are led on step by step, until they have worked out selfrighteousness. They have done all they could this long journey and their burden and trials and sorrows have worn them down, their breathing is Lord have mercy upon me a sinner, Jesus though son of David have mercy upon me. They fear to close their eyes in sleep fearing they will wake up in an awful eternity, the time is near when they will have to die and their breathing is Lord save or I perish. This is no form of words but the soul's sincere desire, they have now to make a full surrender and stand still and see the salvation of the Lord. At an unexpected time and in a way they were not looking for Jesus manifested himself to them the fairest of all things, there seems to be a new heaven and a new earth, all their burden, troubles, sorrows are gone and they love everybody. All things seem to bespeak the praise of God, now they think they can tell everybody how it is, they then think they will never see any more trouble, Jesus all the day long is their joy and their song. Oh that all his salvation might see. I have blundered over a few thoughts and the half has not been told. Now there has been a travail and a birth and now there has to be a growth in grace, to stand the buffetings. Perhaps I have wrote more than is profitable. I hope I am your unworthy brother, brother Gold. I see my time paid for the LANDMARK is nearly out. I send \$2 to extend it, may the Lord en-

able you to continue to divide truth from error and to feed the flock of Christ, which he has purchased with his own blood. May grace and love abound with God's dear children, and that all false doctrines may fall like dagon before the ark of Israel's God. Farewell,

A. REED

Winston, N. C.

MR. GOLD:—I am spared once more to see another year roll around, and how unthankful we poor mortals are on the shores of time. I have oftentimes thought I would write out my little hope and have tried four or five times, and after I had written it it did look so scattering and small that I would throw it in the fire, although I would not take a'l this world for it. I know it is strange to some, but it is so with me, hoping when I leave this world that I may be prepared to meet my Lord in peace. I am a stranger to myself and to everybody else, but there is one thing I know, the things I once loved, I don't care anything about now, but what I love now is the people of God I hope. But how this change came about, or in me, I can't tell at what time, nor at what place, but I know that my redeemer lives and has shed his precious blood for me, and O how unthankful I am for his great love wherewith he loved me when I did not at all love him. In me dwells no good thing, but of all manner of evil and corruption that any poor mortal ever had I think I am the worst of all. If I could feel like the Primitive Baptists look it seems I would be all right, but when I look within myself all is dark and vain and wild, filled with unbelief and sin can I deem myself a child. For twenty years I have been in this wilderness. Mr. Gold, did you ever know of any one that ever had a hope and could not tell when he received it, or when he felt that his sins were pardoned. We hear the wind blow and hear the sound but cannot tell whence it comes, or whither it goes.

E. J. HINES.

Peanut, Onslow 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.

ANSWER TO E. J. HINES.

O yes; as good brethren as any we have are unable to tell when or how they lost their burden, and many of them (most of us) still have a burden of some sort to carry. Indeed a Primitive Baptist would not know how to behave himself without a burden, to keep him down and under. People are of but little value to any one that never had a burden. Every man is to bear his own burden.

Do you observe that the Bible does not say we know we have passed from death unto life because we can tell the day or the hour and moment when our burden left us, or that we can point to the very spot of ground, or tell just what we were doing, at that moment; but it says we know we have passed from death unto life because we love the brethren. He that loveth is born of God. He that believeth is passed from death unto life.

It will not do for man to be able to tell too much. He would be puffed up and be glorying in his experience.

What are we burdened about is an important question. If our and imperfections cause us to

distress then we have a burden common to all the flock.

Jesus says, "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, and ye shall find rest unto your souls." Cast your burden on the Lord. He will sustain you. This you do by confessing his name before men, and taking up your cross by being baptized and following Jesus.

God's people are a weak, limping, halt, maimed and blind set gathered from all quarters or the ends of the earth, without beauty, strength, or wisdom, goodness or worth. Poor and afflicted Lord are thine. Among the great unfit to shine. Now you have been out suffering for twenty years trying to make straight that which looks so crooked to you. Have you got it any nearer to your notion? It still remains a mystery if you are saved, and a mystery if you are not saved.

You cannot walk by sight. We walk by faith are saved by hope, and you cannot see either faith or hope.

P. D. G.

ELDER P. D. GOLD, ESTEEMED BROTHER:—I would beg to solicit your views on the 26th chapter of our Lord's Gospel according to Matthew, and the 27th verse: "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it."

The point at issue between me and some of the brethren is as to the kind of *cup*, whether anything could be substituted for cup when it states emphatically *cup*. There are others here who differ with me, and state that a glass or tumbler of any kind may be used as a fit substitute. I shall be pleased therefore to know your views.

Yours in Christ.

PRESTON BLAND.

Ed. Jackson Co. Texas.

Remarks.

We understand that principles are the essential things to be observed in the worship of God, and that we are not to sacrifice any part of them, nor are we to omit or neglect what appear to be small or little things prescribed in the service of God.

David perceived that it was wrong to haul the ark on a cart drawn by oxen, when God commanded it to be borne on the shoulders of Levites.

But is it a violation of principle, command or example to use a glass cup instead of a wooden cup, or earth-ware cup, or a bowl? Suppose we say that the Lord partook of the Lord's supper with his disciples at night in an upper room, and therefore we should not observe that supper in any other way, or at any other time? Is not the principle the proper thing to contend for, namely, that we be gathered in one place with one spirit to discern the Lord's body. It does not matter whether it is up stairs, or down stairs, or in daytime, or at night.

The cup is the vessel that holds the wine. The contents of the cup is the important matter. The earthen vessel, whether of glass, wood, gold, stone or dirt is still an earthen vessel, and is for convenience. By the cup is *represented* that which is contained in it. When Jesus said, the cup that my Heavenly Father hath given me shall I not drink it, he did not mean that an actual cup with drink in it was put to his mouth: but the bitter death of the cross he must taste and drink even to the dregs thereof. For by the grace of God he must taste death for every man.

By *the cup* then the *contents* of the vessel is meant, and the *character* of the contents. *The cup* of blessing which we bless, is it not the communion of

the blood of Christ? The chief thing then is the communion or fellowship of the blood of Christ. It is his blood that has redeemed us and brought us nigh to God, or made us one (communion) with Jesus: 1st Cor. 10-16: again, "This cup is the new testament in my blood:" 1st Cor. 11-25. "For as oft as ye eat this bread and his cup ye do show the Lord's death till he come. The cup here is the new testament in the blood of Jesus, or it is the new covenant of life and peace. Of course the literal vessel that contains this unspeakable blessing is not what is considered. It seems to me though that if a single member of the church were to contend for a cup instead of a tumbler, or of an earthen cup instead of a glass cup, I should at once consent to this, because it evidently is not wrong to use a literal cup of that sort. Where peace is obtained or preserved without violating principle by all means yield to others for the sake of peace. Whenever the manner of doing anything is so prescribed that to do it some other way would be a departure from the pattern shown in the mount we should take heed to this special manner for that constitutes a pattern, and patterns must always be observed, for instance, baptism is so plainly described as to its manner of performance, and the liquid or element to be used, that no room is left for turning to the right hand or to the left. Clearly a burial of the body of a believer in water by a proper administrator is set forth. But now whether it is salt water or fresh, the water of a branch or a river, whether in a pond or flowing stream, does not matter.

One of the misfortunes of people is to neglect weightier matters of the truth, and quarrel about traditions,

neglecting things of greater moment, and magnifying trifles.

P. D. G.

CHOSEN IN CHRIST JESUS.

Among the things most dear and commonly believed among the saints of God is the precious truth that the people of God are chosen in Christ Jesus before the world began.

If in any sense the choice of them were in Adam it would be corrupt to that extent, because Adam is corrupt. The regeneration does not improve the Adam stock, but it takes the sinner out of Adam. Nothing of Adam improves Adam, but he is corrupt, and so remains until he is destroyed. That which is born of the flesh is flesh, which is as much as to say it is sinful and corrupt.

The order of Adam is one, and that of Christ is another order. There are two Adams, the first made a living soul, Adam the second is a quickening Spirit. The first Adam is natural or fleshly and therefore corrupt. The second Adam is holy and Spiritual, eternal, only having immortality, and dwelling in light unapproachable. As is the earthly so are they that are earthly, and as is the heavenly so are they that are heavenly.

Primitive Baptists agree in one thing and that separates them from all other people, namely they all love the doctrine of choice, and that this choice is in Christ Jesus before the foundation of the world. They differ about things not taught them, and fail to have proper forbearance with each other, but on grace and in grace they agree, or they agree in Christ Jesus who is full of grace and truth. He is holy and the choice in him is holy. Of his fulness have all we received and grace for grace. Jesus is the home of his

people, their treasury, their storehouse. Grace and truth are given us in him before the world began. It is in Jesus we have fellowship and peace. We sit together in heavenly places in Christ Jesus, in whom we have redemption through his blood the forgiveness of sins. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

The desire of the child of God is to Jesus. He is the desire of all these nations. To be found in him not having on our own righteousness is the great aim and wish of the redeemed. For the hope of this we suffer the loss of all things else most gladly. To be with Jesus where he is means to be like him, not to be him, but to be like him. We shall be found in him or in his likeness in the resurrection.

Outside of Jesus there is nothing to be desired as a child of God, while there is nothing in Jesus that the Adam man desires, for he is of the earth and craves and feeds upon the earth; but the child of God hungers and thirsts after the things of Jesus. We preach Jesus and glory in him, looking for his blessed appearing. Our love, peace, fellowship and joy are in him, and we desire to serve him and be found in him complete.

P. D. G.

BOOKS.

In the selection of books for the home library to which the household may resort and find reading matter to employ the mind during leisure hours, great care should be exercised as to quality.

Upon the subject of religion and kindred subjects books written by our own writers should have the preference among our people. Among those worthy of special consideration. I will now mention three, written by men who need no introduction to the readers of the LANDMARK. A book entitled "The trial of Job," by Elder Silas H. Durand is full of great depth of thought which admits of much profitable study. The book entitled "Meditations on portions of the Word" by the same author is composed of much of his writings during his ministry, which is full of fatness and sweetness, which can but edify and strengthen those who may read it.

The other is a book entitled "A treatise on the book of Joshua" by Elder Gold. This book is full of rich morsels from the Master's table.

It seems to me that no lover of truth could read these books without feeling to bless the Lord for putting into the hearts of these brethren to write, and filling their mouths with such precious things pertaining to his kingdom and the household of faith.

There are other books by different ones of our brethren which afford much profitable reading.

The price of such books clearly shows that they were not written with a view of making money thereby.

I frequently see in our houses such books as the "Life of Christ, the "Royal pathway of life" etc., which in point of truth or matter beneficial for children to read are misleading and worse than worthless. Besides the price of one of these books would purchase a number of books by our own writers, any one of which is worth more than all these spurious works combined, when we consider the subject matter contained

in them and the object intended. The one class leads from the truth while the other leads to or in the truth. Parents can do nothing better toward showing the proper interest in their children than to place before them the Scriptures, the Periodicals of our church, and the books referred to above, written by our brethren. I am sorry to know that there is what seems to me to be an undue prejudice held by some against the writing of books by our brethren. If such did not allow their children to read any books at all, not given by inspiration of God, as are the Scriptures, their course would seem to be somewhat consistent, but such cannot be done, provided their children are given an education, for there is scarcely a book now used in our public or other schools that is not more or less impregnated with a semblance of religion of some kind or other. The Catholic says, "give me the boy until he is eight years old, and then you may take him."

While we do not believe we can teach children, nor adults, the religion of Jesus Christ, yet it is true that we can teach them the letter, as we understand it, just as well as any one else can teach them the letter as they understand it. The letter only can be taught. It is a generally accepted fact that the first impressions upon the minds of children are the most lasting. It must also be admitted that in this day great efforts are being made upon every hand to impress upon the young and tender mind some religious sentiment in direct conflict with that which we regard as being true. This being undeniably true, it is the duty of Primitive Baptists to look to the interests of their children by placing before them such reading matter as will make sound and wholesome impressions of the letter of truth upon

their minds. Is it not better in every respect that our children should be friends rather than enemies to the truth even though it be only in the letter? Because parents can not save their children, or deliver them from a state of sin and death, is no reason why they should neglect their temporal welfare.

Sometimes when children are led off to join in with other denominations parents are inclined to console themselves with the thought that if they are the children of God he will bring them forth to himself. While this thought is true, yet if these parents have neglected to show themselves the real and true friends of their children by endeavoring to impress upon them principles which would tend to retain from them due respect for the letter of truth, they can not escape the censure due a guilty conscience. I do not believe that parents should commit their children to the training of others, but I do believe they should make their homes the center of the most wholesome influences which shall ever hold in the mind the greatest respect for the religious and domestic faith and practice governing the affairs of both church and home life. Parents should not tempt the Lord by turning their children loose to the winds to be tossed to and fro, but should take and keep their oversight and guard their temporal interest, and then commit the keeping of their eternal welfare unto Him who alone is able to save.

P. G. L.

On Saturday before the first Sunday in February 1891 the Primitive Baptist church at Fellowship, Johnston Co. N. C. met in conference. The church viewing as they did the distressed condition of some of the churches composing the Little River Association, it was agreed by the conference that the churches composing said Associa-

requested to appoint at least two messengers from each church composing this Association, also the Elders of said Association, to meet in council at Fellowship Meeting House in Johnston co. N. C. on Saturday before the 5th Sunday in March 1891 to consult for the good of said Association. Done by order of Conference Saturday before 1st Sunday in February 1891.

JOHN STEPHINSON, Mod.
Z. J. LEE, Cl'k.

Remarks.

We publish the above notice of the brethren of the Little River Association. It is not my mind to espouse either side of a dispute among Baptists. I am sometimes blamed by my brethren because I do not fully coincide with them in their views of a matter. It is generally true, it seems to me, that when individual brethren, or churches, or associations get to striving that there is wrong more or less on each side, and to take sides fully and unreservedly with either party is wrong, for then you see none of the faults of that side, and you see nothing but faults in the other side.

Whereas in truth there is generally some good on each side, and some wrong too.

If we would not lend ourselves unreservedly to any side, but be left free to point out both the good things and the faults on each side, then we could be of more true service to both sides.

Striving is wrong when we strive for the mastery. To strive to enter in at the strait gate is right. To strive against sin is right. So strive together for the unity of the Spirit in the bond of peace is good; but for brethren to strive against each other is wrong. If my brother wrongs me and I in any way strive against him by railing or returning evil for evil, or hating him, it is all wrong to me. I should do nothing for

strife. I should never undertake to seek a remedy, or work out a remedy myself. My strength is to sit still. Let him treat me as wrongfully as he pleases, still that never justifies me to return railing for railing or fleshly striving.

A true Baptist does not love a fuss, nor to be where one is brewing. He would rather suffer wrong than do wrong. One trouble is, talking too much when others wrong us.

Feet-washing has been the trouble among us, in some places. Certainly feet-washing is needed in some way where we dispute about that. Would you not think strange of Peter and John quarrelling about feet-washing? They all wash feet in that Association, yet they dispute about it. Some do not wash often enough to suit others.

One trouble is that when a bone of contention of that sort gets up nearly every preacher that goes through there thinks he can settle it, and will preach especially on that subject that troubles the brethren. It would be far better if travelling preachers would keep away from there, or if when they go they would preach Jesus, and peace, and not preach the things that have stirred up the strife.

Feet-washing is not mentioned but in two places in the bible, yet they will preach about this more than about peace, love, forgiveness, repentance, meekness, and many other things mentioned a hundred times where feet-washing is but once. This is not said to condemn feet-washing, for it is right, but preachers when they get wrong and get up hobbies that they preach about to stir up strife do much wrong.

We hope our preachers will consider this matter. Do not blame me or call me your enemy for telling you the truth, but as wise men, repent of your

sins and seek the peace of Zion.

If you can show me where a church of the new testament divided on feet-washing, then I will give it up. We are to wait one for another. If the Lord has not showed feet-washing to another, do not kill him for that, but wait for him. Never make feet-washing a test of fellowship.

I hope the churches of that Association will bear with each other. It is an evil day when Baptists divide and kill each other. P. D. G.

JOHN W. DAWSON.

Our highly esteemed brother John W. Dawson, of Pitt Co., N. C., now in his 80th year, was hurt last August by a horse-gate falling on him and mashing his hip and knee. He is now able to hobble about the yard with his crutches. He has not been to his preaching since August, which is, he writes, a great cross to him. How remarkable that one of his age should recover from such a hurt. P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Smithwick's Creek Friday, Saturday and 5th Sunday in March.

The Contentnea Union is appointed to be held with the church at Old Town Creek Saturday and 5th Sunday in March.

The Black Creek Union is appointed to be held with the church at Contentnea on Saturday and 5th Sunday in March.

The Toisnot Union is appointed to be held with the church at Moore's on Saturday and 5th Sunday in March.

Obituary.

GEORGE A. HODNETT.

I am called upon to make some remarks in memory of my friend Mr. George A. Hodnett who has been called from the scenes of this life to, I believe, a glorious realization of that life, by which mortality is swallowed up. Mr. Hodnett was the youngest son of James and Mary Hodnett. He was born in Pittsylvania County, Virginia, in which County he lived and died, the 2nd day of March, 1836, and departed this life November 22nd, 1890, making his stay on earth 54 years 8 months and 20 days.

He was married to Miss Mary J. Kelley of Pittsylvania County, Virginia, April 20th, 1865, who is left to mourn his absence and her great loss, after more than 25 years of happy companionship together.

He left six children, four sons and two daughters, and two grand children.

Mr. Hodnett was for years a regular and interested attendant at our meetings. He was always ready to appropriate out of his time and means for the transportation and comfort of those who preached the doctrine he believed and loved, a liberal portion of which it was my privilege to share and enjoy, together with his agreeable company which to me was profitable. It was my privilege to converse with him concerning his hope, the reasons of which, through a great sense of unworthiness, he never related to the church, and found him so held by this never failing anchor, as to give me a good hope for him that he is to-day with Jesus in the Paradise of God. May his bereaved companion and children be favored this precious hope which abides, and by which troubled, tried, afflicted souls are saved.

As a citizen Mr. Hodnett possessed many noble, useful, business qualities and qualifications of which his friends, neighbors and fellow-citizens were the highly favored beneficiaries. As a husband he was faithful, true and liberally provident, as a Father he was exemplary, kind, tender, loving and reasonably indulgent, making ample provisions for the present and future support of his family, and the preparation of his children for the battle of life. Truly another good and useful man has been numbered with those who are not. May his companion, children, brothers and sisters have the com-

the consolations of our God, who is the Father of mercy and the God comfort.

P. G. LESTER.

MRS. SARAH M. BALFOUR.

Our beloved friend departed this life at 6 o'clock Sunday morning, May 18th, 1890. After being confined to her bed 10 months she fell asleep in the arms of Jesus. She was a great sufferer. I visited her during her illness, and I can say she bore her afflictions with patience and christian meekness. She never complained of her lot, was always gentle and quiet and ready to submit to her Master's will only dreading the sting of death. She has been much afflicted for many years, seldom being able to fill her seat at the Primitive Baptist church of which she has been a consistant member for 40 odd years. Mrs. Balfour was born November 22nd, 1814. I have been acquainted with her many years. And it is a sad sweet pleasure to record a sketch of this noble woman, left early in life a widow with three small children, she brought them up in the nurture and admonition of the Lord. Her faith was strong, and in times of tribulation she was such a hopeful comforter with her sweet tranquility, she would calm the agitated mind with some cheering promise found in the Holy Scriptures. She possessed a pure soul within, a spirit which loved the good and true, her hand was open generous and true, warm and tender. She exerted such a gentle influence over those she loved. They owe her a debt of gratitude that cannot be expressed in words. She lived an orderly life, possessing and manifesting good-will and kindness to all, loved truth and right and hated evil. She leaves two children, also grand children to mourn their loss. The Lord gave and the Lord has taken her away. I pray her bereaved children and grand children may follow her foot steps and be prepared to meet her in that sweet bye and bye. We feel that she is now with the Lord. So let it be, we would not awake her if we could, she is resting in His love—delightful thought, rest in Jesus.

MARY L. AMEROSE.

VIRGINIA V. DEHART.

Was born July 24th, 1864, and died October 1st, 1890, making her stay on earth 26 years 2 months and 7 days. Virginia Dehart's maiden name was Vir-

ginia Victory Thomas. She was the younger daughter of Mr. Peter J. Thomas and Mrs. Mary J. Thomas. While a child, she was always ingenious and consistent to her parents, and during her school days she was second to none of her class-mates and was always near the head of her class and often carried off the prize.

Virginia V. Thomas was married to Everett C. Dehart on the 8th day of Feb., 1883, at her father's residence in the County of Patrick, and State of Virginia. When in a short time she moved on the waters of Rock Castle Creek, Patrick County, Va, where she resided until death overtook her.

Mrs. Dehart was a working and industrious woman. She taught one school in her life and the rest of her time she would work for the comfort of her little children of which she had four, one of which is dead and the other three survive her. During the Summer before her death she went to hear several different denominations preach though she was not a member of any church. She said she liked the old Primitive Baptist best. They seemed to be the right one for her.

After she was stricken down with the fatal disease pneumonia fever she often remarked that she was going to die, though she seemed to not fear the sting of death, but said she was sorry to leave her little children. She told her husband to be good to them and take good care of them, to not grieve after her but grieve for himself. She further said she was going to her good Lord. She was going to a land that flowed with milk and honey. She would ask for the song book to try to select a song to sing and when they would give her the song book she would look on it as if she wanted to sing a hymn but she was too weak to sing. Thus she fell asleep we hope in the hands of our good Lord and is now enjoying a great pleasure in that land she spoke of, that flows with milk and honey.

SPARRELL T. THOMAS.

TEMPLE HASSELL, (COL.)

This lovely and venerable old colored sister, at the age of about one 107 years, gently passed away from the land of the dying to the land of the living, Dec. 18th, 1890, at her granddaughter Rosetta's, half a mile from Williamston, N. C. Her experience was published in the LANDMARK several years ago. She be-

longed to my father, and was a very humble and faithful servant; and at the end of the war my father kindly offered her a home as long as she lived; but she naturally chose to live with some of her grown children, who were able to take care of her. Of seven children who lived to be grown, only one survives her, and several grandchildren.

She was a member of the church at Skewarkey, for I suppose, about sixty years, and her life was orderly and consistent. She never wearied of telling of her christian experience, and of the love and faithfulness of her Heavenly Father. Though unable from weakness to attend her church meetings for a year or two before her death, she delighted to have her pastor and her brethren and sisters visit her, and to talk with them of spiritual and eternal things. Many times during the year 1890, when my health was too infirm for me to attend distant appointments, I have visited her, and have been deeply and wonderfully refreshed in spirit by the felt presence of the Lord in her humble dwelling, while I have read and talked and sung to her of heavenly things. I have blessedly realized that the meek and lowly Spirit of Jesus dwelt in her heart, and spake by her tongue. Three days before she died, I asked her if she did not feel that she wanted to go home; and the last words upon her lips were, "I want to go home." I do not doubt that she has left sin and sorrow forever behind, and has ascended to her Father's house, not made with hands, eternal in the heavens."

SYLVESTER HASSELL.

ELIZABETH PRESCOTT.

I take the sad matter in hand to try to write the obituary notice of our beloved dear old sister Elizabeth Prescott which took place on the 10th of Nov. 1890. Sister Prescott was 81 years old and has been a constant and faithful and much beloved member of the Primitive Baptist Church for 40 years. She has been known by the humble writer for 35 years and I only know her to love her. Yes, dear brethren we can say that we have lost a dear mother in Israel. She was so full of kindness and loving exertions and sympathy for all. She was left a widow about 38 or 39 years ago with a large family of children containing 4 sons and 2 daughters, and managed to raise them up in good credit, and lived to see 3 of them buried and all

of those which lived to the years of twenty but one faithful members of the same church that she was, which seemed to give her much comfort in her declining days. The writer was present with her considerably in her last illness and can say that our dear old mother was fully blessed with grace and fortitude to bear her afflictions and seemed to be wholly trusting in her Master's will. She would often pray to her Heavenly Father to do with her as he thought best and for everybody.

On Sunday evening I went to see her after staying with her Saturday night. And found her in a sinking condition and stayed until 5 minutes before 3 o'clock the next morning and saw she would soon be gone, and 10 minutes after 3 o'clock on Monday morning the 10th the breath went calmly and quietly out and her soul flew to Mansions above to join the happy throng where there is no more trouble, sorrow, pain or woe, or suffering but peace and happiness forever more. Dear brethren we mourn the loss of our dear old sister not as we had no hope for her, for we fully believe that she is at peace with God. And may her walk leave a long lasting reflection that her children, grand children and friends may follow after her in her footsteps. Dear brethren I was present at her burial, and was called on by her family, brother Prescott and brother Thomas to give out hymn No. 654 which reads as follows:

"Hark what the voice from Heaven,
Proclaims for the pious dead!
Sweet is the savor of the names,
And soft the sleeping beds."

Afterwards she was carried to the graveyard and decently laid away in the presence of a large congregation to be seen for the last time on earth, but we have a hope that we will meet her above where parting is no more.

Yours truly,

K. F. PRINGLE.

Peletier's Mills Carteret Co. N. C.

UCERELA LEVINA.

Having been related to write the obituary of a little girl by the help of God I will try, Ucerela Levina, infant daughter of F. M. and L. L. Venable, was born May the 14th 1887 and died June the 6th 1890, making her stay on earth three years and twenty-three days. She died unexpectedly though she had been a sufferer of some disease all her life, three physicians having been called in first and

said scrofula and another said something else, though there had not been any doctor to see her just previous to her death. She was one of those timid children who demand the attention of a kind mother, in which sister Venable filled her place in giving her whole attention together with that of brother Venable. That they did well their part as a christian father and mother, passing many sleepless nights in nursing and administering to its necessity, as the writer knows whereof he speaks, as I have been called in by brother and sister Venable at different times inside the three past years to possibly see little Uerela breathe her last. But the Lord's time had not yet come she, had not suffered nor lived out the time allotted her, although she lived to that age that most children run about the house and make our fire-side merry with their childish prattle, brother and sister Venable never enjoyed the beauties of seeing little Uerela walk, or hearing her talk. God did not bless her with those privileges, it was not his will to do so. Whatsoever is his will that he doeth in the armies of heaven and among the inhabitants of earth. Although so young we believe she died in the arms of a precious Redeemer and while she has left a sorrow-stricken father and mother, brothers and sisters, we have no doubt but their loss is her eternal gain, and while we lament her absence and her little body lies neath the clay mingling back to its mother dust her soul has winged its flight to God who gave it and its little tongue will always sing a Saviour's love, redeeming grace. The unworthy writer was called on to speak words of comfort to the bereft family at the interment of the little babe met a large concord of heart-stricken friends and relatives and tried in my weak way and manner to say something to the comfort of those bereft and cited them to David's remarks upon the death of his child saying that it never would return to me I must shortly go to it, and by way of exhortation we would say to the bereft family to try to walk worthy of the vocation wherein you are called, looking unto Jesus the author and finisher of our faith, for every help in time of need, although the ties of nature are binding, and it is hard to part with those tender branches of our family. The writer has had the trial of those things but one of the ancient writers speaks after this manner, that when I am tried then will I be as gold.

So we would say to brother and sister Venable, and brothers and sisters of the deceased to try to gain the peaceful shore where sickness, sorrow, pain and death are felt no more.

WM. W. STONE.

Stokes Co., N. C.

SUSAN HANCOCK.

I send you the obituary notice of the death of sister Susan Hancock daughter of brother Peter and Elizabeth Hancock. Susan was born Dec. 20 1847, from childhood was a very pious girl in her raising, in early life she professed a hope in Jesus and joined the church at Green Hill and was baptized by our beloved and esteemed A. J. Cassell, she lived a devoted member of that church for five years, her father then moved to Floyd co. Va. She moved her membership to West Fork where she remained till her death, and continued to live to the honor and the glory of God in all her deportment in life, was always ready to communicate and to administer to the preaching brethren, her delight was in singing of Zion's songs, and talking of the plan of salvation by grace. In August 1887 after an illness of about seven hours she passed over the chilly tide of death, we hope to meet with the redeemed of the Lord on the beautiful shores of immortal felicity. She was unmarried, leaves father and mother, four sisters and three brothers to mourn her loss. Dear kindred as we have a good hope for the most of you console yourselves with the thought that beyond this veil of tears there is life above unmeasured by the flight of years and all that life is love.

Also the death of sister Columba Sammons, daughter of the same, who was born July the 18th 1860, died Feb. 1888. The unworthy writer often visited the family and was struck with admiration when I saw the pious case of Columba in her raising. It would seem in human conception she would have no sin to answer for, but not so with her. In her nineteenth year she became concerned about the welfare of her soul and I see her often in her troubles, the tears I hope of penitential grief flowing from her eyes under my poor imperfect labors as I feel them to be in the ministry. After some months she found peace with Jesus in a pardon of her sins, soon after she met with a change I together with a number of old brethren met with

her at the house of old brother Leons and she gave a reason of the hope that was in her which produced one of the greatest revivals I ever saw among the old fathers. She soon after was received into fellowship of the church at West Fork and was baptized by me at her request and the same year was married to Mr. David Sammons, Sister Sammons as a member of the church was admired by all that knew her. She leaves a dear husband, three children, a good father and mother, three brothers and four sisters and many friends to mourn her loss. Dear kindred, do not weep after Columba, I have no doubt about her eternal happiness. May it be the Lord's will to give a spirit of reconciliation that you may adopt this language and while we mourn our loss have consolation again, her death we trust tho' grief to us is her eternal gain. On earth she bowed the knee to Him that hears the cry of guilty sinners such as we and saves the wretched sinner, where parents, children meet and wives and husbands too and join in joy and concord sweet in the song that is ever new.

Yours in hope of eternal life.

JAMES M. BLANCET.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JESSE BROWN.

Mountain Creek.....	Sat. and Sun. Feb. 21 and 22
Flat Creek.....	23
Bro. Workman's.....	24
Pine.....	25
Abbott's Creek.....	26
Sardis.....	27
Pleasantville.....	28
Stoneville.....	Sunday, March 1
Matrimony.....	2
Wolf Island.....	3
Lick Fork.....	4
Pleasant Grove.....	5
Gilliams.....	6
Deep Creek.....	7
Harmony.....	8
Lynch's Creek.....	9
Prospect Hill.....	10
Whealers.....	11
Fiat River.....	12
Mt. Lebanon.....	13
Camp Creek.....	14
Shoe Fly.....	15
Dutchville.....	16
Eno.....	17
Durham.....	at night 18
Bro. J. R. Young's.....	19th at night
Oak Grove.....	20
Willow Springs.....	21
Raleigh.....	at night 22
Big Meadows.....	24

Mr. Norwood's.....	25
Bear Creek.....	26
Mt. Tabor.....	27
Rock Hill.....	28
Sugg's Creek.....	29
Pleasant Hill.....	30
Big Creek.....	31
Mountain Creek.....	April 1

J. E. ADAMS.

South Quay Va.....	1st Sat. and Sun. in March
Flatty Creek Pasquotank Co. N. C.....	Wednesday
Lebanon Dare Co.....	2nd Sat. and Sun.
Bethlehem Tyrrell Co.....	Tuesday
Concord.....	Wednesday
Morattock.....	3rd Sat. and Sun
White Plains.....	Monday
Pungo River.....	Tuesday
Shallop's Creek.....	Wednesday
Rose Bay.....	Thursday
Beulah.....	4th Sat. and Sun
Goose Creek Island.....	Tuesday
Sandy Grove.....	Wednesday
Bethel.....	Thursday
Black Creek Union.....	5th Sat. and Sun

Shall need conveyance when off the railroad.

RECEIPTS.

Ark.—J P. Chapman 2
Ala.—R H Strong 4
Fla.—By J S Massey 4
Ga.—By Elder J R Respass 3 Dr H
H Green 3 W H Spier 5 Thos Byrd 3
Kan.—F A Montgomery 3 50
Ken.—By J. T. McCoun 6
N. C.—By Seth Woodall 1 50 Elder
J A Burch 4 50 W A Ogburn 1 Elder J
M Presnell 2 By Elder W A Ross 7 50
J M C Nelson 6 Thos Tillery 2 Jesse
Bledsoe 2 Mrs S Edwards 2 Julia A
Fonville 2 G W Newton 2 A B Baines
2 John W Dawson Mrs A A Barnes 6
Mrs C Bund 50.
N Y.—By A Morse 1
S. C.—W M Cox 1 50 A E Brown 2
T H Martin 2 B H Buffkin 4 50
TENN.—J C Walton 1 H J Pearson 2
By Miss Sallie Landess 4
TEXAS.—A D Dobbin 4 50
VA.—By Elder W A Via 2 B M
Cahill 3 J A Dawson 1 50 J K P Legg 1
Johnston Howard 5 E Stallings 2
Osborn Hawks 2 P H Brouette 1 50
C G Vaughn 2 50 E R Philpot 3.
W. VA.—C E Duff 1

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TRAINS GOING SOUTH.

Dated Jan. 10, '91	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	5:41 p. m.	7:20 a. m.
Arrive Rocky	1:40 "	.....	7:41 "
Arrive Tarboro	*2:17 p. m.	.....	.....
Leave Tarboro	10:35 a. m.	.....	.....
Arrive Wilson	1:15 p. m.	7:00 p. m.	7:51 "
Leave Wilson	*2:30 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	1:15 "	7:40 p. m.	8:20 a. m.
Leave Warsaw	1:10 "	.....	7:31 "
Leave Magnolia	1:21 "	8:40 p. m.	9:40 "
Arrive Wilmington	5:50 "	9:55 a. m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 25, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilmington	12:15 a. m.	9:15 a. m.	4:30 p. m.
Leave Magnolia	2:05 a. m.	10:57 "	5:20 "
Leave Warsaw	.....	11:11 "	5:55 "
Arrive Goldsboro	2:21 a. m.	12:05 "	6:51 "
Leave Fayetteville	.....	10:30 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:20 "	.....
Leave Wilson	3:45 a. m.	12:55 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	.....	*2:17 p. m.
Leave Tarboro	.....	10:15 a. m.	.....
Arrive Weldon	5:25 a. m.	2:55 p. m.	9:30 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 5:22 p. m., arrives Scotland Neck at 6:18 p. m., Greenville 6:04 p. m., Kinston 7:10 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:25 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:40 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Wilmington, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:55 a. m., 11:00 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 5:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 12:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 5:30 a. m., and 3:00 p. m., connecting at Warsaw with Nos. 11, 40, 25, and 27.

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.

The New York and Florida Special will run tri-weekly, commencing January 10th, leaving Weldon Monday, Wednesday, Friday, at 9:30 p. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:15 a. m.

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

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J. M. F. DIVINE, Genl. Supt.
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Primary, per month,	\$2 00
English, Graded Lessons,	2 50
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Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

BOARD:

Per month,	\$7 00
Including lights and washing,	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.

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Tuition, from 10 to 20 dollars per Session, and Board from 8 to 10 dollars per month. When absent from Friday until Monday, five to six dollars. Tuition to be paid in advance. I expect my daughter Cornelia to assist me during the next Term.

For further particulars inquire of

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[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st. chapt. Moses; 2nd. Joshua. 3d. chapt. Arise; 4th. chapt. Unity; 5th. Jordan—Ark; 6th. Gilgal; 7th. Captain; 8th. Ai—Achan; 9th. Jericho; 10th. Gibeonites; 11th. Canaanites; 12th. Israel; 13th. War; 14th. Balaam; 15th. Caleb; 16th. Faith—Habakkuk; 17th. The Land; 18th. Ives—Timothy; 19th. General; 20th. Slackness; 21st. Prayer—Malay; 22d. 23d. Snares and Temptations—Widow—Solomon—Joseph's Bones.

This matter will be of great benefit to the Household of Faith, and every of them, who desiring this work can have it sent to them by applying to me at my residence in Raleigh. Selling prices, postage paid by mail, 75 cents; express, 85 cents; \$1.40; 6 copies \$7.50; 12 copies \$12.00. Address P. D. Gold, Raleigh, N. C.

VOL. 24

MARCH 1, 1891

NO. 8.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY.

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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.

SARAH, ABRAHAM'S WIFE—A TYPE
OF ZION—THE FREE MOTHER—
ISAAC HER SON—THE FREE CHIL-
DREN—HAGAR, THE BOND WOMAN,
AND HER SON CAST OUT—STRIFE
AND ENVY.

If Sarah be free, her children must be,
Tho' troubled with Ishmael you often may see,
But cast him out children, your mother hath
said,
An heir of the bond woman, the type of the
dead.

He shall not be heir with Isaac my son,
The estate of my husband, of all he has none,
Altho' he may claim the entire estate,
By venting some craft and the children hate.

Some times by oppression you see him appear,
As if he was all right, and nothing to fear,
Yet watching, my children, says Sarah the free,
You'll see him come rambling as hunting for
prey.

Laying charges so hard, and burdens so strong,
I'll tell you my children his spirit is wrong,
But watch him always, 'tis needful and right,
He lurks in the shade and darkness of night.

The church is Mount Zion, the city of love,
And Sarah the type of Jerusalem above,
Her children are all free possessing the gate,
An heir to all things of richest estate.

Cast out the bond woman, and Ishmael her son,
For Isaac heirs all, this mocker heirs none,
No part of the least shall he ever possess,
Of all the rich treasure of Isaac blest.

Though Ishmael the son of Hagar may rage,
By venting spite on the afflictions of age,
And other devices inflicted as wrong,
Will never give him the victory of song

The children of grace are heavenly taught,
Divinely instructed, and holy in thought,
And actions will prove the fruit of the tree,
The thistle and thorn by actions you see.

No love in compulsion, by forcing is strife,
By actions we weigh the seductions of life,
And so is the tree to be known by its fruit,
Whatever it yields upward is pruned in the roof.

If the heart is corrupt there's deception and fraud,
Ths then to honor man with the name of the
Lord;

To force or compel the children that's free,
And yoke them with bondage is not of the tree.

No good can be gathered of thistles and thorns,
Of rams and he goats that battle with horns,
They fight for self-gain, and not for the flock,
And wound the poor sheep by the sin of their
block,

But children of Zion be glad and rejoice,
The deserts shall bud and bloom in the forest.
The land that laid waste again shall be tilled,
And lambs and young rams shall play on the hill.

O let me live ever with christians and saints,
And talk of sweet heaven and know no com-
plaints,

Where all is tranquil, all peace and delight,
A home for the weary, to rest in his sight.

There free from all clamor, all sickness and woe,
And dwell with my Jesus to the want of no
more.

In fulness of joy all blessedness to greet,
And there possess home, sweet heaven's retreat.

O blessed sweet home, will it ever be mine?
This want I would know, to his will I resign,
Dear Lord in thy mercy be ever with me,
And all thy dear children wherever they be,
Give each of them all thy presence to feel,
And now of thy love and glory reveal.

W. L. WALKER.

ELDER GOLD, VERY DEAR BROTHER
IN CHRIST:—As I wish to send for
several of your treatises on the Book of
Joshua, I wish to speak of some things
that caused me to rejoice in God my
Saviour. One cause of rejoicing is
when I read our dear brother Hassell's
able defence of truth, as published
Nov., *Gospel Messenger*, the old paths,
I was made to rejoice and take courage
while reading the precious contents,
for I felt that God was raising up
faithful witnesses for truth, and that
the poor-scattered and bewildered Sheep
and Lambs of Jesus, who have been
driven away from the footsteps of the
flock by the many "Loheres and Ly-
ter

there," might once more be gathered together by listening to the trumpet that gives the certain sound. Jesus says, "My Sheep know my voice and they follow me." The poor weary pilgrim who is hungering and thirsting after spiritual meat and drink, longing for a crumb that falls from their Master's table, like the poor Prodigal, they can not feed upon the husks the swine feed upon, hence they flee from the strangers' voice, no comfort, no food in that voice, how can they love it? Brother Gold, the great and good Shepherd will ever qualify and send forth his faithful under-shepherds who feed the flocks, and if I respect those whom Jesus sends am I not respecting my dear Saviour? So with brother Hassell I can say, my head and heart find a sweet repose in the old fashioned religion. That religion that is hid from the wise and prudent, revealed unto babes. These poor helpless babes need the sincere milk the pure gospel unadulterated by the wisdom of this poor world. The gospel will unite the living family, and separate the precious from the vile. Dear brother with you I believe that the under-shepherds Jesus sends have love for God, his truth and people and not nature that prompts him to leave all and preach the gospel. These faithful servants of Christ have many enemies to encounter, for Satan hates the faithful servant of Jesus as he did the dear Saviour himself while here on earth, oh the many weapons formed by Satan for the destruction of the religion of Jesus. But oh brother Gold, Jesus says, "No weapons formed against the faithful servant of Christ will ever prosper," but oh brother who could stand if left to themselves? Not one. I feel so poor, so weak and helpless that I feel the need of a dear loving Saviour to protect me, both from enemies within and without. Those within I dread the most, for if I suffer for well doing I have nothing to fear, but oh I fear to suffer for evil doing; sin is my worst enemy.

Oh to grace how great a debtor
Daily I am constrained to be.

I have not heard from brother Greenwood for some time. He never writes for the papers. The church here at Crawfordsville belongs to no Associations, but we are blessed with a faithful minister and brethren. We would all rejoice to have brother Respes, Hassell and yourself visit us. I send you one dollar for two numbers of the treatise on Joshua. I think more will send soon. Please forgive all my errors.

MRS. KATE BARTLEY.

Crawfordsville, Ind.

A FEW THOUGHTS.

ELDER P. D. GOLD, DEAR BROTHER:—ZION'S LANDMARK comes regular to me which is all the preaching I get, I am so deaf I can't hear preaching, I will however offer a few thoughts if the Lord will on the 39 verse of the 9th chapter of John, "And Jesus said, for judgment I am come into this world, that they which see not might see, and that they which see might be made blind." Jesus had just opened the eyes of one that was born blind and could not have meant natural blindness, and some of the pharisees said, are we blind also? Jesus said, "If ye were blind ye should have no sin, but now ye say, we see therefore your sin remaineth." The pharisees claimed that they kept the law of Moses and rejected Christ, in this they say Christ is not the end of the law to every one that believeth. Paul when spiritually blind said he verily thought he did God's service in persecuting the church, but on his way to damascus, his blind eyes were open and he cried, "Lord what wilt thou have me to do," but some say there is no blindness now, that Christ quickens all, that all have a chance: in this they say we see and I fear their sin remaineth, for some say predestination is a dangerous doctrine, in this they see how many that despise Old Baptists or salvation by grace: some say election, stopped in the apostles' day, that there is no election now, that all are made alive, in this they say we see: when God opens their blind eyes and Jesus is revealed to them the hope of glory they will cry,

what wilt thou have me to do, and I believe God will direct them to Peter to hear what they ought to do, that is what Peter preached to Cornelius telling him what he ought to do, he preached to him Jesus, Paul was also made blind to the rudiments of this world, he counted all things as loss, he was three days without sight, a type of Cornelius or the mourner, he did not know what to do, he had not heard preaching. Thus we see when people hold works for salvation, they are blind: that there is salvation in good works I do not question but it pertains to this life: he that forsaketh father or mother or wife for my name sake shall receive a hundredfold, Matthew 19-20.

Dear brother Gold, I received your treatise on the book of Joshua which gave me much light especially of the Gibeonites. I will give you some of my experience when I was about 13 or 14 years old while at a missionary meeting I got troubled about my soul, I did not know what was the matter with me, I wanted to be by myself and try to pray, after awhile my troubles left me, and my mind was on Jesus all the time, I thought if I was baptized I would have no more trouble, I knew nothing about the Old Baptists, but thought all were the church. I joined the Missionaries, and was satisfied till about 1879 I was talking with our preacher, I had heard that the Missionaries were taking the Old Baptist baptism. I asked him if they were, he said yes, but we must wait, if that makes them the true church I thought it made them the true church of God all the time. After a while I sent them word to exclude me as I had withdrawn from them at that time. I thought I would join the Primitive Baptists at Pilgrim's Rest, but there was some trouble in the church, I thought I would wait until it was settled, after some time I concluded the Old Baptists were wrong, that they ought to take masons and grangers, one day while at work this Scripture struck my mind, "Come out from among them and be ye separate," I thought that meant for one to join the church and be separate, but when I

found it I saw it was Paul telling the church at Corinth to come out, I knew they had been baptized, I was so surprised to think I never had noticed it before, this settled me as to the church and on Saturday before the 4th Sunday in September 1889, if I mistake not, I went to the church at Bethel and related a part of this, was received, was well pleased for some time, tho' I believe that the Primitive Baptist is the church as set up by the Saviour on earth. There is some trouble in the Association that I do not like, and fear it will not be settled soon, and as I can only hint at my experience will close.

AARON A. JONES.

Thornton P. O., Ark.

EXPERIENCE.

DEAR BROTHER LUNDY:—I will endeavor to tell you some of the travail of my soul, as I hope, from nature to grace, as you requested me to do so.

When I was in my 19th year—the 1st year after my marriage, I was struck down sick suddenly, and while I lay sick news came to me that one of my sisters-in-law, a single lady, had professed a hope, and was to join the church next meeting. I was glad for her, but I was so troubled about myself that I could not help crying every time I thought about it. I wanted to be fitted to be with her. It came like a thunder-bolt on me. Suppose I had died the other day when I was so bad, I certainly would have gone to torment, I had lived such a wild, frolicsome life. I was ring leader in all special amusements, meanwhile at times promising myself to do better at some future time, when I got old, or when I got married, but never ready that time to change my habit of living. But now I was tired of sin and was resolving in my mind to try and live a better life than I ever had lived, but was afraid there was no chance for me. By the time she was baptized I was able to go, but I felt miserable, I could hardly hold my head up for crying. It seemed to me everybody was looking at me, and sister

looked so happy and sweet. This was the summer of 1881. Very shortly after this I had a dream that I did not know what to think of. I thought I saw Jesus coming in the clouds towards me, and it was the judgment day. I fell to the ground with fear, but as he got over where I was somehow I was not afraid, and rose up to meet and kiss him, and I awoke. I thought much about this dream. Sometimes I would think may-be it is a pardon of my sins, but could not quite think it was. So time passed 3 or 4 years, and I trying to do the best I could, but alas, I found I could not do good, that everything I thought was only evil. Once I broke out so far as to sing a love song to please a young school ma'am that stayed here that winter, and oh how it did grieve me afterwards. Several times I dreamed I had already joined the church, and had come to the conclusion I was not fit to be there which would trouble me much, I would actually wake crying. When I went to meeting I would think when I get home I will seek some place where nobody can see me and try to pray. But my heart would fail me. I dared not move my lips to pray for I could not pray. Sometimes I thought, oh that I might be humbled down to the face of the earth, and then try to pray, for I thought I was sure to die in the course of a few months. I craved to die in my right mind. I thought if I could know that I was dying may be I could then try to pray. I read the bible much, but not a promise there for me, all against me, for I was wicked. At length the time that I had expected to die came, and I fared very well, then my fears were not so great for nearly a month when I took a back-set, and was brought very low, and one day all in a moment of time I thought I was dying, and never shall I forget the agony of that hour till my dying day. Everything turned dark before me, and I was in a shake and a tremble from head to foot, I thought every breath would be the last. It seemed to me I was on the brink of torment just ready to be plunged in. All that I could think of

to say was, "If I must die Lord, have mercy on me." My dear husband and grandma told me that I was not dying, but the world couldn't have made me believe it. At last I saw in my mind these words before me written in big letters, "Will not the judge of the whole earth do right." I thought he would. My fears of death at that time began to wear away, and it looked light in the house again. I wondered if my sins were pardoned. I had always thought if I ever did meet with a change I would know it, I would be over joyed like I heard the preachers tell of. I thought I would know it plainly, but I did not. I knew that there was some sort of a change, for I wondered if what I have related was any thing to hope from or not, and before that time I knew I had none, but the next morning I awoke with the pleasantest feeling, nothing did hurt me, I felt like I had dreamed some sweet dream but did not know what it was. About 3 weeks I began to get very uneasy. It could not be that I was changed. I wanted to feel that awful burden back again so that if it was moved off again I would know more about it. I turned over on my face and cried and tried to pray for the Lord to have mercy on me, (but I could not, nor never have since had that same weight or burden on me, as I did before that day.) When suddenly these words dropt on my mind, and did not leave me for a time, "My yoke is easy and my burden light. Take up your cross and follow me." I did not know what taking up the cross meant at that time. But oh how I felt like I loved the church, and how I longed to be baptized, if it was the Lord's will, and how I craved to hear brother Cassell preach. I couldn't think about it without shedding tears. And then I was compelled to lay for some time. One day I felt like singing, "How lost was my condition." But did not sing aloud on account of those around me. I could relate more but for fear of being tedious I will say by the time I got able to go to preaching I was so cold and dead I could not even hear preaching.

I would not at that time have tried to unite with them for anything in the world. For it seemed to me I had nothing to tell, I felt ashamed for ever having such thoughts as I had had, I felt like if I had indeed been changed by grace the Lord would make my duty plain at his own appointed time. Time passed on nearly a year from the time I had thought I had a little hope, and read some experiences in the *Gospel Messenger* which by chance I got hold of, I thought surely I had experienced something, I wanted to talk with some of the Baptists, but could not make it convenient to do so, I began to be much troubled about my state, I pondered these things I have written over and over again; I was afraid I was not doing my duty. At last I awoke with an awful dread upon my mind, I was almost afraid to go to sleep, I tried to pray to the Lord to show me my duty. At length I slept and dreamed that I was at a meeting in great distress, and I thought Elder Via asked me why I did not join the church. I told him I was afraid I was not prepared and he said, if you can beg the Lord to save you that is enough, and motioned his hand for me to go on. I thought it gave me such encouragement I fell down beside him and began to tell him part of what I have here stated. I awoke much better satisfied. The same week I got with father-in-law, I talked with him some. When we parted he told me to go to meeting Saturday, if I felt like it, which was another help to me. In fact all he said to me was comforting and good food to my hungry soul. I went to meeting on Saturday, the 27th day of Feb. 1886, and if I ever heard preaching in my life I heard it that day from brother Cassell. I felt when he took his text I did not understand it, and brought me low, but before he wound up my hope was brighter than it ever had been to me.

When the door was open for the reception of members I went forward with much fear and trembling and was received to my joy and I have enjoyed myself for some time by day and by night with sweet dreams and visions.

One time just before I was to be baptized which was to be in April, I had a view of a shining light which I thought was Christ. I thought my husband saw it too, and was going with us to that light. Oh I was so glad, I soon awoke and he ask me why I kissed him in my sleep, I told him I did not know I did. But the prettiest dream I had about him was the cause. After that time I had no doubt but he would be changed, he seemed in deep trouble, and shortly after that he told me his burden was removed. But let me say I have not had the pleasure of seeing him baptized yet. I was led down into the water by Elder Wm. R. Radford, feeling as well as ever I did in my life. I hardly know how I got out of the water, for there stood my dear old deaf and dumb father, who is a member, and I believe is a christian, with outstretched arms to receive me at the bank. But that the trials and temptations, sickness and afflictions I have met since that time, and the Lord has brought me safe through them all. And bless his holy name, I can say I am not worthy of the least of all his blessings. I go groping along the way much of my time in the dark. But notwithstanding all this once in awhile I get a crumb from my Master's table.

About six months after I joined the church I was very much depressed in my mind, desponding and doubting my calling. One night I had a vision of my state, and thought I was going up a hill, and it was nearly dark. I could hardly get along for the weight of my burden, and I prayed the Lord to show me something once more whereby I might know if I was indeed a child of God. I raised my eyes toward heaven, I saw streams of light everywhere from the Lord I thought to comfort me, at the sight there I felt my burden fall off me as though it had been a coat or a cloak, and felt as light as a feather. I leaped up to the top of the hill in a second, nothing doubting, shouting and praising the Lord at the top of my voice, saying blessed be God forever and ever, over and over again. Was not this a sweet crumb for me? This was

such a change as I wish for when I was wide awake, but I never got it, for I never have seen anything of this kind with my natural eyes. I can't get any more than is given me, so I ought to be content and not be murmuring and complaining. But I can't help that old nature of mine. I often feel myself to be the vilest person living, and surely I can't be what I profess to be, or I would do better than I do, for I bend myself nearly all the time out of the way. Which causes me to think, oh wretch that I am who shall deliver me. I thank God through Jesus Christ.

I was crying and grieving because I could not live up to the law, when suddenly one day it dropped in my mind as plain as if I had been looking at it in the bible. "That Jesus Christ is the end of the law for righteousness to every one that believes," and here it occurred to me, do you believe? I answered Lord, I believe, help thou mine unbelief. I had read the above quotations heretofore, but did not understand it.

There is no enjoyment to me like the company of the Old Baptists especially the ministers, I like to hear them talk so well, and like better to hear them preach the gospel, for the gospel in its purity is perfection to me. I want you to pray for me and that the Lord will give me a heart to pray for myself and for my family.

Your unworthy sister in hope of eternal life.

BETTIE INGRAM.

Pettnello, Franklin Co. Va.

ELDER ISAAC JONES, DEAR BROTHER:—I now am made willing to take my pen in hand to try and tell you some things that I have wanted to tell you so long, and how I had to suffer because I could not do it. That seems strange I wanted to do a thing and could not do it. I reckon dear brother you have forgotten when you were at my house last May was 2 years ago about my telling you about my youngest daughter's condition and how she was afflicted and how long she had been so. Yes dear brother, I had an impression on my mind before you

came there if I would ask you to pray for her that the Lord would heal her, but I could not do it, there was such an unworthy feeling in me that it seemed that I could never come to you and say brother Jones pray for my daughter, and that time I believed with my whole heart if I would ask you that the Lord would heal her. I went in where you were one time and thought I would ask you and you were writing. I went out and thought I would wait until you got through, I was all this time praying to God to show me whether this impression was from him or from me. I could not decide it myself, I could get no answer, I then started in where you were again and thought I would ask you any how, but just as I got to the door the impression left me. I turned and went out and did not say anything to you about it; so in the course of a week or so she began to get better and continued improving until she got well, so I believe the Lord was doing the healing as she was not taking any medicine at that time, for I had lost all confidence in medicine in her case, for I had tried so much and the disease seemed to grow worse instead of better. I knew if the Lord didn't heal her she would be bound to die. I had always thought that may be the Lord had thus afflicted her because I was no christian and had joined the church of Christ and was deceived in my hope, but by the next May she was sound and well, there was not a doubt on my mind but it was the Lord's work; and then I got to thinking why could I not ask you to pray for her, then it occurred to my mind thus: if you had asked him and he had prayed for her and she had been healed you might have been given the honor, but whom have you to honor now? Of course I could not answer otherwise only to say, *thou oh Lord*. But I thought within myself that I never would tell any one of it, but the Lord would not let it be that way, for I have had to tell it as I became so troubled about it that I could not keep from telling it. Last year at the Association I began to have an impression to tell you, I thought if

I did I would be better satisfied, I was at that time very well and every time I would think that I would tell you, there was something within that would say, you have said that you never would tell any one. So the next time I saw you it was the same way, my general health was gradually growing worse, after you had gone I would think why was it that I could not tell that dear brother what I wanted him to know, it was such a small thing for him to know, but oh such a burden for me to carry, it was in November I saw you and in December it seemed to me if I didn't tell you that I would die. At that time I was not able to go anywhere but I went to meeting any how, saw some dear sisters standing talking to the preacher, I thought now if I was like them I could have told brother Jones what I wanted to tell him. I came home and went to bed, my troubles and disease together were more than I could bear up under, I verily did not think that I could live, I was no better next day, I could neither eat nor sleep, I did not know what to do, that night I was lying on the bed with the tears running down my cheeks praying to God to know what to do for I knew that I could not live many days like I was, Lord what must I do, when something seemed to say, obey and live, or disobey and die, then this thought came to my mind, can you not write? I answered I can; well then write it and address it to three preachers, that was you, brother Gold and brother Draughn, write and have it published in the LANDMARK. Oh I cannot do this, proclaim this thing on the house top when I could not tell one dear brother of it, I don't think that I ever shut my eyes for sleep that night, next day I was no better, suffering more than I can tell, it seemed that I could not live, that I could not sleep, I promised the Lord if he would spare my life until such a time that I would write you a private letter and tell you if you thought there was anything in it that was of the Lord that you could do as you pleased with it, send it to brother Gold and have it published it would

be all right with me, as soon as I agreed to do this I began to get better. The next day I was so I could set up but suffering a great deal with my head, that evening I was thinking what does it all mean, when this scripture came to my mind, St Luke 13th chapter, 10 & 11 verses. Well that was so, but it don't have anything to do with me, then it came this way, your daughter has been afflicted 18 years and the Lord has healed her, satan has had you bound 18 years trying to make you think you were no christian, that was so but I could not get it to suit me, my feelings for these few days were inexpressible. I will never be able to tell any one how much I suffered. That same evening this scripture came to my mind, St. John 11th chapter, 44th verse, I said, Lord loose my tongue and let me tell this to the world; the moment I said this the pain left my head and I felt as well as if I had never been sick. Oh dear brother, I could have told you then if you had been here, I was made willing to tell every body that were God's dear children.

The next day one of God's servants came to see me and I told him of it and it eased my mind for some time, but the scripture says pay that that thou vow, and I know that I vowed to write it to you so I must obey.

Your unworthy sister,
ELIZA MALONE.

P. S.—When it came to my mind to write it and address it to three preachers I asked why must I address it to three and it came to my mind, have you not seen the image of Christ in those three? I could tell you where and when but will resist this time.

EXPERIENCE.

ELDERS P. D. GOLD AND LESTER, DEAR BRETHREN IN CHRIST:—I have been impressed for some time to write for the LANDMARK a part of my trials through this unfriendly world. And if you think it is of the Lord I want you let me know. I always believed the

Primitive Baptists to be the true church of Christ, and always went to hear them preach whenever I could, my father and mother joined them when I was small, and they always took us children with them to preaching. When I was a little child I had serious thought about death and what would become of me. When the Abbott's Creek Association was held with the church at Pine Meeting House in 1884, my father went and took his family, and I was enjoying myself well till Sunday when brother Issac Jones was preaching my mind was taken away from worldly enjoyments, and it appeared like everything that I did wrong came up before me and it appeared like every thing he said condemned me to everlasting destruction. I was only sixteen years old and I thought that I was too young for it to be the work of the Lord in me. And I went home from the meeting grieving over my condition, not knowing what was the matter with me. It appeared to me like I did not have a friend in the world. After I got off to myself I would beg the Lord to have mercy on me a poor sinner, and while the preacher was preaching it appeared to me like everybody thought that I was putting on because there were several more girls crying. And when I got home I commenced reading the bible and everything I read condemned me, and I would read it till my eyes got so full of tears that I could not see and then I would lay it down and beg the good Lord to have mercy on my poor soul, and I went on that way for a good while and it began to wear off and I did think but very little about it till the next time I went back to preaching, and then my troubles rose again and then I thought that I would not go back any more till I got to be a better girl. And then when I would go home it would move off and then I would try to keep it off and would go with young company, and would go to play when ever my parents would let me, and then I would think that I did not want religion yet, for I could not go to play if I had any and thought that there would be time enough after a while. And

then when I would get to myself that trouble would come on me again in spite of all I could do, and then it seemed like I had done wrong in trying to pray and then throw it all away and trying to forget it. And I went in that condition till my sister professed a hope in Christ, and then my trouble came on me with such force till it seemed to me like that I had more than I could bear. It seemed to me like that she was taken away from me and I was left alone. The next day I felt like I was forsaken by all of the family and did not have a friend in the world, and went to the field to my work, but I did not feel like it and I went off to myself to try to beg the Lord to have mercy on me, and just as I was bowing down to the ground these words came to me as plain as if some one had spoken them to me, "I will bow to my dear Jesus, I will live by faith forever, the works of man are vain." And I could not have faith in the works of man for religion. I was working in the cornfield and everything looked so gloomy and sad to me I felt like that I was almost lost forever, and I got away from my brother who was in the field with me, and I lay down on the ground to try to pray one more time, and I don't know how long I lay there, but I thought that my brother would see me, I did not want any one to see me, and when I got up everything looked so bright and the sun shone so bright and the birds sung sweet and clear, and I felt better than I had in a long time. I did not tell any body about it for a good while. Then I told my sister about it, and she said may be it was a change in me, but I could not claim it, but I prayed most all the time if it was a change from nature to grace that I might feel like shouting and praising the Lord. And one night as I was lying on my bed I did not think that I was asleep when the Saviour appeared to me dressed in a long white robe. He came from Ma's bed and came to the foot of my bed and stopped and said to me, "Arise and praise the Lord, no longer make delay," and I rose up and started towards him to embrace

him in my arms, and he went away and I did not know where he went. And then I had some relief from that, but was not satisfied yet. But I continued praying the same prayer; and when my sister joined the church I was in a heap of trouble, and I thought that I was entirely alone, she was all the sister I had, and it seemed to me like that I could not bear my troubles. When she was baptised I did want to go with her in the water so bad that I could hardly bear it. Brother Burch told me that I would come at the appointed time, but I did not think there was an appointed time for me. I would read the bible but would not let any one see me read it if I could help it. I would go to the spring after it would be getting dark by myself, and Ma would tell some one to go with me, and I would tell her that I did not want them to go, for that was the place and time that I would try to pray for I knew that no one would see me, and I got so that I was afraid to get on my knees to try to pray for fear that it would be a sin to me. And I went on that way till one night on the 20th of August, 1835, I went over to my aunt's and the darkies had a meeting close to her house and I and her girls got on the shed so that we could hear them sing, and all at once I felt so light that I thought that I could step off there and it would not hurt me. And I got down and began to shake and tremble, and could not be still, and I got hold of the fence to hold myself, but could not, and I got down on the ground and the same words rushed through my mind that the Saviour spoke to me. And then like some one said to me, "Quench not the Spirit," and my burden was gone and I commenced shouting and praising the Lord to the top of my voice. And then I felt like the Lord had answered my prayer. I started home and thought that I would tell Ma about it and not make much to do, and the first word I said was, glory. I went to bed but could not go to sleep for a long time, it seemed like that I would never need any more sleep. I loved every body, and did want to see broth-

er Isaac Jones, brother Burch and brother J. E. Adams so bad, for I wanted to tell them what a precious Saviour I had found. I wanted to see brother Adams because he came to our house while I was in my troubles and asked me if I thought anything about my eternal welfare, and I could make him no answer. I thought if I could see him then that I could talk to him. My folks were going to start to the Association next day and I did want to go so bad that I could not be contented hardly to stay at home. Then I wanted to go the church and tell the people what I hoped the good Lord had done for me, for they were a people that I loved and wanted to be with them.

I went to meeting at Pine Church with full intention to join the Church. After I was there awhile I began to think that I would put it off till the next time and it seemed like something said to me, if you don't go this time you will never have the chance any more, and when the preacher came down out of the stand and commenced talking every word he said seemed to me like he said it to me. When the door of the church was open and they commenced singing, "Come ye that love the Lord," I could not stay away. I told them what I hoped the good Lord had done for me in the best way I could, and was received and baptised the next meeting day on Tuesday after the second Sunday in October 1835. I have had many doubts and fears since. I have had the pleasure of hearing twenty-four tell their experience at Pine since I joined. I was baptised by Elder J. A. Buich, our beloved pastor. Your unworthy sister in hope of eternal life.

CYNTHIA L. WILLIAMS

Remark.

We welcome such dear little ones as the above and consider them as lambs of the fold of Jesus. Blessed are they that hear the words of Jesus and dwell in his presence.

P. D. C.

"Be ye followers of me even as I also am of Christ."—Read 1st Cor., 1st chap., 5th, 5th and 10th verses.

MR. GOLD, DEAR BROTHER:—If I may be permitted to thus address you, by the help of God I want to tell you and the little ones some of my impressions of mind. Surely I feel the least of all, the most unfit for anything good. I have tried to ask the good Lord to remove the impression for I have promised myself not to write any more if I could help it, but with the impression I feel a willingness to yield for I think I have learned to obey is better than all burnt offerings or sacrifice. Believing you will bear with my weakness, truly I feel to love the cause of truth, peace and good-will to all men, but when I see evil surmising, back-biting and jealousy it makes my heart sink. Now to illustrate what is on my mind, suppose I and you were out at the hour of mid night or when it is so dark we can't see anything, we believe and are sure there is a way for we have the direction or examples all before us, but it so miserably dark we can't see, now what would be the use to begin to dispute about it, would it not be better for us to try to examine ourselves on the record, we can't even see that till the sun rises naturally, we know we can't make the natural sun rise till the appointed time. I think we should wait and forbear with one another in love and try to keep off the old man with his deeds, wait on the Lord for in him is everlasting strength. And for those that are in the way or sunshine as it were, if they should turn back and begin to dispute with the others would they be in a mass of darkness? We rejoice to see those in the way going on step after step in the glorious work of the gospel, feeding sheep and lambs, giving to each their portion in due season. Not minding any of those things, willing to be counted the off-scouring and less than nothing, that they may win Christ, wise as serpents and harmless as doves. I feel like I want to talk some about the poor little lambs that are out in the cold. We know naturally they ought to be cared

for, especially those that have been out till they have almost starved to death, they may be permitted to see their mother over yonder; I would go to her, I feel willing but I am so little, so weak and so many things in my way, how can I go? About this time a good shepherd comes along, he see these poor little lambs, he knows their condition, they want to get to their mother, but they feel so little, so weak and cold, no one likes me, no body will take notice of me, I think I know how they feel; but this good shepherd takes them up in his embrace and begins to nurse and feed them with a little milk, meat is too strong, now they begin to revive under his kind care, they are enabled to surmount all doubts and fears and go home to their mother. The mother rejoices to see them come, they rejoice to come, and the shepherd rejoices that they have come. Here is peace, here is love, rejoicing unspeakable and full of glory. And the Lord shall lead them unto fountains of living water and wipe all tears from their eyes, praise the Lord.

Brother Gold, I feel like I want to tell you I have baked the cake for the prophet and have plenty to live off of yet.

Your sister in Christ I hope.

T. E. A.

Andersons' Store, N. C.

CHURCH CONSTITUTED.

ELDER P. D. GOLD, DEAR BROTHER:—You will please let the following appear in the LANDMARK:

According to a former arrangement Elders D. R. Moore and myself with Deacons J. A. B. Walters and Jas. Clayton met in the town of Roxboro, Person County, N. C., as a Presbytery to organize a Primitive Baptist church, on the 5th day of February, 1891, assembled in the church-house, and after praise and prayer Elder D. R. Moore preached, then proceeded first to organize the Presbytery by choosing Elder D. R. Moore, Moderator, and J. A. B. Walters, Clerk, then proceeded to business. First by calling for letters of dismission, when the following named

brethren and sisters presented their letters: Brother J. S. Clayton and wife, Eupheny Clayton with a letter from Surl church. W. T. Royster and wife Rebecca Royster with letters from Ebenezer church. C. T. Hudgens and wife, P. J. Hudgens with letters from Ebenezer church. D. B. Perkins with a letter from Stories Creek church. G. W. Burch with a letter from Wheeler's church. G. T. Burch and Francis A. Burch and Rosa O'Brien with letters from Flat River church, making in all 11 members desiring to be constituted into a church of Christ. We then read the Articles of Faith as appear in church history, page 882, church covenant as appears on page 695, Rules of Decorum on page 696, all of which they adopted as their Articles of Faith, covenant and Rules of Decorum, then chose the following brethren for deacons: J. S. Clayton and C. T. Hudgens. We then proceeded and ordained them to the office of Deacon. We then declared them a church to do business in the House of God.

They then proceeded to elect a pastor, and chose the unworthy writer by a unanimous vote to that office. I then agreed to serve them as best I could. Then they made choice of Wm. T. Royster for Clerk. We then extended an invitation for the reception of members, then expressed a desire for the proceedings to appear in the LANDMARK with an invitation to the ministers of our faith and order when they have a mind to do so to visit and preach for them.

Brother Gold, I wish to say further to the many brethren and sisters that I have met in the past that I feel to be the least of all in my Father's house. I feel that I am but a poor sinner with little hope of heaven. Next March will close seventeen years in the ministry since I was ordained in the Quarts Creek church near Mt. Airy, N. C.

Since that time I have tried to stand at the feet of the brethren in my own section and elsewhere as their servant laboring to that end to fill the full measure of my gift, and to-day I

have nothing to glory in save the cross of Christ. If I have ever said or done anything by word or act to wound any brother or sister I ask them to forgive me the same. All I further ask is for the Primitive Baptists to let me stand at their feet and preach Jesus for the comfort of his little ones. If I am not saved by grace I will be lost in the end. I do feel that he came to save, and will save every one that truly desires to be saved. I do not understand from the scriptures that the gospel ever was intended to quicken dead sinners, but finds them that are quickened, and is the power of God to every one that believes. So while we cannot make christians we can labor for God's glory and the comfort of his church. I further feel that I had rather wear out than to rust out.

Brother Gold, let this appear in the LANDMARK and pray for me and mine.

Yours in gospel bonds.

JAS. D. DRAUGHN.

ELDER P. D. GOLD, MUCH ESTEEMED BROTHER IN THE LORD:—Being here at the hotel waiting for the train, and having been requested to write more frequently for our dear family paper, ZION'S LANDMARK, I will make the attempt by quoting, "To be carnally minded is death, but to be Spiritually minded is life and peace," Rom. 8th chapter. Paul was here speaking to the church of a death the children of God are liable to be heir to if they live in disobedience. To be carnally or fleshly minded is death. After we are born again and begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, we must remember that that which is the messenger of satan is still in our flesh and is throwing out many pleasing allurements to decoy us away after its sinful lusts.

And when we are under its control we are dead, not eternally, but to our christian comfort here. The poor little one who has an humble hope in Jesus is many times so carnally minded as to stay out of the church waiting for a big experience and is ashamed to go if he cannot make a grand display and ever

have the world to say that is a great experience indeed. Remember, that is the flesh teaching you to live in disobedience and you will die as long as you follow such fleshly promptings. Many dear saints that I know of now, are staying out of the church waiting to know that they are christians. You will never know that in the flesh for it is by hope that we live, we walk by faith not by sight. Jesus did not tell the Gadarene to stay out of the church as long as he could, nor to wait till you know you are a christian, but "Go home to thy friends and tell what the Lord hath done for thee." The pride of flesh keeps many dear saints living in disobedience. Jesus says, "Blessed are the poor in spirit for their's is the kingdom of heaven." If you knew you were a christian or had a full supply of self-confidence you would not be poor in spirit for you would be as rich as the pharisee that thanked God that he was not as other men.

As long as you have confidence in the flesh you are carnally minded, for Peter though a child of God, had confidence in the flesh, and was carnally minded and thought he would never deny the Saviour, but how soon we hear him saying he has never known the man. When left to himself he was nothing but Peter and was controlled by the flesh. Dear saint here is the best evidence I have, we know we have past from death unto life because we love the brethren.

It is a hard matter for us to deny ourselves and follow Jesus.

We have the flesh with us so much I can hardly pray without having the flesh in it. I had rather use good language and for the prayer to take deep effect on the hearers. It is the same way in my feeble efforts to preach. I would be glad to do a little better every effort I make. So I am controlled much of my time I fear by the flesh. It is hard to be reconciled to God in all his dealings. I pray you in Christ stead be ye reconciled to God. If we could always say, "not my will but thine be done" then we would have life and peace. Brethren get so "carnally mind-

ed" that they are afraid to leave their domestic affairs for fear that they will lose something by attending church meetings. Jesus says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." This is just as much the truth as when he said, "No man can come to me except my Father which sent me draw him."

Remember that when we forsake the assembling of ourselves together that we die as God's children to these sweet enjoyments which are in reserve for the obedient.

Many times we can see a disposition about God's children to be "carnally minded" in fault finding, back-biting, evil speaking, being controlled by the flesh in settling church troubles. Seeking to be like the nations around us by marrying the daughters of men, and affiliating with the world in their idolatrous worship, bidding them God-speed by our presence at their meetings. "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." "If ye saw to the flesh ye shall of the flesh reap corruption."

How do we die? We die many times to the fellowship of the church, to the confidence of the brethren, and we grow indifferent and careless and unconcerned about the goodness and mercies of God and became barren minded. Let us put off the man with his deeds and work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of his own good pleasure, mortifying the deeds of the flesh, taking the bible as our only guide, endeavoring to keep the unity of the spirit in the bond of peace, letting brotherly love continue and discharging every duty enjoined upon us, and we shall live here and enjoy the "Common Salvation." Brethren do not get so anxious for preachers that you ordain your useful gifts and try to make preachers and thus spoil their usefulness. There were gifts to prayer and exhortation in the days of the apostles, but where are they now? Many of them ordained to preach and others

have buried their talents. Brethren you should encourage your gifts and try to manifest the gifts to prayer and exhortation. I was at a church not long since where they held a prayer meeting once a week, Wednesday night and Sunday mornings, the most of the male members exercise in prayer and exhortation and the church is sound in faith and but few ordained preachers in that section, there seems to be life and peace among the saints. Brethren the greatest evidence that a man is called to preach is that he preaches and you should be very careful whom you ordain to that sacred office and see whether he has the qualifications.

A man that tries that God has not called, can many times devote all his time in telling his call to the ministry, but never preaches any. I know of good brethren that were useful gifts in Zion but the church acted hastily and destroyed their usefulness. Let us be spiritually minded, follow the dictates of the Spirit.

I: hope of immortality,
LEE HANCKS.

TO THE LITTLE ONE.

BROTHER P. D. GOLD:—I have been in ill health for several days, and I have been working around the house, and also my wife's health has been very bad so I have spent the most of my time in reading my bible, and Z. L. and G. M. and in looking over and reading and thinking over these things and I felt impressed to write to brother K. P. Palmer, of Webster Co. Mo. Why I don't know. But so it was, I hope for good. So last night after I had gone to bed to rest through the night, my mind got to thinking over what I had said during the day and night, and by some cause, I am not able to tell, my mind fastened on a letter of Jan. 15th, in ZION'S LANDMARK which you remember is signed "Little One." So it has fastened on my mind with such force. I decided to write you a short letter, and if you see proper to let it have space in your columns you can do so, if not lay it aside. In the first place

I will say that I don't know whether or not I will be able to say or pen down anything that will be of any comfort or pleasure to any of your dear readers, or not. But in the second place I am proud that is not for me to know, for Paul shall plant, Apollos shall water, but God shall give the increase. What force, what power, and grandeur and love is there in the word "Little One." There is I say, all the power, all the wisdom and knowledge carried in that word. Except we become converted and become as one of the Little ones we can not enter the kingdom of Heaven. That is all it is, and it takes the power of God to make us feel that way. That is all it takes. Jesus our Saviour, the little babe that was born in the manger was the little one that God the Father sent forth to make known these sayings. The little one Christ Jesus, the one that the world rejected the same became the head of all, in all, through all, and in and over all. That was the Little One. The star that was seated in the Heavens was caused to move in the direction of the Little One in the manger which was Christ. When we come from the depths of our hearts we can say that we do feel that if we are a child at all we are the least of all. Then we say something that the wise men of the world don't know anything about. That is something that Mercer's University has never taught to any of their students. That word little one. What is it that these little ones seek for? The substance of things hoped for, the evidence of things not seen, Heb. 11:1. "That is not of this world, nor of this world's goods. But eternal life in Christ Jesus," the little one, the one that came not to call the righteous, the rich, the mighty, but poor sinners to repentance. The poor, the lame, the maimed, the blind, those are the little ones. It takes the power of God to make us feel little, and it takes the power of God to give eternal life. So without God we can do nothing. But with his power we can do all things. So these things are kept from the wise and prudent of this world, and made known unto babes, babes in Christ. My

little children these things write I unto you, that we sin not. "And if any man sin we have an advocate with the Father, even Jesus Christ the righteous," 1 John 1:1-2, which is the little one, the Christ, the one that was born in the manger, in Bethlehem of Judea, and the King of Israel. But the wise men of the East being moved by the power of God, came to see and saying where is he that is born King of the Jews? Mat. 11-12. This is the way of all of God's dear little ones. They do that which God impresses them to do. That is why that dear little sister wrote her letter to brother Lester. She felt that impression which no one can give, but he that does all things well. I call her sister, I can't see why. The letter is signed "Little One," and that is a witness I hope to me. But in the language of the Scripture, we will say in the peace of him that knoweth all things, and with I hope the direction of the holy one, Christ Jesus, to brother, or sister. Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul Heb. 10, 35-39. May the God of peace ever be with the sons and daughters everywhere, that their pathway will ever be lighted with love one to another. That brotherly love will always continue, and as long as we feel that we are the least of all, we will always be ready to bow to our bro's feet. Then we can say indeed and in truth that we hope that we have a hope in Christ.

Yours in love,

H. L. STEVENS.

La. Grange, Ga.

A brother requests of me to know why I publish receipts of money in the LANDMARK.

ANSWER: It is that each one who sends money to me may see that it has been received and credited to him.

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 XXIV. No. 3

WILSON, N. C., MAR. 1, 1894.

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Editorial.

A CARBUNCLE.

We write of the things which we have seen, felt and handled, when we write what we know is truth. Indeed we must prove a thing before we know whether to hold fast to it or not. David could not use Saul's Armor, nor go to battle in it, because he had not proven it. What a difference there is between the great piles of chaff blown up by the winds, or heaped up from hearsay and reports of others, and the little pile of clean-fanned wheat that drops through the sieve of personal, individual experience, by which we know the Lord is true? It was not till the woman's dead son was restored to her poor troubled soul, then made humble and thankful, that she could say to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth": 1st Kings 17:24. By the resurrection of the dead we know that the Lord lives.

The writer has had some uncommon experience of late with a carbuncle located on the back of his neck. Carbuncle is a bible word, and is the name of one of the precious gems in the robe

of the high priest. It is a fiery, bright gem of beauty. The only resemblance between that gem called a carbuncle and the sore called a carbuncle that I am aware of is the fiery nature of that sore that inbeds itself deep in the flesh and near the bones of ones body. This began with me about the 8th of Jan., and to-day Feb., the 20th I am not well of it, though much better. The fact of ones forming shows a low state of health of the victim, as well and sound persons do not have them. They make a strong attack on ones life. This one made me so sick I lost all appetite for food and became feverish. For about six weeks sleep fled from me almost entirely. It burned almost like fire constantly, hence their fiery nature. My neck had to be held in one position nearly all the time. For weeks I was prostrated in bed much of the time.

Now this carbuncle not only showed my poor, low state of health, but it much increased my weakness and my bodily sufferings were such as to bring me towards death apparently.

But this was not all, for my vile, hateful, sinful, depraved nature was powerfully demonstrated to me. How fallen and polluted must be my condition spiritually, full of wounds and bruises, a fire raging in me, sin as a scourge devouring me. The case of Job was thought of. What a nothing I was. The Lord was hid from me, nor could I find him. Prayer was shut off. When I called there was no answer. I was turned toward the dark wall, through which there was no escape, to make confession and supplication to my maker. Ah how dark and bitter it was. How bitter were my words. There was nothing but deformity in my prayers. God kept me from hard

thoughts of him in his wonderful, glorious mercy. I knew he was righteous, and could not do wrong, and I knew that I was vile and exceedingly sinful and deserved all this and much more. What a fiery thing is sin. What fuel for the flames of a violated law.

The case of Job, smitten by satan with sore boils from head to foot, was considered. While his was far worse than mine, yet he seemed as one dear to me. How sore was his trial as satan operated in his flesh, and filled Job with the communications of evil. Our God is a consuming fire, and burns the chaff with unquenchable fire. When one is put in the furnace the fuel is much, for there is much sin, and the fire burns, and the flame is vehement. Who shall dwell in such burnings? Fire will burn all man's works. There is nothing he can invest or construct that can withstand the fire, and the fire is to try every man's work of what sort it is.

A carbuncle shows its malignant nature too by taking hold deep and spreading as a root of bitterness running near the bones and forming new heads and breaking out again, so that it is difficult to cure one. Like sin which spreads and plants its roots all through the man corrupting every part, so this sore does its fearful work deep beneath the surface, and is sure to break out, and until the root is killed there is no cure.

We see this malignant nature of evil breaking out among churches and church members at times. A leprous, red, burning sore breaks out causing great distress among some of the members. We try our remedies, but they are nothing. The ugly thing is full of burning and breaks out. We cannot stop it. Perhaps it looks for a little

while like it will heal, we hope for the better but soon it breaks out afresh bitter as ever. All that meddle with it become tainted and diseased. How wretched the church is. She cannot pray. She knows not what to do. The trouble increases. All the enemies rise up. False comforters come in to give counsel, but they add to the confusion.

One lesson impressed on me the last few weeks it seems is this, that God is a great, dreadful and blessed sovereign, giving not account of any of his matters. Another lesson is, that I am as the dry stubble, vanity, nothing and less than nothing. During that dark time when all refuge failed me and stood afar off, it seemed that my greatest desire was that I might have evidence that I am a child of God.

A view of Jesus exalted and glorified and his apostles as judges in Israel, empowered to declare the law in Zion, and Christ Jesus coming in the throne of his glory with his holy angels, showed me that all healing is in him, and from that view I began to feel that healing had begun within me. Soon a feeling of meekness sprang up, and the scripture fastened itself in my feelings that as a little child we receive the kingdom of God. Since then I have felt more as a little child than I ever did before. "If there be a messenger with him, an interpreter, one among a thousand, to show man his uprightness then he is gracious unto him, and saith deliver him from going into the pit. I have found a ransom. Then his flesh shall be fresher than a child's: he shall return to the days of his youth" etc. read Job. 33: 17-30. This scripture describes my case better than any other that I know of. It seems to me now that it is good to be chastened by the Lord. Let me fall into the hand of God and not into

men's hands. How blessed it is to be with Jesus, to be as a little child, not seeking great things, nor high places, nor to be called great. How blessed to be free from the desire of wordly gain, the love of money. How much better to sit at the feet of Jesus and hear his words. It is enough to be with him, to be as he is. How free one is when he has no hate, nor ill will toward any man, when he can love his enemies, and pray for them, when he desires God's will to be done, and lives by faith, when he feels it is more blessed to give than it is to receive. How good when you do not covet any man's gold, or silver, or apparel. One's flesh becomes fresher than a child's, and he returns to the days of his youth, or to his first love. Could one always dwell here how good? As ye have received Christ Jesus the Lord so walk ye in him rooted and grounded in love, Here is plenty, no man lacks anything who dwells here. It matters not whether you have carbuncles, or sickness, poverty, or wealth, if you as a little child have Jesus and feel that you are in his hands then you have enough.

A kind physician came after these views were given to me, and used the knife in cutting the diseased flesh and with healing washes elonged out the old core and diseased matter, and now my health seems to be returning.

When it is needful the knife of discipline is to be used, but never until you have mourned and felt the grief of sin, and are deeply distressed for the affliction of Joseph. I am satisfied that the church must pass through a deep chastening and scourging, and that afflictions abide us for we have sinned, and we must suffer. We have gone after the world too much, each looking to his own quarter for gain. The

brethren are too covetous. They withhold more than is meet for the needy. We are not forward to remember the poor. Too many preach for money, and too many of our members fail to contribute to the necessities of true preachers that do not preach for money. We seek too much to lay up treasures on earth. We should seek first the kingdom of God and his righteousness. We often preach for strife and contention. Too much speculative preaching—not enough preaching repentance toward God and faith toward our Lord Jesus Christ. We are not careful enough to maintain good works. We have a form of religion and deny the power too much. When Jesus is revealed in you the hope of glory you desire to preach him and hear him and nothing else preached. Pure religion and undefiled before God and the Father is to visit the fatherless and the widow in their affliction and keep yourself unspotted from the world. This is living out and walking out the hope that is in you.

We must needs be tried, burned and purged before we will return to the old paths where is the good way that our souls may walk therein and be blessed. My desire is to see Zion arise and put on her beautiful garments, and see the redeemed coming as doves to their windows—as doves in peace and love—not as hawks to devour—to see our children and our neighbors, if it is the Lord's will, coming as the redeemed of God to Zion, or as many as the Lord our God shall call coming home and dwelling in peace and love in Zion the joy of the whole earth. May the Lord Jesus come in his glory with his holy angels and dwell with us, and may we be found ready and waiting when our Lord shall come. Him is all the local church.

A CHILD OF GOD.

I feel to present a few thoughts upon what are the evidences that one is a child of God, or what are the marks which distinguish the children of God from the children of the flesh.

We are taught that the children of the flesh are not the children of God. Now does this mean that the children of God are distinct in what they are in their first, actual, individual existence from the children of the flesh in nature? Paul in the ninth chapter of Romans is not defining the children of God as being so distinct from the children of the flesh as never to have had in any sense any relation to or connection with them. Or that the children of the flesh are distinctively flesh while the children of God are distinctively spirit. In another place he declares in speaking to the children of God of their having been quickened, that they were by nature the children of wrath even as others, and walked with them according to the course of this world in trespasses and sins. He further declares that these children were dead in sin and were quickened together with Christ. Now it is said of Christ that he was put to death in the flesh, and was quickened by the Spirit. It was the man Christ Jesus who died and rose again. It was the flesh—the man—that died, and not the spirit nor any part of it. We can not conceive the idea of a dead spirit, neither do we read of such a thing in all the book. Until we find even the bare possibility of such a thing we can not think for a moment that these children which were quickened were, prior to their being quickened, either spirits or spiritual in that which was quickened.

Let us see what Paul means by the terms children of the flesh, and the

children of God. He was speaking of his kindred in the flesh, the Israelites to whom pertained the promises, and of whom as pertaining to the flesh, in which he was put to death—Christ came. He seemed to be anxious about their salvation. Not as tho' the word of God had not taken effect. For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the *promise* are *counted* for the seed. For this is the word of promise, at this time will I come, and Sarah shall have a son. Now Abraham had two sons, one by a bond woman, and the other by a free woman, but the condition of their respective mothers made neither of them any the less the son of Abraham. Neither was Isaac any the less a natural earthly child because he was the son of Sarah. Isaac differed from Ishmael, first in that he was a child of promise, and second that his mother was free. In their nature they differed in no sense, but in their state or condition—one being in bondage, the other being free, the one by promise, the other being without divine sanction, the one by the married wife, the other by a bond woman, the one a type of Christ and the elect seed, the other a type of the children of the flesh.

In Isaac shall thy seed be called. Isaac was born after the spirit, being a child of promise, while Ishmael was born after the flesh. Now we brethren, as Isaac was, are the children of promise. Gal., 4:28. The seed here primarily speaking is Christ, in whom the elect are chosen, having been given grace in him before the world began,

and are now being called with a holy calling even in him according to this grace. "They are not all Israel which are of Israel." The Israelities being the children of Abraham did not necessarily constitute them the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is clearly seen then that the election of grace is what makes the difference between the children of God and those of the flesh, even though they be the children of Sarah after the flesh. Sarah is a type of the Spirit of which the elect are born—that New Jerusalem which is from above, which is free, which is the mother of us all, the elect—the children of God. Agar or Hagar answereth to Mount Sinai, the covenant which gendereth to bondage, the Law—the Jerusalem which is in bondage under the law, wherein we were dead in our sins and the uncircumcision of our flesh, but God who is rich in mercy hath quickened us together with Christ, having forgiven us all our trespasses. Eph., 2: Col., 2:13. Sarah answereth to Jerusalem which is above, which is free, which is the mother of all those who are born of the Spirit, as born from above. In this birth which is from above it is said of the elect, the vessels of mercy, the seed of Abraham, the children of God, as they are manifested in these last times, that they are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. In their natural manifestation or birth they are only known to have natural life in common with all men, and hence are children of wrath, but in their spiritual manifestation by being born again, they do not seek their own life's own quarter for gain. Th

having been chosen unto salvation, and predestinated unto the adoption of children by Jesus Christ to God, according to the good pleasure of his will to the praise of the glory of his grace, wherein he hath made them accepted in the beloved, Eph. 1: 5, 6.

Much of this subject matter must be considered figuratively rather than in an actual sense as to be comprehended by any natural process of reasoning. The children of God as manifested by the new birth are not such as the natural mind would conclude taking the figure of a birth from which to reason. Things of the Spirit cannot be reasoned upon, they are known only by faith. We are only the children of God as presented by faith. It doth not yet appear what we shall be in the glorious and eternal reality. Just as we walk by faith and not by sight, so are we the children of God by faith in Jesus, and being of faith we are blessed with faithful Abraham.

P. G. L.

(To be Continued.)

NO RAILING.

It is plainly taught in scripture that we are not to return railing for railing.

Suppose a brother should accuse me falsely, or treat me in an unbecoming manner, and should do it of purpose with an intention to offend me. Now suppose I in turn go and repeat his bad conduct towards me. Suppose I go from place to place and proclaim it publicly, telling only the facts, or the things that he said or did, not adding a word to them, am I justified in this? No. Why not? For the plain reason this will provoke him still more, and he will rail against me still further, and he will inflame his mind still more. Perhaps some tattler or mischief-maker will go and tell him of it and add something to it, or color it so as to make it sound still worse.

Now if I love that brother who has railed against me, or evil treated me, I will pursue a course to benefit him and deliver him out of his wrong course if possible. But suppose I hate him because he has so treated me, and I have no mind to do him good, what proof have I that I am not as bad as he? How do I know that I am not in the gall of bitterness and the bond of iniquity. It is easy for me to say I mean no malice by what I am doing, and to say I mean it all for good. Any one almost would say that. You are judged by your general conduct, and not by your protestations of innocence and of good intentions. It is vain to draw nigh to the Lord with your lips when your heart is far from him. He that loveth not his brother dwelleth in darkness.

P. D. G.

DEAR BROTHER GOLD:—Will you please give your views through the LANDMARK on these words, "Be strong be courageous." These words have been on my mind considerably of late,

From one who feels very weak.

MRS. J. W. FREEMAN.

Remarks.

The substance of these words was spoken to Joshua before that ever memorable crossing of Israel with him as leader out of the wilderness into the goodly land of Canaan. Undoubtedly it required much strength and courage for them to do what had never been done by man, and something altogether different from their past life. To enter into that life of faith with all that is involved in its warfare meeting and contending with every foe of the wilder-

ness, with the giants as well as the lurking Canaanites, calls for much strength and courage. Nor would the natural strength and boldness assumed by man, as he attempts to gather up his own supposed reserved forces of nature, be worth anything at all in this conflict, any more than Goliath's prowess and gigantic physical strength were worth anything before David and his sling. Joshua without doubt typifies and personates Jesus, in whom in glorious fullness and eternal perfection, every gift, grace and blessing is treasured, and it is of his fullness that all we have received and grace for grace. Hence it is in him that we are to be strong and of good courage and very courageous.

There is much need of strength to bear burdens and endure, and of courage to meet the foes we must fight. For this is a good fight of faith, and we must put on the whole armor of God in order to overcome.

A man's foes are they of his own house. These are the worst of all foes to meet, and the most stubborn. Then the fight is so discouraging because at every turn they meet and assail you, and impoverish you of all your possessions.

It is when we are weak though that we are made strong. "Out of weakness made strong." What a strange expression that never can be explained by carnal reason. *Out of weakness were made strong.* When I am weak then (not afterwards) am I strong. We must fail before we are received into everlasting habitations. We must die to live. The strength and courage then we so much need are found in Jesus.

What a conqueror he is. He has led captivity captive, and given gifts to men. He rides upon a white horse (denoting victory that is pure and holy)

conquering and to conquer, and they that follow him are also on white horses conquering too because he has conquered, and we are more than conquerors through him that hath loved us and given himself for us.

Then ones doubts, fears, unbelief, sins stumblings and haltings are all overcome in him, for because he lives we shall live also. Be strong and of good courage therefore in the power of the Lord Jesus. As he is so are we in this world. If ye know the truth the truth shall make you free. The battle is not yours; it is the Lord's battle; and no man that goeth a warfare goeth at his own charges. Your captain takes care of you, giving you your armor, rations, orders and place in the rank, and your bounty comes of him. Therefore we are to be strong and of good courage

P. D. G.

MARRIED.

February 18th, 1891, at Mr. E. G. Hales, Wilson Co., N. C., Mr. John W. Robbins to Miss Mittie Hales, by P. D. Gold.

Obituary.

MARTHA E. STEWART.

By request I send notice to LANDMARK of the death of Martha E. daughter of W. R. and Sallie P. Stewart, which occurred Dec. 13th 1890 age 19 years. My pen will fail to give justice to her faithful endurance of long continued afflictions. She was stricken with pleurisy of left side about 4 years ago, which resulted in a serious abscess, rendering her helpless for a long while, until a little more than a year ago she became able to go about the house on crutches, and visiting some with help, and a short while before her death could walk alone, but with much deformity of figure, but was so much better than they hoped for, we were flattered being born would possibly have seized too much of an eternal life on our quarter for gain. T. J.

and if she was not good God would make her good. And said to her eldest sister that she had a sweet happy home and she wanted to go to it. And after suffering twelve days she quietly passed away without a single struggle, she said Mamma twice a few minutes before she died but could not say anything more. We had the best medical aid that could be had but all that Dr. and kind friends could do could not stay the awful summons of death. Oh how hard it is to give up our loved ones, my sweet little Ester has left a vacancy in our home that never can be filled. I felt like we had a happy home, a sweet family of eight lovely children but it is severed now. I find a vacant seat at the table, and my once cheerful home can never be happy. I feel like we worship our children too much, we are taught that we should worship God. He has not left anything on earth for his children to worship but Him and Him only shalt thou serve. If we could feel that she was not taken for our disobedience we could give her up more cheerfully but oh the sin that dwells in our wicked hearts. God has promised to punish sin wherever he finds it, and he found it dwelling abundantly here. I have often heard it remarked that one only has to die to be praised, but she needs no words of praise from her poor feeble parents nor wherever she was known. But we can't close this obituary with an acquitted conscience without saying what a dutiful and loving child our Ester was, and if she ever disobeyed her Pappa or Mamma in her life it has passed our recollection never even so much as to say I don't want to do anything that we told her, but was always ready to do anything tending to our comfort or happiness. But alas she is gone, we can never hear her sweet voice and loving words again, nor see her loving and cheerful face. The thought it seems is more than can be borne. But we feel perfectly satisfied she is in that sweet home that she spoke of where there is no sickness, pain nor sorrow, where death is felt no more, but she is to-day swimming in that ocean of love that is without bottom or shore; then we must say, He doth all his will, we must be still and know that He is God.

JAMES A. AND DRUSILLA F. LEAKE.
Francisco, Stokes Co., N. C.

A few days after her death in hunting for her picture, I found it with a bunch of

her hair with the following lines of poetry carefully folded up and placed in a book which if would not be intrusion we would like to have published with her obituary:

My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun.

Oh come angel land,
Come and around me stand,
Oh bear me away on your snowy wings,
To my immortal home.

I know I'm near the holy ranks,
Of friends and kindred dear.
I brush the dews on Jordan's banks,
The crossing must be near.

I've almost gained my heavenly home,
My spirit loudly sings,
The holy ones behold they come,
I hear the noise of wings.

Oh bear my longing heart to Him,
Who bled and died for me,
Whose blood now cleanses from all sin,
And gives me victory.

MARIAH LANG.

Please publish the death of my husband's mother, Mariah Land. She was born February the 5th 1813, died June the 30th 1890, making her stay on earth 77 years, 4 months and 23 days. She has been a member of the Primitive Baptist church a long time, as long as 30 or 35 years I reckon. I think brother A. J. Moore's father baptised her. She was greatly afflicted the latter part of her life, she had a fall in December 1888 which left her a sad cripple, she never was able to walk another step, her troubles were many in this life, her husband died long before the civil war, leaving her with ten children though some of them were grown, five of them survive her. On Saturday before the 3rd Sunday in June she came to spend some time with me, next morning she was so feeble she could not be up but very little; I did everything for her that I thought would help her. She lived two weeks and two days, the last week of her life I shall never forget, she suffered so much. My sister and I were in her room nearly all the time, she never said one time I want to get well as I know of. No her prayer was to go to her heavenly home. She spoke freely of Jesus, of his tender mercy, and his loving kindness. She said she lived till she was being born this life, she believed in eternal life, she had her own quarter for rest.

talk scarcely any, nearly the last I heard her say was, "Take me now Jesus." I firmly believe she is now shouting and singing praises to the Savior of the chosen flock. While we are enjoying the short seasons of mirth in the flesh, she is basking under the wide-spread bowers of her Savior's love:

She is gone from a world of trouble,
Reached a fairer shore,
Where all is peace and joy,
Forever, and ever more,

God in his infinite wisdom,
Drew a greater plan,
Than ever could have been devised,
By any mortal man,

For He knows the tired spirit,
Sighs and longs for rest,
So sheltered her forever more,
On a loving Savior's breast,

Safe in the arms of Jesus
She needs not our poor care,
Passed safely through the pearly gates
She enjoys blessings rare.

DIPPIE E. LANG.

Farmville, Pitt Co., N. C., Feb., the 20th, 1891.

MY FATHER.

My father was born December 15th 1795 in North Carolina at Jack White's. He died October 23rd 1890, that made his stay on earth 96 years 10 months and 8 days. He never did profess any hope at all: also my mother-in-law got drowned on the 10th day of January and she was 80 odd years old. I do not know exactly how old she was, she appeared to be pretty strong in the faith, she was a Primitive Baptist, she belonged to the church in Monroe county, Ga. She was baptized by Edmund Dumas. Remember my love brother Gold to you and your family. When all things go well with you remember me and mine.

Yours in hope of eternal life,

THOMAS BYRD.

WILEY WOODY.

Wiley Woody was born the 20th of January, 1806, and died of heart failure December the 31st, 1890, age 84 years, 11 months and 11 days. He lived and died in Franklin Co., Va., near where he was raised. He married Mary E. Richards. The result of this union 9 children were born, 5 sons and 4 daughters, all of whom are living. He has 23 grand children and 10 great grandchildren. He was a most quiet and unassuming man.

one, had settled up all his business a few days before his death. He served during the war as Justice of the Peace to the best of his ability. His record speaks louder than words. He had the name that was better than precious ointment. Though not being a member of any visible church does not cause us to doubt his being one of the subjects of His grace who causes all things to work together for good to them that love and serve Him, and to them that are the called according to his purpose. He professed to have a good hope through grace, and as Peter said we should do, he was always ready to give a reason of his hope, and lived so as to prove his faith by his works. He loved to be with the people of God, and hear them speak of his kingdom and talk of his power, for he was made to believe from his own experience, if saved, it would be by his mercy, not according to his work, he being confident that the carnal mind is not subject to the law of God, neither indeed can be; for they are spiritually discerned; so he fully endorsed the doctrine of salvation by grace, that he would save his people according to the good pleasure of his will. His reason for not joining the church was, he was very feeble for two or three years previous to his death, and like all of God's children feeling so unworthy. He attended preaching as regularly as his wife, she being a member of the Primitive Baptist church. His doors were always opened for those who preach the doctrine of election. He was rational to the last and passed away while aiming to shake the hand of one of his little grandsons. Now our desire and prayer is, that the God of all grace may bless his companion in her declining years, that she may spend the remainder of her days to his praise, and be able to meet her husband in a world of light. May the Lord be a father to his children and if it be his will, save them by his grace. May his kind neighbors and friends receive a full reward for their many kind acts rendered in time of need.

H. Wm. H.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JESSE BROWN.

Prospect Hill.....March 10
Wheeters.....11
Flat River.....12

Mt. Lebanon	13
Camp Creek	14
Shoe Fly	15
Dutchville	16
Eno	17
Durham	at night 18
Bro. J. R. Young's	19th at night
Oak Grove	20
Willow Springs	21
Raleigh	at night 22
Big Meadows	24
Mr. Norwood's	25
Bear Creek	26
Mt. Tabor	27
Rock Hill	28
Sugg's Creek	29
Pleasant Hill	30
Big Creek	31
Mountain Creek	April 1

J. E. ADAMS.

South Quay Va.	1st Sat. and Sun. in March
Flatty Creek Pasquotank Co. N. C.	Wednesday
Lebanon Dare Co.	2nd Sat. and Sun.
Bethlehem Tyrrell Co.	Tuesday
Concord	Wednesday
Morattock	3rd Sat. and Sun
White Plains	Monday
Pungo River	Tuesday
Shallop's Creek	Wednesday
Rose Bay	Thursday
Beulah	4th Sat. and Sun
Goose Creek Island	Tuesday
Sandy Grove	Wednesday
Bethel	Thursday
Black Creek Union	5th Sat. and Sun.

Shall need conveyance when off the railroad.

J. A. ASHBURN AND WM. H. ADKINSON.

Flat Shoals Church, March	7
Clear Spring	8
Sards	9
Pleasantville	10
Cascade	11
Axon	12
Good Will	13
Matrimony	14 and 15
Green Spring	16
Spoon Creek	17
Buffalo	18
Snow Creek	19

The brethren will have their own conveyance.

JAS. D. DRAUGHN.

Arbor, Monday after the 4 Sunday in March	Country Line	Tuesday
Moon's Creek	Wednesday	
Rock Academy	Thursday	
Lick Fork	Friday	
Reidsville	Friday night	
Dover, in Surry county	5th Sunday	
Flat Top	Tuesday	
Fishers Gap	Wednesday April 1st	
Zion Hill	Thursday	
Chestnut Grove	Friday	
Flower Gap	Saturday and 1st Sunday	
Old Bethel	Monday	
Union	Thursday	
Hogins Creek	Friday	
Cedar Hill	Saturday and 2nd Sunday	

Volunteer	Monday
Rock House	Tuesday
Toms Creek	Wednesday
Taylor's School House	Thursday
Stewarts Creek	Saturday and 3rd Sunday
White Oak	Monday

Will need conveyance.

ISAAC JONES

Sat. night before the 2d Sun. in March, Durham	2nd Sunday	Orange Factory
Monday	Camp Creek	
Tuesday	Tar River	
Wednesday	Surl's	
Thursday Mr. John O'Briant can arrange appointment.		
Friday	Shiloh	
Saturday and 3rd Sunday	Stories Creek	
Monday	Flat River	
Tuesday Elder Blalock can arrange appointment somewhere in his neighborhood.		
Wednesday	Mount Lebanon	
Thursday	Eno	
Friday, at the new meeting house. I think the name is Sand Hill. I think it is about 3 miles below Durham.		
Saturday and 4th Sunday	Durham	
Tuesday	Big Meadow	
Wednesday	at Mr. Norwood's	
Thursday	Bear Creek	
5th Sunday, Hannahs Creek in the Little River Association.		
5th Sunday night	Smithfield	

Will some one meet me at Graham Monday evening. I shall come from Fayetteville to Hannahs Creek and get off at the nearest depot Saturday. Conveyance is needed.

RECEIPTS.

ALA.—B F Walker 2
GA.—W C White 3 50
KEN.—H Cox 2 Miss Sallie Laytham 2
N. C.—R Riley 1 50 E Winston 2
J R Young 1 50 R J W Beaman 5 Miss Bettie Langley 2 Mrs Virginian Manning 1 50 Amanda S Edwards 1 50 J L Peacock 4 Mrs M J Jenkins 1 W N Marine 3 C C Justice 1 50 Mrs Mary A Harper 1 50 J S Brooks 1 50 By E G Hales 1 50 Elder M T Lawrence 1 50 Elder J S Woodard 1 50 Elder V 1 Chandler 3 G C Farthing 6 A J Tilly 3 75 Elder J A Burch 1 50
N Y.—Mrs J R Halstead 2 Elder J D Hubbell 1 C A Spencer 2
OHIO.—Miss Lizzie M D
TEXAS.—F T
VA.—

was being born
each
own quarter for gain.

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TRAINS GOING SOUTH.

Dated Jan. 19, '91	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex- Sunday.
Leave Weldon	11:30 a. m.	5:43 p. m.	6:20 a. m.
Arrive Rocky	1:40 "	.....	7:24 "
Arrive Tarboro	2:17 p. m.	.....	.....
Leave Tarboro	10:15 a. m.	.....	.....
Arrive Wilson	3:25 p. m.	7:00 p. m.	7:53 "
Leave Wilson	4:20 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	1:15 "	7:40 p. m.	8:40 a. m.
Leave Warsaw	1:10 "	.....	9:34 "
Leave Magnolia	4:24 "	3:43 p. m.	9:49 "
Arrive Wilmington	5:30 "	9:55 "	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 46, Daily, ex Sunday.
Leave Wilmington	12:15 p. m.	9:15 a. m.	4:00 p. m.
Leave Magnolia	9:05 a. m.	10:55 "	5:35 "
Arrive Warsaw	.....	11:11 "	6:51 "
Arrive Goldsboro	2:21 a. m.	12:05 "	6:53 "
Leave Fayetteville	.....	5:20 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:30 "	.....
Leave Wilson	3:43 p. m.	12:35 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	4:17 p. m.	.....
Leave Tarboro	.....	10:35 a. m.	.....
Arrive Weldon	5:05 a. m.	2:55 p. m.	9:30 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:10 p. m., Halifax 5:33 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:02 p. m., Kinston, 7:20 p. m., Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:23 p. m., Plymouth 7:50 p. m., 5:30 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 6:00 a. m., Williamson, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

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

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., Returning leaves Clinton at 5:20 a. m., and 3:30 p. m., Connecting at Warsaw with Nos. 21, 46, 73, and 75.

Southbound train on Wilson & Fayetteville Branch is No. 71. Northbound is No. 53. *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.

The New York and Florida Special will run tri-weekly, commencing January 19th, leaving Weldon Monday, Wednesday, Friday, at 9:50 p. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:15 a. m.

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

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Including lights and washing,	8 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.

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For further particulars address,

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

... was being born
... too much each
... own quarter for gain

Cedar ... 2nd Sunday

VOL. 24.

MARCH 15, 1891

NO. 9.

Zion's Landmark.

RHOON HARRIS
PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

of Memo
of the
Zion's Landmark^{Co} Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE CHRISTIAN.

Am I a christian? How many poor souls are asking this question, and saying within themselves, "Tis a point I long to know." I do believe that none but living souls can sincerely ask such a question, and express such anxiety to know, while many a one boasts of his assurance that he is a child of God who is still dead in sin. The assurance of faith, which is deep in the soul of a trembling child of God, is very different from the carnal security which a natural man may feel. They who possess the former feel themselves to be sinners yet, and only the true word of God, the truth unfolded to them by the Spirit of truth, can comfort them. They who possess faith do not know it until Jesus tells them, as was the case with the Syro-Phenician woman, the centurion, and the woman who came in the throng to touch the hem of Jesus' garment. One thing characterizes faith, it will always lead its possessors to Jesus. To him they will continually look, and of him they must continually wish to hear. These are followers of Jesus, disciples, christians.

Can one who feels himself to be a sinner be a christian? Yes, and no one else. A christian is one who has been born from above. Can it be said that the sinner is born of God? Let us see. "Every one that loveth is born of God." John 4: 7, who is it that loveth? The one to whom much is forgiven. And to whom can sins be forgiven but to the sinner. "Her sins which are many are forgiven for she loved much." Luke 7: 47. Her love is the consequence and evidence of the forgiveness of her. That love to Jesus can only be felt by

one who is born of God. "He that loveth is born of God." "He that loveth dwelleth in God and God in him."

Some have thought that if we allow the expression, "The sinner must be born again" to be correct, then we must allow that he is changed in his nature in and by that birth. But would just reasoning lead to that conclusion? I think not. A birth does not change the nature of anything, but greatly changes the condition of that which is born. A christian is one who has experienced two births, and the result of each birth is manifest in him. By a natural birth his natural or Adamic life was manifested with his natural body. By his birth from above which took place in God's appointed time, his spiritual life from the second Adam was manifested. That first man which is of the earth earthly, remains unchanged in nature, and will remain so until the resurrection. But it is now under the controlling power of the now divine life, which is pure and holy. This new life is sinless. In this life the sinner is brought forth into a new world, the gospel world, is made a new man in Christ. In this life he cannot sin, but is holy as God is holy.

The christian then in Adam is a sinful being, vile, corrupt. "Behold I am vile." If he lives after the flesh he shall die. But in the life of Jesus he is forever free from sin, and that is the life that he now lives in the flesh, and in which he stands holy before God. That life can never be lost. Though he who possesses it may be left to lose all appearance of it for a time, yet it is still there and will bring him back

with weeping and with supplication from the far country to which the fleshly desires may have led him.

We must not forget nor be driven from the blessed truth, that it is the poor sinner, redeemed from sin and death, who has this divine life. It is his. Some make a complete distinction between this life and the sinner in every respect calling each a child. There is a distinction in nature between the Adamic life and the spiritual life in the christian as complete as between the earthly Adam and the heavenly Adam. But it is the sinner who has been redeemed and who has received the earnest of that redemption. This life belongs to him, controls him, leads him, and will eventually bring him forth in resurrection power and glory. Jesus in our flesh bore the sins of his people, atoned for them, was washed from them all in the waters of death, and they all were with him in that washing of regeneration. Now that washing of regeneration by which they are saved according to his mercy is made manifest to them by the renewing of the Holy Ghost. In this life they feel their sins forgiven, blotted out, washed away.

There seem to be some who insist that the christian cannot sin. One of my correspondents has insisted that it is not proper to speak of a child of God as sinning, that the publican's prayer for mercy, that the prayer taught by the Saviour, "forgive us our sins, are not needed by him. He says the christian being forgiven, his sins remitted, there is no more remembrance of sins, and therefore he cannot sin. Here I am afraid I see the boldness of carnal security instead of the tenderness of conscience that characterizes the possessor of faith. Those who have the confidence which the Lord gives are timid, trembling, tender in themselves, but they steadfastly look to Christ, and are bold when they can experience his presence, strong in the Lord, but weak in themselves. I have referred my correspondent to Job, the man pronounced perfect by the Lord, but who said, "Behold I am vile," to Peter, declared by

our Saviour to be taught of God, who sinned, to the man who for a grievous transgression was delivered unto satan for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus, and who was afterward restored, 1 Cor. 5: 5, 2 Cor. 2: 5-8, to 1 Cor. 8-12, 1 John 1: 8-10, 5: 16. And many other places where the children of God are spoken of sinning, and as he still insists that he does not sin, I have said: "If after the first sense of the forgiveness of sins one never realizes sin in himself anymore, then he can never more need or realize forgiving love, or pardoning mercy, never again feel the preciousness of the cleansing blood of Christ, never again have use for the prayer, "God be merciful to me a sinner." I will say plainly I do not believe one who is conscious of no sins or transgressions in his life, is yet manifest as a child of God, whatever his profession may be. I hope you are mistaken in this, but I realize no comfort of fellowship or companionship with one who has no trouble on account of a sinful nature. I think I am graciously given to realize by faith at times my perfect freedom from sin and death in Christ, but I am greatly troubled to find that sin still lives in my carnal nature, though I cannot live in sin.

In themselves christians groan under the burden of a carnal, corrupt nature, under a bondage of corruption, waiting for the change that shall come upon them in the day of redemption upon which they are sealed by the Holy Spirit of promise. Then in the last day salvation shall be fully revealed, and they shall appear with Jesus in glory.

SILAS H. DURAND.

Southampton, Bucks Co, Pa.

EXPERIENCE.

DEAR BRETHREN AND SISTERS--I have been impressed on my mind to write what I hope the Lord has done for me, and some of the trials I have undergone. When the war broke out I had no one but two brothers to look to. When the first one started a great trouble came on me which I thought

was caused by the loss of my two brothers, but alas I was soon compelled to say, Lord have mercy on me a poor sinner. I went on in this condition for sometime, and there was a voice as plain to me as if some one had spoke saying, "there is a friend that sticketh closer than a brother." I went on seeking after that friend for several months, hoping to find relief, but no relief could I find. Near where I lived commenced a protracted meeting at a Methodist church. I attended several days thinking I would find relief but I still grew worse. They called for mourners but I kept my seat with that voice still sounding in my ear, "There is a friend that sticketh closer than a brother." On the last day of the meeting I felt I had no power at all. I felt to be a poor helpless creature. I went to the mourner's bench that night thinking I should never see the sun rise again; as I was lying there as helpless as a babe I heard some one singing, "Alas and did my Saviour bleed." I do not know who sang it, but when the last verse was sung, "But drops of grief can never repay the debt of love I owe, here Lord I give myself away, tis all that I can do." The voice I had heard before said, "arise and follow me." I arose and if I'd had ten thousand tongues I could praise him with them all. I felt then and believed that voice to be Jesus. I joined the Methodist church that night and tried to live a faithful member. Some things they said and did I believed, and some I did not. About three years ago I began to think if they were right I must be wrong. I went on in this way trying to believe their doctrine was right. I hated to leave the church I had been in so long. I would go and hear the Old Baptists preach. I felt and believed what they preached to be true. They could tell my feelings better than I could tell them myself. I began to search the Scriptures and pray for the Lord to give me understanding, and if I was wrong to lead me in the right way, and if deceived to undecieve me. I felt I had no friends anywhere. I felt I could not hold on-to the Methodists nor go

to the Baptists. I felt the Lord was all that I could look to. He had all power on earth and in heaven, he could work and none could hinder. About twelve months ago I began to feel it my duty to join the Baptists, though I felt so little I did not think they would receive me. I had been tossed about like the waves of the sea, but now was made to cry out, one Lord, one hope, one faith, and baptism. In thee O Lord do I put my trust, let me not be put to confusion. Last May I went to Wheeler's a distance of fourteen miles to hear brother Moore and brother Draughn preach. They both preached on Saturday, then the door was opened for reception of members; two or three went up and told a reason of their hope. I can never tell any one how I felt that evening and night. I went back on Sunday morning and as they gathered around the pool for the purpose of baptizing those that joined the day before I felt I could never get away from there with that burden on me. They extended the invitation to any who wished to join to come while they sang a hymn. Before they were through singing I was up among them, they asked me to tell them a reason of my hope, but I felt more like praising the Lord than I did like talking, I felt like the burden was gone that I had carried so long for disobedience. I told them that if I was one I felt to be the least of all. I did not say many words until the hand of fellowship was extended. I was not baptized until Monday after the third Sunday in July on account of sickness. I met brother Draughn at Lynch's Creek and after preaching he baptized me. It seemed to me a long time to wait, but I knew the Lord would work all things out right. My membership is at Lynch's Creek. I always feel glad when I can go and meet the brothers and sisters there and hear them tell what the Lord has done for them. He has led me in paths I did not know. I often hear the saints of God say this thing or something is a mystery to them, but the greatest mystery to me is myself. I look back on the little hope I have had

for many years and think of the road I have travelled, and what I once believed, and it makes me wonder what I am. The scriptures don't read like they once did to me. Even a new song has he put in my mouth, even all the praises shall be his. I feel to be an unworthy servant if one at all. I am glad that he leads me in this troublesome world. I don't rejoice in anything I have done. I am thankful he brought me down so low as to see and feel that all of man's works are nothing. Jesus will save his people, every one of them, he will not leave nor forsake them. I sometimes feel like if everybody should forsake me I have that friend that will stick closer than a brother. My father and mother, two brothers and two sisters are dead. I have but one brother left, I now make his house my home where I spend many joyful hours in singing praise to God. Both brother and his wife have a hope and are strong believers in the Old Baptist doctrine. His wife has lately joined and her membership is at the same place of mine. Brother has never joined. He has been a faithful brother to me in all my troubles, but I still believe there is one that will stick closer than a brother, and that one is Jesus. He is a friend to all his people when troubles and trials come; of which I think I have my portion. He is with me to bear me up, and when I get so low down and think there is none like me, and if I am one of God's children why am I thus, then I can say, bless the Lord oh my soul, and let all that is within me praise his holy name. It is my constant desire that my heart may continually attend to praise and prayer, that my faith be increased, that I may have that true and living faith which worketh by love and purifies the heart and overcomes the world, that my heart's treasure may be laid up in heaven, and that the Lord may guide my feet and be a lamp to my pathway, keeping my tongue from evil that my lips speak no guile, that I may ever be found in the right way which leadeth to a city of abiding habitation, seeking another and better country even the Heavenly Jerusalem. LEAH MILES.

Tony, Caswell Co. N. C.

[For the LANDMARK.]

CONFESSION.

DEAR BRETHREN:—Being desirous to make a confession of my faults to my brethren and sisters in the Lord, I have taken for my choice to make them to my brethren through ZION'S LANDMARK. Brethren, about the year 1878 I was one of the worst sinners that I knew anything about in my neighborhood. I never had thought anything about the worth of my soul, or what was to become of it after death. So one night I went to hear Elder Henry Day preach, and his text was, "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up." It seemed that his sermon was directed to me, and it seemed to me that it was my sins that I had committed were the cause of this death that our Saviour had to die. So I saw myself a great sinner, and I became greatly alarmed about my soul. Sometimes I would start out to myself to try to pray, and when I would get to the place where I started sometimes I would look all around to see if any one was in sight of me, and I would get afraid to kneel down there, and go to some other place, and sometimes I would go back to the house and never would make the attempt to get down on my knees. But my heart was full of trouble, so I went on in this way trying to pray and ashamed to. I could not surrender my case into the hand of the one that had all power and works everything after the counsel of his own will, until after I had struggled about ten months, when one of my cousins was called away, and I went to see her buried. Some how I had some kind of feeling that I had never had before, so I could not stay at the house where the corpse was, and I went to the grave yard where she was to be buried, and waited until the corpse was brought on the ground, and when the lid was taken off of the coffin for the last vision I started to see the corpse for the last time, and as I went I had to pass by the grave. Ah what awful feeling I had to come upon me.

and the thought rushed into my mind, and it seemed to me that the question was asked, if that were you where would you be; and at the sametime the question was answered, in hell confined. It seemed that I could not stand it, for all of my sins seemed to be present to me, so I thought I would leave the congregation, and I turned under the great load of sin and guilt, and started to leave, and as I went, it seemed to me that by an eye of faith that I saw Jesus Christ and his angels riding in the mid way of the air, and a voice said unto me, Behold the Lamb of God which taketh away the sins of the world, as that scripture rushed into my mind, and in a moment it seemed to me that every twig of the trees was praising God in the highest. Brethren, praise God for the gift of his son. So then I thought I never would sin again, and my mind then began to run to the church, and my desire was to live with the people of God. So it was not long until I joined the Sand Lick church which gave me some relief. But the more I discharged my duty the better I was satisfied, and my mind was running on the scriptures both day and night, and at last I became burdened again, for it seemed to me that there was a duty required of me that I could not fulfill. Brethren, I will now tell you of some of my troubles at this time. One day while I was in the field at work, and trying to pray for God to show me the work that I was assigned, and to know whether it was to preach his gospel or not, I must have fallen into a trance or a vision, and there I saw the same spirit make itsself manifest to me in the same manner it did when I was delivered, if ever I was, except they had in their hands golden trumpets which was the gospel trumpet as it appeared to me, and it seemed that one of them was given to me to use, and about that time I heard my folks calling for me to come to my dinner, so I looked around and saw that I was some fifteen or twenty steps from my plow. I do not know how I left my work. Then I thought that at the next meeting I

would tell it to the church. But brethren, when the time came on for me to tell it to the church I backed out, and so this gave me trouble. I went on trying to pray both night and day though I could not be contented. Some times I was hoping and some times in despair, and so I went on in this condition until our Association when I was chosen as a Messenger to the Sand Lick Association, and a correspondent from the Sand Lick Association to the Red Bird Association, and while I was on that trip it seemed to me that I was blest to have a mind in the scriptures more than ever before, and while I was talking about them there was a young brother that spoke to me and said, brother Blair, I want you to go with me to meeting to-night and there seemed to come a burning sensation over me that would not let me deny him, and we went on to meeting that night, and as we were approaching the place a feeling came over me so strange that I could not describe at all. I took up courage and started into the house where preaching was to be that night, and when I went to enter the porch my mind was caught back to the Sand Lick church, and the Sand Lick Association, and whether the almighty God had moved it upon the mind of the church to choose me as a Messenger to represent her in the Association, and if it was the will of God that the Association had sent me to stand in the defence of her and Zion, and my mind reached my family at home, and all these three things combined were more than I could bear, so my nerves gave way, and I sank down on a bench in the porch. These thoughts began to run through my mind, now you are here to defend Zion, and to stand the storms of satan, and if he undertakes to fight your tongue is tied, for you have vowed to me that you would tell the church of the Vision you saw in the field while at work, and now you have not done it, and you are a way here where you can not make your confession to your brethren now, for it is too late. Oh brethren, what an awful condition I

was in. It seemed to me that my last moments on this earth were at hand. The brethren and sisters began to think that I was going to die. I could hear them talking about going after the doctor for me, and the sisters were heating rocks and irons and putting them to my feet, but I knew that they could do me no good, for I knew that it took the power of God to save me, for I had transgressed his law, and I realized the fact that I ought to die for such a great offence, and brethren at last I consented to give it up, so I turned my face to the wall and bade my family good bye, although a long way from there, and then bade all of my brethren in the Sand Lick church farewell, and yielded every thing up, and asked God to forgive me till I could get back home to the brethren and then I would tell them all about it, and I would go in discharge of my duty, and all at once while the brethren were talking about the scriptures it seemed to me that the burden of guilt was removed. Brethren, pray for me that I may be enabled to perform every known duty, and be able to make my confession to the church as I should do, and that the will of God might be done through me.

Your brother in the Lord.

ROBERT BLAIR,

Whitesburgh, Ken.

DEAR ELDER GOLD:—By your permission I desire to make a few remarks through the LANDMARK on the following Scriptures, viz: "Go ye therefore, and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, &c." Matthew, 28, 19. Here from the lips of the Master we have the commission and the ritual. They were first to teach, then baptise, then teach all things commanded them. But the point claiming special attention here is that they were to baptise in the name of the whole Trinity. Why? Because each person in the Trinity performs his respective office work in making ready every subject for baptism (with water) hence the very nature of the case de-

mands baptism in the name of the whole three. But on the day of Pentecost and in the same year that the Ritual was given Peter tells the people, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost, &c." Acts 2:38. Can it be that this is the baptism spoken of in the text? Did Peter so soon forget the Lord's command to baptise in the name of the whole three? Every baptiser remembers and observes it now 1850 years later. But Peter not only left out the name of the 1st and the 3rd Persons in the Trinity but said, "Be baptised for the remission of sins." Is water baptism for the remission of sins? Then would not Campbellism be true? But eight years later at the house of Cornelius Peter inquires, "Can any man forbid water that these should not be baptised which have received the holy Ghost as well as we." Acts 10:47. Can Peter mean the same here by the word baptise, that he did on the day of Pentecost? One coming before the gift of the Holy Ghost, the other following after. In the later case Peter commanded them to be baptised in the name of the Lord. The word Lord spelled with a capital L in its comprehensive Scripture sense means the whole God-head. But on the day of Pentecost Peter told them to be baptised in the name of Jesus Christ which can only imply the second Person. Then we must search the Scriptures for a baptism, for the remission of sins, and before the gift of the Holy Ghost. What is it to be baptised into Christ? Gal. 3:27. Is it to believe in him? Rejoice in him? Hide in him? Such baptism would be "for remission of sins." When viewed in this light Peter's Ritual seems all right and nothing in the use of water to sustain Campbellism. The arduous job of dipping 3000 men in a day vanishes. The same view solves also the trouble with the 12 Disciples at Ephesus. Acts 19. I say trouble, because the common opinion in the matter of these 12 seems to me to be involved in trouble. It is

thought they had previously been baptised by Apollos, but this opinion is only sustained by conjecture and is lacking Scripture proof. It is true John the Baptist was dead, but it had been only 30 years since John's baptism began. Is it a thing incredible that these disciples were there and baptised by John? Thousands of disciples live now who were baptised 30 years ago. But these disciples had not heard whether there be any Holy Ghost. I do not understand them to say, they had never heard of the Holy Ghost, but had not heard whether He had yet come. It is thought that Paul baptised them at Ephesus, but such work would not be received by the church now. They had still heard nothing more about the Holy Ghost. Paul had only repeated the preaching of John using the name Christ Jesus as he that should come. If I should see one now baptising those who had never received the witness, (Holy Ghost) love for the brethren &c, but could only tell of sorrow for sin, (the office work of John's baptism) and was baptising only in the name of the Lord Jesus I would say he was not working "according to the pattern." And if the Apostle Peter had been there he would have forbid water, these not "having received the Holy Ghost as we." But they were disciples when Paul met them—had passed under the office work of John the Baptist and were disciples or believers only in that sense. As repenting sinners believe in God's justice and their own helplessness, while under this "school master" all are disciples of John being "made ready for the Lord" Luke 1:17. But when Paul spoke of Christ Jesus on whom they "must believe," their willing souls "heard this" and the school master or office work of John turned them over to faith in Christ Jesus, "Baptised into Christ," and when Paul had laid his hands upon them the Holy Ghost came upon them as a witness testifying to their son-ship, making their hearts glad, "spake with tongues." Here is the christian experience complete. They were now ready to point back to all this by a water baptism.

Now "can any man forbid water" &c. It may be said that we have no account of their being baptised after they received the Holy Ghost, but it may be remembered that there are very few individual water baptisms mentioned in Scripture. But the command to baptise being commensurate with the command to teach the presumption is that each was observed in its place and needs no personal mention to prove it.

Three successive baptisms are taught in Scripture without any reference to water. And back to which a water baptism points, viz: "Baptism of Repentance," "Baptism into Christ," and "Baptism with the Holy Ghost." Water baptism exemplifies all this. Death to the love of sin, resurrection to newness of life and fellowship of the saints or witness of the Holy Ghost. Nothing but immersion could exemplify it.

I have given these thoughts for the brethren to think of. It is only the view of a poor weakling. Peace be unto Zion. Success to the LANDMARK.

Your brother in a little hope.

M. SIKES.

Towns, Ga.

DEAR BRETHREN, EDITORS OF ZION'S LANDMARK:—It has been on my mind some time to write something for your valuable paper (which has often been comforting to me,) but whether it is an impression from the right source I am not able to tell, and for fear I should be like the one who buried his talent instead of using it aright, I make this attempt. How can I expect to write anything profitable after so much has been written by much more competent writers? I have nothing to tell more than I am a poor feeble sinful being, though for 30 years I have borne the name of a Baptist, and cannot expect to remain much longer in this world of sorrow, yet how far do I stray from the path of duty. How little do I live as becomes those who profess to try to live to the Lord. I remember some time since while feeling so unprofitable I asked myself why I was spared to live? When the Scripture immediately came to mind,

"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." Gal. 2:20. I did not know where it was, but I opened the Bible and read a few verses, and came to it. I hope I was directed to it, and would shed tears of gratitude that such a promise was mine though so unworthy, and since that time I have received comfort from that, while feeling my weakness and inability to live as I wish. I had the privilege of attending our Association at Banister a few weeks since, where I met many dear brethren and sisters and heard much good preaching, but how little of it can I remember. It troubles me that I cannot recollect more of what I believe, but memory and strength are failing, though I do not wish to murmur, but be thankful it is as well with me as it is. I have had many trials, much to cause sorrow, but Christ said, in the world his people shall have tribulation, but bids them be of good cheer, he has overcome the world, and can we expect more than to meet with trials and afflictions, and hope they are the chastening of a kind Father's hand, and may work for the good of our souls, and the praise of his name who worketh all things after the counsel of his unerring will. I hope dear brethren and sisters, you will pray for me that as I come nearer to the end of the journey of life I may be more faithful in the discharge of my duty, and that my children may be enabled to take the cross and follow Christ. I wish to be thankful that two of them have joined the church, and when He comes to make up his jewels may they all be among them is my prayer for Christ sake.

Your unworthy sister, if one at all.

E. M. DODSON.

ELDER P. D. GOLD, DEAR BROTHER:—The LANDMARK of Feb. 1st received containing my request and your remarks in regard to them under the law. I think you have beautifully explained it so far as I am able to see. The second request I don't think reads as I

wrote you. If it does I did not write as I intended in regard to the holy calling. This is the way it reads in the LANDMARK, "I think I have known from my youthful days that I was a sinner. But did not know that I was called with a holy calling till my efforts all failed." This is the way that it should read I think, "I have known from my youthful days that I was a sinner, but did not know that I was a lost sinner until I was called with a holy calling. Then my efforts all failed." Please republish as I wish to be understood according to my experience. If I have ever been called with a holy calling it was sudden, and it was as plain as my change was. I acknowledged just condemnation.

Your brother I hope in Christ.

JOHN VICKERS.

Willacoochee Ga.

DEAR BROTHER GOLD:—May grace, mercy and peace from God the Father and our Lord Jesus Christ be multiplied unto you and yours for Christ's sake. I read with pleasure and profit I hope the able, sound and unanswerable letter of Elder P. G. Lester in reply to Elder R. M. Ashworth, in LANDMARK for Jan. 15th. I do not mean that it was a pleasure to me to know that Baptists were at variance. But a pleasure to know that God had so wonderfully blessed brother Lester that he was able to show so clearly and satisfactorily the fallacy of the course of those misguided brethren who have left the ancient Landmark and are advocating false theories to the wounding of the feelings of many whom they once loved or professed to love and fellowship. Elder Ashworth's letter shows plainly that they are not now following the old paths which they once seemed to walk in. May the Lord if his will lead those wandering sheep back to the ancient fold for Christ's sake.

My health and that of my wife is rather poor but thank the Lord we are able to be about, the rest of the family are as well as common.

Love to you and yours,

Gogginsville, Va.

J. C. HALL

SHORT EXTRACTS FROM "STAN-
LY'S MUSEUM, OR NIGHT
THOUGHTS."

While travelling on the various crooked roads in this territory of sorrow, I fell in the company of a native countryman by the name of Tell True, and after some conversation with him I found out that he was a believer in salvation by grace and by grace alone. So being agreed we travelled on together till we came to a domicile or house on the road, and being a little fatigued, we agreed to call up, and get a lunch. So we called at the gate and were met by the land lord whose name was old Mr. Grim. However he soon had us into the house where we found several of old Mr. Grim's neighbors, among whom was an old lady by the name of Mrs. Ill Will, and her daughter Miss Spicey Pride, and a young man by the name of Mr. Accusation. When we had been seated awhile old Mr. Grim remarked to Mr. Accusation, did not you say that the Hardshells preached that if you were one of the elect you would be saved any how. Curse, swear, get drunk, or do whatsoever you might, you would be saved if you were one of the elect? Yes sir, answered Mr. Accusation, they preach that doctrine sure. After a little pause Mr. Tell True says to Mr. Accusation, did you ever hear a Hardshell minister deliver such doctrine? No, says Mr. Accusation, I never have myself, but I have heard plenty of witnesses say they did preach it, and I believe it. Says Mr Tell True, I have heard many accuse them of it, but I never could come up with a person who himself heard them preach it. Upon which old Mrs. Ill Will emerged from the kitchen with a clay pipe in her mouth, and her face drawn in all conceivable shapes. She came in puffing the smoke, and declared the Hardshells did preach that doctrine, and they need not deny it, for said she, my aunt Elizabeth Find Fault told me they did. Then rose up Miss Spicey Pride and said she could witness what the old lady Ill Will had said to be the truth, for her own dear uncle Mr.

Predjudice told her they preached such doctrine; and old Mr. Grim flew in and said it must be so, for he had always understood they preached such doctrine, upon which Mr. Tell True drew a long breath and said, well, I have lived with the Hardshells so called a long time, but I never heard them advance such doctrine as that. 'Tis true, we say, that if one is of the elect he will be sure to be saved, so sure as God is able to save, but not any how, but by one how, and if you wish me to tell how that how is I will by permission do so. That how is by grace through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. Then the company all looked at Mr. Tell True with a visage rough, and I arose, took up my knapsack, and Mr. Tell True his walking cane, and we left for other quarters.

Brother Bell, I send this scribble. Read it and then do what you please with it. If you think it fit you may send it to the LANDMARK.

WM. J. STANLY.

Little River, S. C.

DEAR BROTHER GOLD:—Though I feel too unworthy to call you so, I am so full of sin, such a vile, sinful worm that I find myself sometimes almost forgetting that there is a God, and a great many times having no heart to pray. I get so low-down sometimes that I am afraid I am deceived, still I cling to that little hope, and am lifted up at times and enjoy the preaching of the gospel. The great mercy and goodness, grace and love of our Saviour Jesus Christ is my hope. I must say like Paul, "In me there dwells no good thing," that is in my flesh." John says, "We know we have past from death unto life because we love the brethren," and I love the brethren, but alas, do I love them as I ought. I must come into my subject. Dear brother Gold, I wish to say through the LANDMARK, if you see proper to publish this, that dear old sister Garrard, who lives near South Lowel, Durham County, is in a destitute condition. About three years

ago she lost considerably by being burnt out by fire, and I forgot to say that she was left a widow years ago, and with two helpless children on her hands, and lately she has lost every thing she had by being burnt out again, lost provisions, and in fact everything she had, so I have been told, except what clothes they had on at the time. If any of the brethren or sisters who read this feel like contributing to her necessities it will be thankfully received. I do this on my own accord, not by her request. All contributions sent to Mrs. E. J. Garrard, Durham, N. C., will be promptly delivered, or to me at my address.

Yours in hope,
W. H. BLALOCK.

Roseville, N. C.

TO ELDER J. A. BURCH,
COMPANY STORES, N. C.

MY DEAR BROTHER:—When you were here in October you asked me to write to you. At that time I felt so little and unworthy I did not feel like I could ever present myself before you again, but I find I am not my keeper. God can work and none can hinder. He can bring the blind by a way they know not and in paths they have not known. He has a purpose in keeping me here known only to himself. I am much afflicted with pains this damp weather and as it were lame in both feet as to spiritual things; but if the good Lord will guide me I will write such things as he may enable me. I am now old and my mind and opinion is not to be relied upon, notwithstanding I still feel and desire, I hope, to be controlled by those whose mind is strong and able to bear the infirmity of the weak. Allow me to say I believe you are one of God's chosen ones whom he has hewed out and polished for his glory and the comforting of his dear children. My mind leads me back to the old paths and try to treasure up what the Saviour taught the apostles and their followers, that by their fruits ye shall know them. I do not see any Scripture that the children of hope can rely upon only in the path of duty and

in that he has said, "he will never leave thee nor forsake thee." Is that not comforting to a poor way-faring pilgrim who is almost ready to halt by the way at times. If I could only have the faith that I am surely one of God's children I could go on my way rejoicing in trying to serve the Lord in every condition in my power. I hope he has given me the will, but how to perform I know not. I am here as it were in a desert land, where I meet with but few that speak Shibboleth to my understanding, although there seem to be lords many, gods many, and under their teaching they grow and thrive and they seem to know all mysteries and are at no loss to give an explanation to all Scriptures. Under their teaching they can come with in a hair's breadth as it were of the hidden mysteries and thereby they are able to explain to the world and the world loves its own and feeds upon it, and grows and thrives; while the poor feeble Lambs of the fold seem to be somewhat shocked and frightened at the swelling crowds that join in and help to strengthen their great work. The feeble Lambs are not fed and nourished by the Shepherds' tent as is taught in the old paths. Their call to the ministry seems a matter of choice of their own choosing and of course their burden is light though it takes a heap of means to accomplish all their works, and if their means are short they make their labors meet it, &c. Now in regard to the call to the true ministers of Christ my feeble mind is the lay-members of the church that have been taught of the Lord have a knowledge of the call that is impressed upon those that are called to the ministry. If they did not how could they tell them who are called from the Pharisee. The woe that is placed upon God's ministers is such they are miserable if they reject their call. I have sometimes thought the mistake that some of the brethren make is this: my mind is that all children that have been taught of the Lord, and been delivered, from their second birth love God and love his children and that leads some to go

forward to try to speak in public, but they have not tarried at Jerusalem to be endowed. Such calls I feel to be a blank in the ministry; whom God calls he endows to stand as a mouth for him and they accomplish the things whereunto he hath called them, and he will be mouth and wisdom for them. And he has said, "he will never leave them nor forsake them." I think they go bowed down like a bulrush praying God to guide and uphold them into all truth. Such ministers feed the flock like a shepherd and they grow and thrive. Now my dear brother, I have wandered out of my sphere. I have written you these things not because you did not know them, but because you did know them, that it may stir up your pure mind by way of remembrance. Behold how good and how pleasant it is for brethren to dwell together in unity. I hope you will pardon any thing I may have said amiss. If I never see your face again may God smile and comfort and build you up in the most holy faith, and his name have all the praise. Remember me at a throne of grace. Write me when you feel like it. I shall always be glad to see or hear from you.

Affectionately yours in love.

A. REED.

Winston, N. C.

ELDER P. D. GOLD, BELOVED BROTHER:—After considerable lapse of time I will comply with my promise. I would have written you sooner, and the brethren in your state, but have been absent from home a great deal of my time since I returned from out there. Sickness, and the cares of this life, and carelessness all put together have delayed my writing, and as I promised a great many brethren and sisters in your state to write to them, and as the LANDMARK is a convenient method of correspondence, I will write you, and if it will not crowd out better matter you can publish.

I will say to the many saints of God that I met while in your state that my silence has not been because I did not

appreciate their tokens of love and fellowship manifested toward me while among them. The brethren and sisters will pardon me for not naming them personally. I was well pleased with the Baptists of that country finding them preaching that same Jesus there we try to preach in Ala., who by his own blood purged us from our sins and brought in everlasting righteousness, set down on the right hand of the majesty, where he ever liveth to make intercession for those the Father gave to him. These and these only will be brought savingly to the knowledge of the truth. For the apostle says, the promise is unto you and your children, and to all that are afar off, *even* as many as the Lord our God shall call. We should notice carefully the "even," it is an even number, and if the obedience of saints in heaven and earth were to add one to that number it would be odd. While upon the other hand if the disobedience of saints in heaven and earth, together with all the inventions of satan and his host, were to erase one from that number it would not be even. And the language of Jesus could not be true when he says, "all that the Father give to me shall come to me." Now if all the working crew with their straw-pen altars, mourners' benches, Sabbath schools etc., together with those among us who claim that the preaching of the gospel is an ordained means to the quickening of the dead sinner be true, then the language of Jesus cannot be correct when he says, "No man can come to me except the Father which sent me," (not the preacher) draw him. But I know some trembling child of God may say, I fear I am not of that number. Dear child, your fear and trembling are evidences that you are one of that number from this fact, those dead in sin have no fear of God before their eyes. And the wicked are not in trouble like other men. They have more than heart can wish, their eyes stand out with fatness. So you are one of that number, for the Lord hath said, "I will put my fear in their heart that they shall not depart from me." The promises in the gospel are to

the poor and needy. Then take courage if you feel to be one of that class, poor and needy. But says one, I know these promises are to the poor and needy, but I am not that one. But if this be your feelings there is not one exception, it includes all, and these are the evidences, Hope, doubting, fearing and trembling, these feelings are the effects of a hope and not the cause of it. I hope the brethren and sisters will receive this as an apology for not writing according to promise.

Brother Gold, I was well pleased with your remarks in connection with Little River Association about travelling preachers travelling among churches where there is confusion.

J. T. STEWART.

Lincoln, Ala.

"The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened." Math. 13:33.

The leaven represents faith of the Lord Jesus Christ, the woman represents the church, the three measures represent three periods of time. Just as the leaven works in the meal in secret, so the kingdom of heaven works in sinners, controlling grace and redeeming love in bringing them to the knowledge of sin and death and making them alive to light and life, and he gives them faith to believe in him their Saviour, and it goes back to him. It is hid in him. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. This is the faith that Abel had and all the saints before the flood. It is the same faith the saints had in the prophetic period of time. And it is the same faith in the gospel time. Three measures, but the same (meal) and the same (woman) church. "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 you all, and in you all." Eph. 4: 4, 5, 6. Thus the kingdom of heaven works until the whole is leavened. It cometh not

with observation, it is within you, many members but one (woman) church, my undefiled is but one. And she is the same in three measures of time, and it is the same (leaven) Lord all the time. "Jesus is the Lord," Saul said, who art thou Lord? and the Lord said, I am Jesus whom thou persecutest.

And it is a work of love. I have loved thee with an everlasting love therefore with loving-kindness have I drawn thee Jer. 31: 2. And she loves him with the same love. We love him because he first loved us. John 4: 19. This love is different from other love, it is the love of God, it is an inside, heart-felt love. We cannot have this love except it be given us from above. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. 1: 6. As there has been a quickening of the soul there must be a quickening of the body. And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness, but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. 8: 10, 11. When the sinner is quickened the good work is begun, and just as sure as he begins it he will perform it until the day of Jesus Christ. And that day is beyond the resurrection, when he will take his bride home. And this is his will, that he prayed to his Father for, Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedest me before the foundation of the world, John 17: 24. At that day ye shall know that I am in my Father and ye in me, and I in you, John 14: 20. We do not know it now, we only have a little faith and hope, but then ye shall know it. Then cometh the end. When he shall have delivered 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, Cor. 15: 24, 25. Then the whole will be leavened even in God the Father. I will quote one verse of my favorite hymn:

"Dear dying Lamb thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

I have written the above to relieve my mind. Brother Gold can you tell imagination from impression?

JOSHUA MEWBORN.

Jason, Green County, N. C.

Remarks.

Imagination comes out of our vain and foolish heart; impression comes from the Lord; imagination is foolish; impression is serious and weighty; imagination is what one frames according to his own mind; impression is according to the word of the Lord and abides; imagination puffs up one to make him think he is something; impression humbles one to make him feel his vileness; imagination flatters man that he can do great things; impression makes him feel that the Lord alone can do great and wonderful things; imagination soon passes away as vanity; while an impression from the Lord abides and until we obey it makes us feel that we are not at ease, but when we yield obedience the fruit that follows is pure, good and peaceable, and the remembrance of the impression never fades out of the renewed mind. We do well to try the spirits to see if they are of God.

P. D. G.

SOLEMNITY AMIDST VANITY.

BRETHREN GOLD AND LESTER, AND READERS OF THE LANDMARK:—I will attempt to address you once more. I feel sorely pressed by the sinful way Christmas is spent, by almost every one saint and sinner. So few realize or seem to realize the importance of the great event. Many only think of fun

and frolic they can have. Some few perhaps think with solemnity of the occasion, and feel to rejoice in God their Saviour. But I dare say there are not a few who do not know why it is called Christmas. They only know it is a time for fun and frolic. Among all the so-called religionists one in a hundred perhaps could tell why it is so-called, and while I write of others I feel to confess that while I perhaps know the reason, in a natural sense, I often fear I am a stranger in a spiritual sense. If so why will I give up to some frivolities of the day? Why can I not put my face against them like a flint? I know I am surrounded by temptations, and all the time do I know that if the Lord or some unseen hand did not uphold and sustain me I would give way more than I do. Dear Brethren and sisters, I cannot hide my fault. I am vile, so prone to sin. While I desire to live near my God, I often find myself wandering after the vain, foolish things of earth. Often I find my sinful heart prone from my Jesus to depart, and though I have Him oft forgot, His loving kindness changes not. Dancing was my chief delight in days past, and the opportunity is often presented now, but so far I have been enabled to withstand the temptation, but the temptation is there at times. I pray God he will ever make a way for my escape. I would rather be cut off without a cause, than to give any occasion to be cut off. The great trouble with me is, shall I endure unto the end. The force of circumstances causes me to have to face many a temptation, and shall I endure? God being my helper I know I shall, but sometimes we are left to stand alone, or almost alone. I know that without him I will fall. At this time I see him, but oh so far off. It seems that I am held at arm's length. My groanings cannot be uttered. If it was not for the little hope, I would sink, I fear to rise no more. Is there anyone like me? But I know that when he speaks it is done, and when he commands it stands fast. God is good and kind, and though he slay me yet will I trust him. I will close by adding this beautiful verse:

"Such Jesus is and such his grace,
O may he shine on you,
And tell him when you see his face,
I long to see him too."

EMMA HUDSON.

DEAR BROTHER GOLD:—As my pen has been silent for a long time as I hope for good, for while I have been silent I trust I have been only tarrying at Jerusalem till I might receive power from on high, by suffering afflictions even in bonds and while thus tempted to hold my peace because of my stammering tongue and imperfections, the word of the Lord is in my mind as he said, "If these should hold their peace even the rocks would cry out," until seeing your remarks on the the inquiry of sister L. Gillette in March first number of LANDMARK, especially that you spoke of the weak brother seeing one take one drink and thereby licensing him to take two or three, I was reminded of Paul in 1 Cor. 8: 9, wherein he says take heed lest this liberty of yours became a stumbling block to them that are weak. "For if any man see thee which have knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those shings which are offered to idols? But when you sin so against the brethren, and wound their weak conscience ye sin against Christ. Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend. Howbeit there is not in every man that knowledge, for some with conscience of the idol unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled." It would do well for each to remember the apostle said "all men have not faith," and again the natural man receiveth not the things of the spirit neither can he know them, and again by their fruits you shall know them. How unbecoming is it in me as a father to be constantly around the grogshops or at places of amusement setting examples for my children or family to indulge in the idol's temple and I with knowledge of the idol could not ex-

spect otherwise of them. Again, how would it look with you to see me profess to be a Primitive Baptist and especially a preacher of righteousness sitting in or partaking of such idols? Again, how often do we hear some Baptist say I am not ashamed to be found in a grogshop and take a drink when I please and I can govern myself. Very well my brother, but do you not often think of Paul's expression, "all things are lawful to me but are not expedient, for all things edify not." Perhaps you will say as I have often said all things are pure of itself and to be eaten with thanks; very well but do you think many probably look upon you as their superiors and would try to follow your example and if they were to see you in a grogshop or any place of amusement would not he feel much more emboldened to partake and perhaps some one on purpose would readily give such all he could swill if they would take it, then would you not if you were to see such out of the way be very apt to speak reproachfully of them especially in his absence, for you could not approach them as a brother privately and speak to them of the evils of such conduct, lest one should reply and that justly and say, I thought it was rather unbecoming, but I saw you go and take a drink, so I felt a little bad and went in and met with my old friend and we took several drinks and I got a little too much, and now he can scarcely walk: but a little too much listen to what he says. Again probably he was at the horse sale the other day when you met him, or will you take hold of the old proverb which generally fills the bill, and say, well I know these things are wrong, but we all get to walking after the flesh sometimes, but when I am in the spirit I do not do them, it is only the flesh. Well probably you have made you some license or a sword but is it of good material, is it the sword of the spirit, which is the word of God. Hear what he saith, the axe or sword is laid to the root of the tree and ever tree that bringeth not forth good fruit is hewn down and cast in the fire, and again a good tree cannot bring forth corrupt fruit, nor a corrupt tree good

fruit, nor a bitter fountain sweet water, neither can you serve God and mammon. Well I have just stopped a moment and reflected over what I have written, in that I said all things are lawful but not expedient, so although these things be so, it may not be expedient for them to be spoken by me, but further reflection says shun not to declare the whole counsel of God, and again it says seeing we have such hope we use great plainness of speech, so I feel. And while I would not by any wicked tendency give any offence either to Jew or Gentile, as some feel free to do, because they say they have been made free, to use this liberty for a cloak of covetousness, which I hope to be free from, especially to a Jew in heart lest I should offend one of these little ones and thereby offend God, so I have not written this as attempting to better what you have written, but to link it in with your remarks that it may profit withal and as a sort of way by which to stir up the pure minds of those who may desire to let their light shine before men that they may see their good works and glorify God. For I know it is written some men's sins are open before hand going to judgment. Likewise the good works of some are manifest before hand, so I will close by saying, if you think this will be offensive to either Jew or Gentile you may dispose of it as you see fit.

Yours in bonds.

N. HALES.

Sharpsburg, N. C.

ELDER P. D. GOLD, DEAR BROTHER N. CHRIST:—There seems to be a difference of understanding about the resurrection. Some believe in the resurrection of the same body which the soul and spirit now has its being in. Now we all acknowledge that Jesus Christ from his birth to his death, burial and resurrection is a type of the church, and we believe as we have borne the image of the earthly we shall also bear the image of the heavenly.

The first man Adam was made a liv-

ing soul, the last Adam was made a quickening Spirit. The first man is of the earth earthly, the second man is the Lord from heaven! Paul was here speaking of the manner of the resurrection. I understand that we now bear the image of this earthly man, but in the resurrection we shall bear the image of the heavenly. But says one, Jesus' body was raised, so it was, but his body was composed of many members which was a type of the many members of the saints, we are many members, but one body. Take notice that his whole body was raised, not a tooth, nor a hair of his head was left behind, to prove the fact, that all of his people should be raised that none of them would be lost. His body being raised was not to show the manner in which they should come, as some think. But we notice his burial clothes were left in the sepulchre, representing the earthly part of man. After his resurrection he appeared to his disciples and they did not know him, but as soon as their eyes were opened they knew him. They all knew him in the breaking of bread, and as soon as this was done he vanished out of their sight. He did not go out by the door nor any other way, but just vanished from their presence.

Yours in hope,

J. J. BECK.

VIEWS REQUESTED.

BROTHER GOLD:—Would you be so kind as to give me some information on Genesis 16: 15, whether Ismael was Abraham's son or not? Same Book 22: 12, "Thou hast not withheld thy son, thine only son from me."

C. E. DUFF.

Kentuck, West Va.

[Answered in Editorial Columns.]

"I will love thee, O Lord, my strength."

The Lord *is* my rock, and fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower."—Ps. 13: 1, 2.

ZION'S LANDMARK

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

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

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Editorial.

ANSWER TO BROTHER DUFF.

In more places than one Ishmael is called Abraham's son, and yet there is a sense in which Isaac is the only son of Abraham. So that both of these statements are true, as all scripture is true in the sense intended. Because I do not understand what a man says I should not call him a liar. The truth or falsity of his utterances does not depend on my knowledge or comprehension of the matter, but on the nature of these utterances. According to the flesh Ishmael was the son of Abraham, for he was the natural son of Abraham. According to the course of nature one could not have looked for such a child as Isaac. His case was above that of Ishmael, or was by promise, and a type of grace or of God's providing.

Hagar was a bondwoman and Ishmael partook of her nature and standing as a bond servant; while Isaac was the son of a free woman, and taking rank and standing with her, he was a free man.

The children of the flesh and the children of God are here typified. While all mankind by nature are the creatures of God, and in that sense his offspring, and receive many favors and

blessings of him; yet in grace or the new covenant it is the children of promise, or those born of the free woman, or the Jerusalem above, that are the sons of God, and these are the seed that serve God and are by faith the children of Abraham. In the high and special and covenant sense as heir Isaac was the only son of Abraham and he was commanded to offer him. This is a type both of Christ and the church. Isaac is a type of the church as bound to be offered. The ram is a type of Jesus as the one God's love provided to be offered whereby Isaac was released righteously and gloriously. Isaac is a type of Christ as the promised seed in whom all nations are to be blessed, and as in this sense Isaac was the only or true son of Abraham, for the blessing can in the type in no other way be to all nations save through Isaac and in no sense through Ishmael, for in Isaac shall thy seed be called: so Christ is truly that promised seed and the only begotten of the Father full of grace and truth, and the appointed heir of all things, and in every sense the blessings all come through Jesus Christ and in no sense through the flesh. Christ is the only begotten of the Father and in him all nations are blessed and only in him. For as the only begotten of God and heir of all things he must die for his people; for they are his inheritance, and being in debt they must be redeemed by the heir, hence "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

Ishmael had his issue and quickly multiplied and soon became much more populous than Isaac. He is first in birth, and has his portion in this mortal or natural life. He dwelt in

the presence of his brethren, and his hand was against every man and every man against him. He has never been subdued, and the natural children of Ishmael* or the Arabs still exist, a cunning set of men that wander about the deserts and pick up a degraded living by trickery.

Is not this true of the flesh. What child of God does not know that his flesh dwells near to him, even in his presence, and that he cannot conquer it and that it slyly picks up its living by robbing him of his comforts, and that no good thing, no fruit of the goodly promise land, dwells in the flesh, but that this flesh dwells in the desert and his hand is against you and you hate him for it. Ah what a barren place for good this flesh is, and it remains so to this day.

The Arabs are robbers and have to be watched. You know not at what moment the flesh will come on you at unawares and rob you of your comforts, or of such things as you live on. How it eats up the substance of the land. It must be cast out. It cannot inherit with Isaac. Flesh and blood cannot inherit the kingdom of heaven. God has promised salvation to the heirs of promise. The children of the flesh these are not the children of promise.

P. D. G.

A CHILD OF GOD.

In order to determine the true marks of the child of God it is necessary to first ascertain what constitutes one. Then we shall be able not only to determine the existence of marks of sonship, but the reason for their peculiar characteristics as well.

It is not designed in these remarks to tell where this child comes from nor

where he is going to, but merely to determine whether there are any now among us.

This question has been much discussed in some parts of the country which discussion has been a source of much confusion and trouble among us, not because we understand it, but because we do not understand it, especially the points most generally discussed. It is a mystery, therefore no man can say he understands it. What we want to know, and what we verily believe, admits of no discussion, that is that God has a people and they are born again, or from above. In some points we differ as to the meaning of words used, but not as a rule in that intended to be conveyed by them. We are on this question like the Corinthians were on the subject of the resurrection. They did not consider it enough to simply believe the dead are raised, but how are they raised up, and with what body do they appear? So we do not regard it enough to believe that we must be born again, but we want to know how this can be, what it is that is born again, the old man or the new man, or whether it is the soul of man or his spirit, or his flesh, and where this man thus born comes from, and where he is going, and just anything else it would sometimes seem which does not touch directly upon the exposition the Lord himself gives of the subject.

Do we not show ourselves to be even as those foolish Gorinthians when we are contending about things which are not revealed or which Jesus says we cannot tell? Some claim that the child of God comes down from heaven, and to prove it they quote Rev., 21: 2. "I, John saw the holy city, New Jerusalem, coming down from from God out of heaven, prepared as a bride adorned

for her husband." The next verse shows conclusively that this is not the children, but the tabernacle in which they dwell. Paul tells us that this new Jerusalem is not the children, but their mother. But Jerusalem which is above is free, which is the mother of us all. Gal., 4: 26. This Jerusalem was in the burning bush, and came down from the legal heavens into the gospel world, as instanced by John when he said, "Repent for the kingdom of heaven is at hand." Furthermore Jesus says, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Still some one says they came from heaven. Jesus says we cannot tell whence (from where) they came, and I believe he knew what he was talking about, therefore I do not know where they come from, but he says they come and I believe it. He says they are born of the Spirit, but he does not say how. He says a man must be born again, but only tells us it is a mystery by the use of a figure which he says we do not understand even in itself. He says we hear the sound of the wind, and therefore we know it is blowing, which is all we do know about it. The Spirit came upon the Apostles, some of whom were aforetime fishermen, and sat upon them and gave them utterance to speak of its power, so I conclude that it comes with a sound into the hearts of sinners unto this day and sheds abroad the love of God in their hearts, and they hear the sound thereof as the sound of many waters, filling their hearts with peace and joy. And they know the joyful sound; and walk in the light of the countenance of God, and rejoice in his name all the day, and in his right-

eousness are they exalted, Psalms 89: 15, 16.

There is no doubt about the fact that Jesus knows whence cometh and whither goeth the wind—for he holds the winds in his fist, therefore we conclude he also knows whence cometh, and whither goeth every one that is born of the Spirit. But he says *we* can not tell whence they come, and whither they go. Why can we not tell? One great reason is because we are not in some very essential way just like him. Now if the child of God as born again, as born from above, as born of the Spirit, as born of God is a Spirit wholly and separately from the sinner, the man, and is in eternal union or unity as the one Spirit, and that Spirit is Christ, and Christ is the wisdom of God, in what sense, or from what cause, or wherein can he (the child) not tell whence he cometh? Christ being the elder brother wherein is he different from them and they from him? As they are now in their Adamic nature so was he made like unto them for the work of redemption and for the sufferings of death. As he is in the work of intercession and reconciliation so they in their spiritual character are made like unto him. As he was before he took upon him their nature so shall they be in the glorious resurrection when this mortal shall put on immortality, and this corruptible shall put on incorruption. As he was made-like-unto them and bear their sins in his own body, so shall they be made like-unto him and bear his righteous in a glorious body which shall be given them, having their vile body changed and fashioned like-unto his glorious body, for they shall see him as he is and be like him. Then these children are not what they shall be, neither are they as

they once were. In their state or condition they were once without him in the world, now he is in them the hope of glory. Now in their carnal nature they are vile, delivered unto death, but they are sealed unto the day of redemption when they shall be delivered from corruption and death. The resurrection fully implies what hope embraces. Now if it is the child of God in whom Christ is the hope of glory, and the one who is saved by hope, then it must follow that, in whatever respect hope looks to the resurrection the subject of hope is the subject of the resurrection. Some one might ask, what part of the child of God is resurrected, or that is subject to the resurrection? As Christ is the first fruits of the resurrection, the first begotten and first born from the dead, it is safe to conclude that it must and shall be with them even as it was with him, and as it was with him, and as he was not divided in the resurrection I will not attempt to divide them. The same ones for whom he brought in everlasting righteousness, he also first obtained eternal redemption. Those children whom he delivered from death are the ones that are partakers of flesh and blood. Jesus tells us that those who are counted worthy to obtain that world, and the resurrection from the dead shall not die any more: for they are equal unto the angels, and the children of God being the children of the resurrection. Luke, 20: 35, 36. It is evident therefore that the children of God both die and are raised from the dead. They die in Adam and are made alive in Christ.

It is also said that as sin hath reigned unto death even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord. No one

will deny that grace reigns in the children of God unto life eternal. Even so sin reigns in them first unto death. Therefore they are first sinners, and then are manifested as the children of God.

How are the children of God manifested? By being born again. Are sinners born again? If the children of God are sinners, then sinners are born again. Are the children of God sinners? If they are born again they are sinners. Have they any sin? If so, they must be sinners. If they are not sinners, then are they not the people or children of God, for "his name shall be called Jesus, for he shall save his people from their sins." The people of God have sin, and therefore must be sinners. The people of God are born again, therefore sinners are born again.

The distinguishing feature of the people of God consists in the Spirit of Christ being sent into their hearts. Or they are what they are by virtue of the Spirit of Christ which is in them. "If any man have not the Spirit of Christ, he is none of his." Any man who has not the Spirit of Christ has not Christ does not manifestly belong to him and cannot be called a child or son of God. Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying Abba, Father. This "because ye are sons," is by virtue of the election of grace. The expression, "now are we the sons of God," is an experimental fact, by virtue of the Spirit of Christ which is sent into the heart and there abides. So we are experimentally the sons of God because he has sent forth the Spirit of his son into our hearts. While dead in sin we were as chosen vessels of mercy the sons of God. Now, having the Spirit of his son we are Spiritually the sons

of God; then, as the children of the resurrection, we shall be the glorified sons of God. Then we shall be as the angels of God, and angels are spirits. Now we are spiritual. "Ye also as lively stones are built up a spiritual house" "Ye that are spiritual." "To be spiritually minded is life and peace." We are spiritual in the sense that we have the life, light and understanding of the Spirit which is in us. "Ye who were sometime darkness now are ye light in the Lord." "In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not." "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." What we were, what we are, and what we shall be, are three different states or conditions each of which is to be considered in the light thrown directly upon it, or in which it is set forth in scriptures. In considering this question we must remember that because one is born again does not do away with the fact that he is still a sinner, though in a different state or condition. Whereas he was once dead in sins he is now, by virtue of the life of Christ, dead to sin and alive unto God. Through the law, by the body of Christ, we are dead to the law, but through the spirit by the faith of Christ we live unto God. P. G. L.

(To be Continued.)

Brother J C Hendrickson's letter recently published about Associations in Ark. referred to sessions held two or three years ago (I think it was.) At any rate he was right in his statements as to the time they were held. P. D. G.

Obituary.

JOHN MEERS.

Died in Wilson, Co., at his home near Upper Town Creek church of malarial fever and defects of the lungs. He was married to Lizzie Hicks, daughter of P. S. Hicks, March the 20th 1889. They lived together 20 months. He died on the 20th of November 1890. He did not belong to any church but was inclined to the Primitive Baptist. His faith was in Jesus and had hope of meeting him in praise in heaven. He was 31 years of age, and leaves no children. He was a man of good moral character, a good husband and a good neighbor and will be missed in his community. P. S. H.

Jesus while our hearts are bleeding,
O'er the spoils that death has won.
We would at this solemn meeting,
Calmly say,—Thy will be done.

Though cast down we are not forsaken,
Though afflicted, not alone;
Thou didst give and Thou hast taken,
Blessed Lord, Thy will be done.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left him,
Soon to meet and part no more.

When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one,
In our Father's mansion fair.

JAMES G. BOWEN.

The subject of this notice, my father, was born in Beaufort County, N. C., July the 12th, 1812, and died at his residence in said County March the 14th, 1890, making his stay on earth 77 years 8 months and 2 days. He was the son of Robert and Mary Bowen, and was united in matrimony to Miss Winniford H. Boyd in 1833, with whom he lived a kind and devoted husband until he died. He was received into the fellowship of the church at White Plains at March meeting 1842, and remained in full fellowship until his death, never hearing ought brought against him. He was baptised by Elder Jonathan Wallis and when I was with him last but a few days before he died he expressed himself as being fully resigned to the will of God and felt perfectly willing to die. His example as a Christian during his life was unblemished, he was firm and

well established in the faith and doctrine that he professed and faithful in his dealings with his brethren and sisters in the church, adhering to what he believed to be right. His seat was never vacant unless providentially hindered. He was appointed Clerk a short while after he united with the church and remained Clerk until his death. Leaving a wife and eight children and a large quantity of friends to mourn his loss, but not as though we had no hope, for as we hope our loss is his eternal gain.

J. McBOWEN.

E. G. PEACOCK.

Please publish the death of our beloved brother E. G. Peacock, who was born November the 25th, 1831, and departed this life October the 10th, 1890. He was a son of Richard Peacock, and was raised near Roper, Washington County, N. C. He was married to Cornelia F. Mizell on the 24th of January 1856. He only had one child, a son which died an infant. Brother Peacock joined the church at Morattack on Saturday before the 3rd Lord's day in August 1870, and was baptized the next day by the writer of this notice. He lived happy with his wife, with his neighbors and with the church as could be expected of one in the flesh. He was a very industrious man and God abundantly blessed him with this world's goods. He left his companion in good circumstances to live. But she will greatly miss him. He acted as church Clerk many years at Morattack. When his health began to fail he asked the brethren to release him. He was a great sufferer several years before his death with disease of the bladder. He told the writer of this notice six months before his death that earthly things were fading away to his view and he longed for a better country. He told his brother Richard a short while before he died that his faith and hope in Christ was stronger than ever it was before. Death seemed to have lost its terrors to him. The writer of this notice was with him the day that he died; but he was too far gone to talk. His relatives sent for me to preach his funeral. I went and met a good number of brethren, friends and sorrowing relatives. I used on the occasion for a text the 34, 35, 36, 37 verses of the 20th chapter of our Lord's gospel by St. Luke. After preach-

ing one hour his remains were interred in the family grave yard to rest until the trump of God shall raise his vile body and fashion it like Christ's glorious body.

N. H. HARRISON.

Plymouth, N. C.

ISAAC BYNUM.

Dear brother Gold, by request I write you a short notice of the death of our beloved and much esteemed brother Isaac Bynum, who departed this life November the 6th, 1890, aged 63 years and 10 months. He and sister Bynum, whose maiden name was Miss Jane Reed, had lived together about 44 years, and to this union there were thirteen children born, four of whom are yet living. Had he lived till the third Sunday in January 1891, it would have been 42 years since he united with the Primitive Baptists at Mt. Moriah church, Blount County, Alabama, and was a constant member of the same till his death. He served this church as deacon for a number of years in honor to God and satisfaction to the church. This church divided some years ago upon the account of the Institutions of the day. Brother Bynum came out with those who obeyed the injunction of the Apostle to have no fellowship with the unfruitful works of darkness, but rather reprove them. Brother Bynum was one of the most liberal, opened hearted Baptists I ever met with in life. The church has lost a good member, the neighborhood a good neighbor, the widow and children a good husband and father. Weep not, dear bereaved companion and children, rest assured that your loss is his eternal gain. He is gone and cannot come to you, but if you be one of that number for whom Christ died you will meet again where the wicked will cease from troubling and the weary will be forever at rest.

J. T. STEWART.

ANGALINE J. HAM.

In memory of sister Angaline J. Ham, who was received a member of the church at Mewborn's, on Saturday before the 2d Sunday in August 1877 and was baptized by Elder I. J. Taylor I think. Her seat was never vacant when she was able to attend, she being delicate and feeble both physically and mentally so much so that she had to be taken to the asylum for treatment—the sufferings she underwent while in this condition are beyond the

powers of man to describe, but while in all of this suffering and agonizing of mind and body that she underwent not a word was ever heard to escape her lips against the Primitive Baptists, but on the contrary she ever defended them and the cause. The time of her birth I have been unable to find out. She died on the 24th day of May 1890. She was twice married, the first time to Herring Ham, the last time to Benjamin Ham, and by him bore two sons whom with her husband survive her with many brothers, sisters and the church to mourn, but why should we mourn when we feel she has only fallen asleep in the arms of her blessed Jesus, then who would exchange that happy state for sickness, pain and sorrow of this life. Then dear brethren and sisters let us ever be found pressing nearer and nearer to Christ and not by lying off from our church meetings, let our seats be ever filled, we should let nothing come in between us and Christ to bar us from assembling ourselves together, for where our treasure is there our hearts will be, then if we have put on Christ let us walk in him and follow the example set by our departed sisters who was a consistent member for nearly thirteen years, and while she was very poor as to this world's goods and had to labor very hard for her living, when meeting days came she laid aside all and went to her meetings showing that her treasure was not in this world but in Jesus.

A copy from the church record.

L. J. II. MEWBORN Cl'k.

JOHN WALLACE LUPTON.

Our dear brother John W. Lupton has fallen asleep in the arms of our blessed Jesus. He was born August 6th 1826, and died Feb. 10th 1891, making his stay on earth 64 years 6 months and 4 days. He was an exemplary man. One who attended to his own business well and interfered with no one else unless invited to do so. He was the son of Allen Lupton and Nancy his wife. I have not the date of his marriage to Rebecca Mason who bore him several children, only four of whom survive him. For many years he was troubled with an uneasiness and sense of faintness in his breast and wherever he was when it took him he had to stop until that feeling passed away. On the morning of Feb. 10th he was trying to get his oyster boat out of the dock in Mewborn, but for some cause the boat seemed to go from

side to side of the dock instead of going out. He and his youngest son were the only ones on board. He went forward to shove the boat around. His son heard him make a noise and went forward, found him lying on deck. He called for help and sent for a physician but all to no purpose, he only breathed about three times after he reached him. He died as one going to sleep. The doctor pronounced his case heart failure. The time of his deliverance from sin is not known to the writer, but several years before he joined the church in August 1881. He was a member of the Primitive Baptist church at Hunting Quarter. He was ever true to his profession in trouble and in peace he was faithful to the cause of Christ, though he was partially deaf and afflicted as he was, yet his seat was never vacant unless by unavoidable circumstances. He has gone to rest. We are left to mourn our loss. We are hastening on thither where I believe we shall meet him with all the glorified saints. He leaves a widow and four children all grown to mourn his absence but we should not mourn for one who is at rest in the Lord, they are better off than we and we should rejoice for them. The Lord strengthens.

Yours in hope.

L. H. HARDY.

TWO LITTLE INFANTS.

By request I send for publication the deaths of two little infants of sister Bettie and Starling McCollum. The first that died, little Maud, a sweet little girl, was born Feb. 16th 1884, and died Nov. 1st 1886, aged 2 years 8 months and 12 days, the last, little Elmott, a precious little boy, was born Jan. 28th 1889, and died Feb. 8th 1891, aged 2 years and 11 days. Thus we feel that those dear infants have been borne by the angels from this sinful, troublesome world to that happy place, where Jesus their Saviour dwells, and sorrows and sufferings are no more. Although the afflictions fall heavily upon us all, but none feel it so sadly as the grief stricken parents, who for many many days can only see the vacant place that is made in their home. But they have gone as buds that have been cut down by untimely frost ere their leaves had expanded to a beautiful flower. Mourn not bereaved father, nor fond mother, remember him who said, "Suffer little children to come

unto me and forbid them not, for of such is the kingdom of heaven." How consoling the belief. Would you call them back? May the bereaved parents be enabled to say, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord," is the wish of the writer.

M. C. C.

HENRY DAVID HINES.

Death! grim-visaged monster! he has again invaded the terrestrial sanctuary and stolen therefrom one of its best jewels. Yes, Henry D. Hines,—an ardent Primitive Baptist, a prominent and successful farmer, a devoted husband, a kind and indulgent father, a good neighbor, a faithful friend, an honest man, and a hospitable Virginian,—is dead. It was said by an eminent author that; he who causes two blades of grass to grow where there only one grew before is a great man; by another that there are better examples for the young to be found in the private walks of life, than in the public; and by still another, that an honest man is the noblest work of God. Pittsylvania county, Va., has lost such a man in the death of H. D. Hines. Mr. Hines was born of good parentage, near Whitmell, in the year 1822. After receiving a common school education, he chose as his occupation, agriculture, because, as he said, it was a business in which he could study nature, and, at the same time, be perfectly honest. In 1852 he was married to Miss Celestia M. Robertson of White Oak Mountain. For several years succeeding his marriage he was quite an invalid; but owing to the assistance of a good helpmeet, the faithfulness of his servants and the help of the Lord, he not only prospered but also was eventually restored to the fulness of health. In the great civil war he enlisted in the Southern cause and served his country upon the field of action until Gen. Lee's surrender at Appomattox. He is said to have been a brave soldier. While in a skirmish near Richmond, a spent minnie ball struck him directly over the heart and fell harmless at his feet. He ever afterwards thought it was a special act of providence that he was not killed. In August, 1865, after being paroled as a prisoner of war he returned to his home to find his slaves emancipated, his fences down and his buildings tattered and dilapidated. Readily adapting him-

self to the new order of things, he went into the field with hired labor to retrieve his waning fortunes. By his indomitable will, untiring energy and invincible determination, he soon became prosperous and this prosperity remained unbroken until the day of his death. He was a generous hearted man; and, in a quiet manner, gave annually much of his substance to the poor and needy. He had also lost thousands of dollars by endorsing notes and lending money to relieve others in distress. Yet his rule was always to forgive a debt rather than to push an unfortunate man to the wall by suing him. As he paid cash for his own purchases, he owed no debts himself. He had been for many years a consistent member of the Primitive Baptist church, and his godly walk and deeds of charity were an example for all professing christians, in fact his whole life was a labor of love, love for his Maker and Savior, love for his family, and love for his fellowman. After much exposure to the vicissitudes of the weather in the Autumn of 1890 he suffered from an attack of bilious remittent fever. This was followed by dropsy, and he lingered between life and death until the 19th day of January 1891. In the morning of this date, he offered a fervent prayer to God to receive his soul into His kingdom. After this he called his wife and said; "Celestia, take me in your arms and raise me up. I'm going now as fast as I can." He was asked if he was willing to die. He answered: "I am in the hands of a just God, if he has called me I am both ready and willing to go." Saying this he died as easily and peacefully as a little child falls asleep. * * * But why need we prolong this obituary?

"Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can Honor's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of death?"

No, our hero has found the realm from whose bourn no traveller returns. He's gone; yes, he's gone!

"The active pulse has throbb'd its last,
His aching head is laid at rest;
Another from our ranks has pass'd,
The truest, the bravest, the best."

THOMAS HINES, JR.

Vance, Va.

SARAH NANCY CREECH.

Sarah Nancy Creech, the little daughter of J. A. Creech and Nancy A. Creech,

was born in Johnston County, N. C., July the 12th, 1884, and died February the 13th, 1891, making her stay with father, mother, grand-father, brother and sisters and many others 6 years, 7 months and 1 day.

"So fades the lovely blooming flower,
Frail smiling solace of an hour.
So soon our transient comforts fly,
And pleasure only blooms to die."

The subject of this notice died a remarkable and sad death. Therefore brother Gold, we wish the same published in the LANDMARK that others may know of the trials, and watch and pray with us. This little child with two others younger than herself were in the house about the fire, while their mother was out of doors. Their mother heard the screaming and ran to their relief. Arriving she saw her little girl in a flame of fire. In the absence of her husband the mother subdued the fire soon as she could, but the dear little girl was burnt so bad that she must die, not withstanding the good attention of Dr. Straughn of Princeton, and the surrounding community: the burn was a fatal one. May God bless the surrounding community for their much kindness during the illness of the child. What the little sufferer would have been had she lived through the years of maturity is unknown to us, but as the mother, sister Creech well knows, that she was a good child from birth unto her death. She lived from the time she was burned 26 days. It was some times a little hoped by some that the awful wound would heal and that the little sufferer would get well, but soon all hope was gone of its ever enjoying any more happiness this side of eternity. After awhile there was a signal echoed with the hearts of believers in Christ, that is prayer which is said in the poet to be,

"The simplest form of speech
That infant lips can try,
Prayer, the sublimest strains
That reach the Majesty on high.

As she cried unto the Lord, thou Lord have mercy upon me, a poor little burnt child, 7 years old. Lord Almighty, have mercy on me, a poor burnt child, and as she so earnestly requested her clothes brought to her which was done to try to pacify her, for she could not wear clothes, she was wrapped in clothes which had to be often renewed and kept moist. Sometimes she would say, she was cold, and then she would say, fan me now

hard as you can. So God whose fan is in his hand has fanned off the little burnt body by calling the spirit home to himself where there is no more sickness, sorrow, pain or death, where there is no more heat, no more cold. Now to the bereaved, rejoice with the comforts of these words, that your child is fixed in its blessed abode, and its little body carefully buried in the family grave yard. Asleep in Jesus, oh how sweet. God giveth it a body. Them that are asleep in Jesus will God also bring with him. Your little children, my dear grand-children that are gone before us have received their palms and have joined the blood washed throng, and sing a song of joy and love. Then why should anguish reign on earth? May we be prepared of the Lord to meet them in peace is the prayer of their grand-father.

J. S. R. THOMPSON.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

G. D. ROBERSON.

Contentnea at Union Meeting Sat. and 5th. Sunday in March.

Wilson.....	Monday
Union.....	Tuesday
Pleasant Hill.....	Wednesday
Falls.....	Thursday
Whitaker's.....	Friday
South Quay Sat. and 1st. Sunday in April. He will need conveyance.	

RECEIPTS.

GA—J C Huff 1 50 Ana Logan 2 Geo Wooster 5

N C—Wm Barnes 2 E G Hayes 4 J A Carver 3 J B Bass 1 50 T R Eagles 2 Mrs Lucinda Taylor 1 Mrs Charity Lucas 2 Joshiah Thomas 1 50 Caroline Land 1 50 Mrs Jane Oakly 2 A Y Clayton 4 J E Thomas 2 B W Jenkins 2 By L J H Mewborn 1 50 J F Farmer 4 50 Elder M T Lawrence 1 50 Elder J T Edgerton 4 50 Elder L H Hardy 2 00 Elder A L Moore 9 Thos. Tyson 3 Elder F L Oakly 1 50 F R Warren 2 Elder James D Draughn 1 50 J D Williams 2 Elder J S Dameron 5 Elder Isaac Jones 3 50 J F Farmer 3 50 Mrs Callie Warren 1 50 W T Hales 1 50 Dr J R Hester 8 50 Elder James Covenough 1 50 W C Trevathan 1 50

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TRAINS GOING SOUTH.

Dest. via No. 26, Daily.	No. 27, Past Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Wilson... 12:30 p.m.	5:45 p.m.	9:30 a.m.
Arrive Rocky... 1:40 "	.....	7:44 "
Arrive Tarboro... 2:17 p.m.	.....	.....
Leave Tarboro... 10:35 a.m.	.....	.....
Arrive Wilson... 4:15 p.m.	7:30 p.m.	7:51 a.m.
Leave Wilson... 2:30 p.m.	.....	.....
Arrive Selma... 3:30 "	.....	.....
Arrive Fayetteville... 5:30 "	.....	.....
Leave Goldsboro... 1:15 "	7:40 p.m.	5:40 a.m.
Leave Warsaw... 4:10 "	.....	9:24 "
Leave Magnolia... 6:44 "	8:45 p.m.	7:49 "
Arrive Wilmington... 5:40 "	9:45 a.m.	11:20 "

TRAINS GOING NORTH.

No. 14, Daily.	No. 25, Daily.	No. 45, Daily, ex-Sunday.
Leave Wilmington... 10:15 a.m.	9:15 a.m.	10:00 a.m.
Leave Magnolia... 2:05 p.m.	10:57 "	5:35 "
Arrive Warsaw... 11:11 "	.....	5:31 "
Arrive Goldsboro... 2:43 p.m.	12:05 "	6:54 "
Leave Fayetteville... 10:30 a.m.	.....	.....
Arrive Selma... 1:15 "	.....	.....
Arrive Wilson... 2:30 "	.....	.....
Leave Wilson... 3:43 a.m.	12:55 p.m.	7:47 p.m.
Arrive Rocky Mt... 1:30 "	.....	5:15 "
Arrive Tarboro... 2:17 p.m.	.....	.....
Leave Tarboro... 10:35 a.m.	.....	.....
Arrive Weldon... 7:45 a.m.	8:55 p.m.	9:35 p.m.

* Daily except Sunday.

Train on Midland Neck Branch Road leaves Weldon 1:10 p.m., Halifax 3:15 p.m., arrives Scotland Neck at 4:15 p.m., Greenville 6:01 p.m., Kinston, 7:10 p.m. Returning leaves Kinston, 7:00 a.m., Greenville 8:10 a.m., Halifax at 10:45 a.m., Weldon 11:05 a.m., daily except Sunday.

Train leaves Tarboro, N. C., via Almontville & Raleigh R. R. daily, except Sunday, 4:05 p.m., Sunday 5:00 p.m., arrive Williamston, N. C., 6:42 p.m., 4:22 p.m., Plymouth 7:30 p.m., 5:20 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a.m., Sunday, 9:00 a.m., Williams ton, 7:40 a.m., 9:30 a.m., arrive Tarboro, N. C., 10:25 a.m., 11:20 a.m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a.m., arrive Smithfield, N. C., 8:30 a.m. Returning, leaves Smithfield, N. C., 9:20 a.m., arrive Goldsboro, N. C., 10:30 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, 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.

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

The New York and Florida Special will run 11-weekly, commencing January 10th, leaving Weldon Monday, Wednesday, Friday, at 9:50 p.m., arriving Wilmington 2 a.m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a.m., arriving Weldon 6:15 a.m.

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BOARD:

Per month,	\$7 08
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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It is important that pupils enter at the opening of the session. Patrons are requested to visit the school.

For further particulars address,

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WHY THUS ?

Lord, have I ever felt thy love?
Or in darkness do I yet rove?
Hast thou owned me for a child?
If so, why am I thus beguiled?

If thou has planted things within
To call my roving feet from sin,
Why such awful doubts and fears?
Why so much my time in tears?

Am I the meanest of thy flock?
Or art I not of the chosen lot?
How long dear Lord must I remain?
In this dark place, so cold's my frame.

If I am a child of grace indeed,
Give me some sign of the royal seed.
Let me love, trust thee and adore,
As I have done in days of yore.

Lord, my troubled heart appease,
Love and trust in my breast increase,
Lead me o'er the billow deep
In thee do thou me always keep.

ATONEMENT.

DEAR BROTHER P. D. GOLD:—Elder P. G. Lester wrote me a few days ago and suggested that I should write often for the LANDMARK, and suggested the atonement as a subject for comment. I was somewhat surprised that one who wields so able a pen as Elder Lester; should ask one who is so weak as I to write upon any subject much less one so deep and sublime as that of the atonement. For I know that I can justly claim all that the weak, ignorant and uneducated can claim, for with Moses I must say, 'O my Lord, I am not eloquent neither heretofore nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.' Ex. 4: 10. I have not the advantage of even a good English education, so what I write must be in the plainest style.

The atonement has engrossed the minds of good and great men, and different views have been set forth time and again, some one way and some another. But with all my weakness I will try to put on paper what I think in regard to the important subject, I hope humbly praying that the Lord may direct my mind so that I may write so as to give him all the glory. First, we will consider the meaning of the word atonement. To atone is to expiate, to make satisfaction. Then atonement means reconciliation, expiation—reconciliation means a renewal of agreement, and to expiate is to make atonement for. One who makes an atonement is a satisfier, that is one who brings parties who are at variance together. One who brings contentment, who pleases, and gratifies, and convinces. In the literal sense of the term it may be called at-one-ment making parties at variance of one mind so making peace. There is no necessity for, neither can there be an atonement made where there is no variance, so we see why it was necessary that Christ should make an atonement for man, or that an atonement should be made for man. For man undeceived (see Gen. 2: 14,) transgressed the command or law of his God, and by his transgression involved himself and all his posterity in death or an alienation from God. I mean he fell under the displeasure and wrath of God, never to again be reconciled without an atonement being made. We must notice that all his seed were in his loins when he fell and consequently all that were born of him were transgressors. I will not undertake to say what caused Adam to transgress. Some

think that it was because of the love he had for Eve his wife, others think that it was because God had eternally decreed, or absolutely predestinated that he should transgress. But my bible does not say so, and I shall not. But he was upright when he came from the hands of his God, and among the very good things that God had made, see Gen. 1: 31. I will only say that I believe God permitted him to transgress of his (Adam's) own free will. But be that as it may, he (Adam) never could make an atonement for his sin. For by this disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, see Rom. 5: 12. And consequently all children of wrath, see Eph. 2: 3. So we see that there is an alienation, and that the one who had brought about the alienation could never bring about a reconciliation for the reason that the dead cannot atone or reconcile. Hence I remarked that it was necessary for Christ to make atonement. For none in heaven, none in earth, nor under the earth had either the right, the will or the power to do so but him. While we cannot subscribe to the idea that God eternally decreed, or absolutely predestinated Adam's transgression, yet we believe he eternally knew that he would do so, and that he did eternally ordain and decree that his righteous son should put on humanity and expiate the guilt of all whose sins he bore, and by offering his own life so effectually atone for the bride of his love, that justice should be satisfied, his honor vindicated and she the bride or the church be eternally saved. Christ was ever with the Father. In the cry of wisdom, see Prov. 8, it is expressly declared (22 verse.) "The Lord possessed me in the beginning of his way before his works of old." And at 30, 31 verses it is declared, "Then I was by him, as one brought up with him, and I was daily his delight rejoicing always before him—rejoicing in the habitable part of the earth, and my delights were with the sons of men." This must be Christ and it must have been before the creation, and must have been by virtue of

God's foreknowledge, and he must have loved his bride or church as his body who was in rebellion against God the Father, and as Christ's delights were with the sons of men it must have been seen by him that she would need his mediation and his life to save her from eternal banishment, and it must have been that his Father was willing to accept her at his hands. For the prophet speaks thus of him; "Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin. (atonement for sin) he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many for he shall bear their iniquities." Isa. 53: 10, 11. Why bruise him and put him to grief? Because he had consented to make the atonement or reconciliation, and must do the will of God. "Then said I, lo I come, in the volume of the book it is written of me. I delight to do thy will O my God, yea thy law is within my heart," Psalms 40: 7, 8. This is spoken of him hundreds of years before his birth of the Virgin Mary, and clearly proves that the will of the Father had been consulted, the atonement made, the atonement virtually made and accepted of God and the church or bride saved in him, and is the world that God so loved that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." Jno. 3: 16. Many words both in the old and new testament are employed to set forth the fullness and glorious results, and benefits accruing to man by or through the atonement. By reason of sin a curse fell or rested upon all Adam's race. But Christ made atonement for sin in common for all the race, but specially for the church only. Scholars say that the Hebrew word rendered atonement signifies "covering," Ps. 32: 1. So then when we speak of the sins of the christian being covered we only use another word that implies atoned for. When we say that Christ is the propitiation we

only say that Christ has atoned for. Then we can understand John when he says, "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2: 2. The atonement must be complete, perfect and satisfactory, to those at variance or no reconciliation is effected. Hence the atonement of Christ reconciled God specially to the church, and also the church to God. But how says the objector can the propitiation be effectual to the church and not also to all men? Answer, simply because the church was chosen in Christ before the world was, and all the world or all men were not. For the apostle explains it thus, "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." 1 Tim. 4: 10. Then we repeat that the atonement made by Christ is common to all men, but specially to or for the church. The atonement accomplishes all that the Father asked of the son, it effected a perfect reconciliation so that the speciality of it, to all who were loved in Christ as the people of God or bride of Christ, were freed from all their sins, and all men spared from a common destruction. Christ loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, see Eph. 5: 25, 26, 27. As he that made atonement for her was holy, so by virtue of the atoning blood she the church must be made holy, "For the blood of Jesus cleanseth us from all sin." 1 Jno. 1: 7. And I understand that we come into the blood by virtue of the atonement or reconciliation, and that it is applied by the Spirit to all who were specially represented in the atonement, which is the whole church or the bride the Lamb's wife.

I have purposely left off all the types pointing to the atonement, not feeling able to grapple with them. I have intimated that Christ knew what would

result from his effectual work or complete atonement and therefore was at no uncertainty about it. His obedient life, passive death, triumphant resurrection, glorious ascension, and effectual mediation, must glorify his Father in such a wonderful manner that notwithstanding it pleased (was his mind) to bruise him, yet he would not suffer a bone of him to be broken, and while his church constitutes the members of his body and of his flesh and his bones, she certainly is complete in him, and none of his will fail to receive the full benefit of his atonement. All the arrangements and agreements concerning this glorious and mysterious matter were made before the world was, hence all the saints who lived before Christ was born of the Virgin, were interested in the great work of the atonement, therefore prophets, and patriarchs through the eternal Spirit saw the fullness of the glorious way, and spake and sang of his glorious majesty and complete victory in the spoiling of all the powers of darkness and reclaiming of his bride. They desired to see his day, but God only permitted them to see these glorious things by faith. They told of his coming, and by faith through the reign of his grace, embraced the promises. Having arranged in the eternal mind to put on humanity, for it must be borne in mind that he was "The wonderful, Counselor, the mighty God, the everlasting Father, the prince of peace," see Isa. 9: 6, in the fullness of the time, the right time, the time agreed upon in the wonderful council, he is born in Bethlehem of Judea of a Virgin, something that never had taken place before and never can take place again. For this is the only mother who was a Virgin, and yet a mother. But he must have the preeminence in all things, born of God, for the prophet said, "She should call his name Immanuel." Isa. 7: 14, "Which being interpreted is God with us," Math. 1: 23. He was God manifested in the flesh; 1 Tim. 3: 16. So it is clearly shown in the scriptures that God had provided his own sacrifice which was his own son, who should bear the sins of his people and give his

life a ransom for them, thus making an effectual and satisfactory atonement for them reconciling them to himself and himself to them. God was in Christ reconciling the world unto himself, 2 Cor 5: 19. I understand this to mean a reconciling of both the old and new testament saints; or Jew and Gentile saints, and so making peace. Then as the Saviour which is Christ the Lord is come, the songsters of glory proclaim the glorious news, and those who were prepared of God to see the wonderful son, see his star and are led to him. At the appointed time he is brought into the temple, and good old Simeon is brought in by the Holy Ghost to see the salvation of God, and is willing to depart in peace according to God's word. Thus far there has been no failure, but all the promises or prophecies which the Lord had spoken or caused to be spoken are fulfilled in him. But atonement is only virtually made. Will he Christ be suffered to actually make what is only virtually done? Not if the devil can prevent it. Herod is not rejoicing, it is no good news to him, while the reconciled ones who have heard of him, and seen him and worshiped him and rejoiced in him, behold Herod under the influence of the prince of the power of the air is devising all the schemes that his satanic nature could conceive to destroy him. But the Lord is King, the atonement must be made, the church redeemed, justice satisfied, God's honor vindicated, and satan conquered, and the light of the glorious gospel shine unto all the kindreds of earth. that through the reign of all conquering, reigning grace, the last jewel of his love shall be safely landed into the very heaven of heavens. If not satan is victorious, and Christ defeated, and Arminianism true, that thousands for whom he died have eternally perished. But not so, God will not be frustrated, Christ will grapple with death itself and be victor finally. Herod could send and slay all the children from two years old and under thinking to include the wonderful child Jesus, but not so, God, not man, had sent an angel who appeared to Joseph in a dream saying, "Arise

and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him, Math. 2: 13. Thus the dragon is frustrated, and Christ is secure, Herod dies. God took him out of the way. But the Lord must call his son out of Egypt, for this is a link in the chain, and none of the links could be broken. The Lord appeared in a dream to Joseph in Egypt saying "Arise and take the young child and his mother and go into the land of Israel." Math. 2: 20, he must be called a Nazarene, so Joseph fearing Archelaus, turned aside into parts of Gallilee, and came and dwelt in a city called Nazareth." Math. 2: 22, 23. Oh! how deep and unsearchable are the ways of God. "In those days came John the Baptist preaching in the wilderness of Judea." Math. 3: 1, read to end of the chapter, for all that Christ did along here was preparatory to the atonement, all links in the chain of God's eternal purpose. We never heard of a Baptist until now, and here seems to be where they took their rise, and they must have been particular atonement Baptists, or God never would have sent one of them to preach. So Christ must be a Baptist before he could atone for sin, so he went and was baptized of the Baptist, and thus was one himself. This may seem a long way off the subject. But the atonement or reconciliation could never take place unless all and everything to be accomplished by it is set in order by him who is to atone. Christ has undertaken to redeem his people, or rather save his people, therefore he must meet everything necessary to prepare them to receive the atonement. He must be tempted in all things, yet without sin. "Therefore he must be led up of the Spirit into the wilderness to be tempted of the devil." Math. 4: 1, that he might be given a victory over him. This done he Christ continues to work out the wonderful way until the hour arrives that he must begin in earnest to bear the very pangs of hell for her for whom he was surety, and conquer all the powers of darkness for her, the church. She

had sinned, he was her surety, she insolvent, without strength. He must pay, sin must be punished. "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him: 2nd Cor., 5: 21. Therefore he must bear it all, take all away. He must be bruised. But the hour is at hand. He is to be betrayed. Judas is at hand. Satan is ready. See the adorable son of God with stupendous load of sin upon him bowed to the earth in the greatest agony praying more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Luke 22:44. Was ever agony like this? Was ever love so great? Behold Judas is at hand and the multitude with him. Oh! the treachery. My eyes fill with tears while I think upon this awful scene. Oh! am I a Judas? God forbid. Judas goes or draws near unto Jesus to kiss him: Luke 22:47:50. "But this is your hour and the power of darkness." Then they took him. But Jesus said, "For this cause came I unto this hour: John 12:27. For it must be remembered that he was delivered by the determinate counsel and foreknowledge of God: Acts 2:23. All things must be fulfilled to a jot or the atonement cannot be made. He is led as a lamb to the slaughter. They brought him into the high priest's house. Poor old Peter denies him. Oh! what fearful creatures we are; yet he loved him for he was his. He is finally brought to the mock trial. False testimony is alledged against him. He is condemned to die, to be crucified. He is led after being mocked and scourged away to the place of death. He thinks the devils rejoiced, but Jesus bears the cross. The glorious sufferer is nailed to the tree, a cross; and in the presence of the multitude the cross is set in its place. Oh, my soul who can paint the scene, the suffering son of God, out of pure love and pity, bearing his dreadful curse for sinners of Adam's wicked race. For "He was made a curse for us; for it is written, cursed is every one that hangeth on a tree." Gal., 3:13. For three dreadful hours the awful

agony is endured by the blessed Savior. When the suffering was at its height humanity is left alone to suffer under the dreadful weight, and the glorious victim cries out in agony of soul, "My God, my God why hast thou forsaken me." Some poor wretch offered him vinegar to drink. But he refuses, and when he had cried again with a loud voice, yielded up the ghost. John says, "When Jesus therefore had received the vinegar he said, it is finished and bowed his head and gave up the ghost." Jno. 19: 30. Here the great atonement is made, it is ended, he has expiated all her crimes, and completely satisfied all the demands of justice, and brought about a perfect reconciliation. The honor of the law is fully vindicated, and God the Father asketh no more sacrifice for her, the bride's sins. But all nature was convulsed at the dreadful sight, the sun refused to shine, the earth quaked, the rocks rent asunder, the veil of the temple is rent in twain from top to bottom. So great, so glorious was the work that even 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." Matt., 27:52, 53. Surely after this complete and effectual atonement, he (Christ) has a perfect right to claim his bride by right of redemption, and his Father will never deny the claim. Well, not withstanding Christ has met all the law's demands for his bride or church, and is glorified by his Father, and glorified himself in her redemption, yet he has to glorify himself in her justification. "For my righteous servant shall justify many." The devil sets his dyes to work against this. Joseph begs his body that was yet hanging upon the cross, which was his human body. His redeemed body is the Church. The body is laid in his own new tomb. The devil's emissaries begin to tell that that deceiver, as they call him, said he would rise again, and desire Pilate to command that the Sepulchre be made sure until the third day, lest his disciples come by night

and steal him away, &c. So they are permitted to make the Sepulchre as sure as they can. A great stone had been rolled to the door of the Sepulchre. They went and made the Sepulchre sure, sealing the stone, and setting a watch. It would seem to all human appearances that it was a dark time for the church. But behold the third morning early, that glorious Sabbath morning as it began to dawn. Two dear sisters are at the Sepulchre. "And behold there was a great earthquake. For the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." The keepers did shake and become as dead men. (Lord, what is man.) "And the angel spake consoling to the women, "Fear not ye: I know that ye seek Jesus that was crucified. He is not here, for he is risen, as he said, come see the place where the Lord lay. "And go quickly and tell his disciples that he is risen from the dead." Matt., 27 and 28 chapters. Oh! Then the darkness is passed, death and the grave are overcome. The church is not only redeemed, saved beyond a possibility of doubt, but is justified. O my dear brethren and sisters in the Lord, is not this amazing grace indeed? Certainly all this glorious work wrought out by Christ alone calls for the highest mead of praise. For the Apostle says, "Who was delivered for our offences and was raised again for our justification." Rom., 4: 25. Could the devil have held him in the grave not withstanding the efficient atonement, there could have been no justification, but now he is risen and hath vanquished all his foes, and paid all his church owed; her complete release by him entitles him to her. Hence she is his by right of redemption, and justice will not withhold her from him. There are no conditions about it, he had the right to redeem her, and has claimed his right, being nearest of kin to her, no other claim can come in before or after his. Therefore to preach or claim that there are conditions yet to be complied with is to make the

atonement and the resurrection null and void. I conclude that if the devil could not prevent him from atoning for her sins, and rising for her justification, that he cannot prevent her complete glorification, which we shall show directly. But he must yet show himself to his disciples and comfort them after the complete victory, after having led captivity captive and received gifts for men. So he appears to them twice and again, and to two of them says, "Ought not Christ to have suffered these things and to enter into his glory: Luke 24: 26. It appears that he did not think that it was a hardship to have suffered, but said, "Thus it behooved Christ to suffer and to rise from the dead the third day." Then after He had justified her He went up to his Throne in glory. He let the disciples know that "all power is given unto me in heaven and in earth." "Go ye therefore and teach all nations, baptising 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 all way even unto the end of the world," Amen. Matt., 28: 18, 19, 20. And Luke says, "And he led them out as far as Bethany, and lifted up his hands and blessed them. And it came to pass while he blessed them he was parted from them, and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." Amen. Luke 24: 50, 51, 52. And shall not all his saints bless and praise him? For it is by him we have received the atonement: see Rom., 5: 11, and all the grace of the Spirit, and it is by him, through or by the Holy Spirit, that all his redeemed children are called. "For whom he did foreknow he did predestinate to be conformed to the image of his son." Rom., 8: 29. As certain as he did predestinate them just that certain he will call them, and as certain as he calls them just that certain he justifies them and glorifies them. He never calls in vain, never calls without an ear to hear

and all who were reconciled will be called with that holy calling. For they had the grace given them in him before the world began, see 2 Tim. 1: 9. Mark the saving before the calling. Hundreds of texts could be cited to prove that all for whom he made special atonement will be saved, and all to the glory of his grace. But I have been so lengthy and scattering that I will give but one more and then stop: "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. This is enough. May the Lord have all the praise for Christ's sake.

J. C. HALL.

Gogginsville, Va.

VIEWS REQUESTED.

(1 Corinthians 10: 5-11.)

A dear sister in Floyd County, Va., requests my views through the LAND-MARK on the above Scriptures.

Paul had written to these brethren at Corinth warning them against the contentions that were among them on the account of some believing in instrumentality, some saying, *I of Paul, I of Apollos, I of Cephas and I of Christ*. Paul in order to establish the brethren more fully in the doctrine, as they were carnal, shows to them that the Apostles were nothing but men and had no power to impart life to the dead, but life must come directly from Jesus. Paul tells them instead of life coming through men it is wholly of God, hence of him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption.

Paul in the 10th chapter is telling these brethren of Israel of old who prefigured Spiritual Israel to-day. The law was given to Israel being written upon tables of stone, which prefigures the law that is written in our hearts in regeneration.

Notwithstanding Israel had the oracles of God committed unto them, yet they turned aside to worship idols and many of them died in the wilderness and with such conduct God was not well pleased. I do not understand

this to be in his divine character but in his law character he could repent and be displeased with many acts of his children. They died in the wilderness which typifies the death that God's children die now in disobedience. "If ye live after the flesh ye shall die," to your christian enjoyments and many times to church fellowship. God overthrows his children by way of chastisement, for as many as he loves he rebukes and chastens.

All these things were set forth as an example showing that God would chastise his disobedient children.

God's children should not be idolaters but should abstain from all such. "Little children keep yourselves from idols." There are many things that we can idolize. We should make an idol of nothing. Worship nothing but God. Israel on one occasion gathered the jewels that they brought out of Egypt and made them a calf and danced around it and said this be the god that brought us out of Egypt.

Many to-day are gathering jewels that come from Egyptian bondage and are ascribing glory to such. If the world want Sunday Schools, distracted meetings, &c., let them have them, but let us not be glorifying any such idols.

"The children sat down to eat and drink and arose up to play." I have been to Associations and seen brethren seemingly eat and drink and greatly rejoice over the meeting and after preaching were engaged in all manner of foolish jestings which are not convenient, and should be avoided and put away from among us and let our conversation be in heaven and of divine things, I feel like that when God blesses us with a feast of fat things and enables us to eat and drink, we should not treat such privileges so lightly and act so indifferently. "Neither let us commit fornication as some of them, &c." I feel that fornication has been committed by some of God's children by marrying or mingling with the daughters of an harlot, such as Sunday Schools, secret societies, receiving alien baptisms, calling them brother and sister. If I were to marry several other

women besides my wife I would be an adulterer, so if one should leave the church and join or mingle with any of these daughters they would likewise commit adultery. If you look on these things to lust after them ye have committed adultery already in your heart. "Neither murmur ye." No, we should not murmur and complain at our lot. Paul says, "I pray you in Christ's stead be ye reconciled to God." We should not complain at the providence of God. If the Lord leaves us in darkness that is all-right and we should try to be reconciled to our lot. If the Lord leaves us in darkness it is all for our good and teach us where our dependence is. Remember when we are murmuring it is against the Lord. I have been a great murmurer and have suffered much on the account of it. I have failed to fill appointments on the account of my weakness and would murmur and complain about being ignorant, but I have been brought to the place to not fear man and to fear my God and go when I feel the impression leaving the result with him and in so doing I have been made to rejoice in my failures seeing that it is of the Lord.

Our days are short here. Soon Jesus will say come up higher away from the turmoils of life. May this be our happy lot my sister. Now dear sister, I cannot have time to write at length on the subject and I fear that I have not touched the point you were impressed with, if not write me the particular portion of the text that you were impressed with and I will endeavor to give such light as I may have privately. May the Lord help us all and enable us to live more to the honor of God.

Yours in hope of life eternal.

LEE HANCKE.

Ozark, Ala.

ELDERS P. D. GOLD AND LESTER,
DEAR BRETHREN:—I have been reading the LANDMARK for some time and it is always a welcome visitor. It affords me much pleasure to read the columns of it and especially the experiences of the dear saints or people of

God and the obituaries which remind me of the birth and death of our Lord Jesus Christ. We find that his birth was hailed with joy by those who were made wise in the Spirit. The wise men in the field left their flocks when the glorious evidences came to them and followed the star to Bethlehem in search of the babe and found him in the manger. That was a glorious birth to them and so it is with all those who are made wise by the wisdom of God, they hail the birth of one in the Spirit with joy, and when it is made manifest by the fruit that one shows that they are begotten of God and they show forth that love for the church and the doctrine of God our Savior, how we do desire to see that birth made manifest to the world, for if we are the begotten of God we have a great love growing out for those who are also begotten because love begets love, for God is love and all that are begotten of God are begotten of love. Yes the church is like Solomon's Temple, it all comes together perfectly, so their is not heard the sound of an iron tool because the place is prepared for the piece and the piece for the place, and when it comes in it fits so complete that there is no discord, but rejoicing; therefore the building grows up a holy Temple in the Lord: for we are in him and he in us and in the Father making that relationship that cannot be broken, for it is impossible for any of God's purposes to be overthrown, hence we had better say that the gates of hell shall not prevail against his church which is built upon himself, he, Jesus Christ being the chief corner stone. Well dear brethren, I have been thinking of writing my experience but cannot in as full a sense as I wish so I will not yet. You can publish the above if you see proper, if not all will be right with me. I wish the prayers of all of God's people.

Yours in hope,

K. F. PRINGLE.

Peletier's Mills, Carteret Co, N. C.

"Blessed art thou O Lord; teach me thy statutes."—Ps. 119: 14.

"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here or to there, for behold the kingdom of God is within you." Luke 17: 20, 21.

The above language was addressed to the Pharisees, the Lord's reply when they demanded the coming of the kingdom of God. His reply in the 20th verse was: "The kingdom of God cometh not with observation." Margin says, "With outward show." That is it cometh not with outward or natural observation. In the 21st verse he tells them it should not be said "Lo here or to there, for behold the kingdom of God is within you." Margin again says, "among you." No doubt this is the proper translation, therefore correct; for had the Pharisees known the kingdom of God, they would not have made such inquiry. I do not pretend to fully understand or comprehend this Scripture, but as my mind is exercised on the closing sentences of these two verses, and withal consider them very appropriate for my present purpose will attempt if aided by the Spirit of God to communicate to the readers of ZION'S LANDMARK some of my thoughts of the "kingdom of God," and in making this attempt will say to them as I sometimes say to my auditors "I will not promise to take up every particular point and minutely investigate the same, but will endeavor to stick to the Scriptures and what I hope has been revealed to me by the Spirit of God.

The kingdom I desire to speak of now is the one "holy men of God" were constrained to speak of hundreds of years before it was set up. They were moved to foretell the coming of the kingdom in a metaphorical sense. They were enabled to look through an eye of prophecy and see the accomplishment of that glorious event, and desired to look into and see the mysteries of the kingdom, but were not permitted for a cause known to God. David speaks of people that "should speak of the glory of His kingdom, and talk of His power." Solomon, Isaiah, Jeremiah, Ezekiel, Daniel and all the prophets

were impelled by divine power to foretell the coming of this glorious kingdom. The Pharisees understood literally that a king should come and set up a kingdom, but it seems they thought they could see it with their natural eyes, but the "mysteries of the kingdom" were withheld from them; hence they were not permitted to see that which was afterwards revealed. In treating this subject I am compelled to make some distinction between the church and kingdom. I think there is a visible kingdom which has a king—the Son of God—has its domain and subjects, also has laws, rules and regulations, but I wish to speak more particularly of the mystical kingdom. There is an apparent difference between the two to all Spiritual minds, to all who have entered into the kingdom.

I believe the church, or visible body, to be composed of believers in the Lord Jesus Christ, organized and established upon the profession of faith of each individual member and such profession begets love and fellowship, and they see eye to eye, and speak the same thing. Each member can testify to the working of his mighty power in their hearts. Each one has tasted the wormwood and the gall, and has been led through the wilderness of sin, been brought out of the prison house, and iron chains broken, and the lawful captives are set free. O, what a glorious deliverance. But do they enter into the kingdom as soon as they are delivered. I think not, I believe many enter the church, or visible body before they enter the kingdom under consideration, and many enter the kingdom before they enter the church. Some are led to the church and are prompted by the Spirit to join and are submissive to such promptings, while some are disobedient and resist the Spirit and may never join, but none the less heirs of the kingdom. And again some impose themselves on the church but are not heirs of the kingdom. In all ages hypocrites have crept in unawares to spy out the liberty of the church, but they cannot enter the kingdom.

There is evidently a growth in every

child of grace. Jesus says, "Except a man be born of the Spirit *he cannot see the kingdom of God.*" When God's children receive evidence of pardon and "sit at the feet of Jesus and are clothed and in their right minds" then they are babes, and as such have sufficient knowledge as babes in Christ. Milk is provided for them and they grow. To illustrate, we take the child in its embryonic state or form of generation. In process of formation there is a heart or life giving principle, then sinew and flesh, then he is fully developed into a child and must necessarily be born. Now he is born or ushered into a new world. He can see, hear, taste and feel but can't talk, walk nor is he conscious of what is going on around him. He lacks knowledge. But after awhile with the proper nourishment he can walk. And in process of time he can talk. As he grows older he increases in size and in knowledge of natural things. Finally he is developed into the full stature of a natural man. "That which is born of the flesh is flesh." So this natural man is born of the flesh and is flesh, yet is the handiwork of God. To my mind the process of formation, or generation, birth and growth of the natural child is in some respects figurative of the formation, birth and growth of one born of the Spirit. "The wind bloweth where it listeth (or pleases) ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth, so is every one that is born of the Spirit." The natural child is born but can't tell what power brought him into existence. In a natural sense we can hear the noise produced by the wind, we can see the effects of the wind, but can't see the wind, therefore can't tell from whence it cometh nor whither it goeth. Jesus uses the blowing of the wind, to illustrate this unexpected and surprising change, God's children are His in purpose and foreknowledge chosen in Christ before the world began, and as there is an appointed time for these to be born of the flesh, there is also an appointed time for them to be born of the Spirit. After they have been quick-

ened, or made alive, then there is a travail or burden of soul; afterwards a deliverance of birth. And after this birth they are enabled by divine power to hear, see and feel, then they receive strength by divine grace to walk and are given utterance by the Spirit to talk of "His wondrous power to save." But this hearing, seeing, feeling, walking and talking is Spiritual, therefore an inward work or qualifications of the "new man."

Now Jesus says again, "Except a man be born of the water (not literal water) and of the Spirit he cannot enter into the kingdom of God." After we have received the grace mentioned have we attained to the highest sphere of a christian life? I do not think we have. We have not entered into the "inner court." John said "Repent ye for the kingdom of heaven is at hand," and I believe the kingdom spoken of was and is the Son of God, for wherever the king is there is a kingdom. Now dear readers, don't you believe there is a kingdom in your hearts. "Jesus is in you the hope of glory," and you are in him. "If any man be in Christ Jesus." "For behold the kingdom of God is *within you.*" Now you are in the kingdom in Jesus rooted and grounded. You are led along through life amid difficulties, troubles and dire distresses, and appalling doubts and fears, and you gain little by little, and by the power of regeneration you are brought into the kingdom. You are ushered into a new world. The luminary of that world eclipses in brilliancy and splendor the sun that rises and sets on us here; "for to those that fear his name shall the sun of righteousness arise with healing in his wings and they shall grow up and go forth as calves of the stall." Calves are put in stalls to be fattened. The fatted calf was killed for the younger son. The new man needs the fat things of the kingdom for therein is a gospel feast, and the subjects grow fat on the luscious fruit of the kingdom. Solomon no doubt had this beautiful kingdom in view when he said, "I sat down under his shadow with great delight, and his

fruit was sweet to my taste." "He brought me to His banqueting house and His banner over me was love." The apple tree is not like the trees of the wood. We sit down under his cooling and protecting shadow and eat of his sweet and precious fruit. David said, "The king's daughter is all *glorious within, her clothing is of wrought gold.*" "The king's daughter," I believe to be the church or visible kingdom, but her glorious adorning within the invisible kingdom in its perfection. By referring again to Song of Solomon, we find the kingdom represented, (to my mind) in this language: "A garden enclosed is my sister, my spouse a *Spring shut up, a fountain sealed.*" This is the "Garden of God," wherein is planted by the hand of God, "trees of righteousness" that bud and blossom and bring forth fruit unto God. There the spring and fountain of living water is ever flowing and sending forth the pure and healthful water, and is shut up and sealed to "the wise and prudent." There is also "wine well refined on the lees" which makes glad the heart, and is invigorating and healthful, and they suck honey out of the rock and oil out of the flinty rock in this kingdom.

Thus we are led on, now and then receive supplies, and are made to look with wonder and admiration on the beauties of the "kingdom that cometh not with observation." Jesus is the foundation of this kingdom; the tried stone, the precious corner stone, and the members are *lively stones built up a Spiritual house*, to offer up *Spiritual sacrifices unto God.*" So we see this work is gradual or progressive. We "grow in grace and in the knowledge of our Lord and Saviour, and to the full stature of a man" in Christ Jesus, and the whole building is fitly framed together and *groweth unto an holy temple in the Lord.*"

Jesus is supreme ruler in this temple, and sits enthroned in the hearts of each of his members. He is in the Father, and in his people and they in him. So "a three fold cord is not easily broken." This is an everlasting kingdom, for it is

to stand forever. The public worship and outward or social intercourse of the church might have to be suspended from some cause, but the kingdom which is in the hearts of God's children will continue to shine in its resplendent glory. To my mind the Millenium advocates are mistaken when they maintain that the kingdom referred to by the prophets is the Millennial age. I do not believe there will be time after time, but when time shall be no longer Jesus will render up the kingdom to the Father that he may be all in all. I believe all that was spoken by the prophets concerning a kingdom, in the future, was in reference to the gospel day, the gospel era, the gospel kingdom, the peaceful reign of Jesus. But says one: why do you believe this to be the peaceful reign of Christ when there is so much wickedness, heinous crimes committed. The wickedness and depredations of men proceed from the devil, and are the fruits of the devil's kingdom, and God permits the members of that kingdom to pursue their course, but God so purposed and decreed that this should be the gospel day, the rest or Sabbath day. Those who do not accept this as the Sabbath or rest day and deny the existence of this glorious kingdom certainly have never been the recipients of the immunities of the kingdom of God. In this day things that had been hid for ages must be revealed. I believe this is the day that the devil and satan was to be bound, or chained. The laws of the United States grant us the privilege to worship God according to the dictates of our conscience, worship God under our own vine and fig-tree. The powers that be are ordained of God. Has the church always been blessed with the privilege of worshiping openly and according to her particular faith? No. Catholics had that power to silence her and she sought seclusion in dens and caves. Now satan in the form of law religion or that form of religion prescribed by the Roman Catholics with their oppression and persecution is chained down. Law power with its restrictions and restraint according to

God's ordination, and providential direction has chained him down. It is true men are under the power and influence of the devil, but he cannot yet awhile trouble the church in the form of law religion. But methinks I see a revolution in the distance and probably not far distant. Papal Rome has exercised her power. What will Protestant Rome do? Not many years hence she will do likewise I think. We learn in Revelation that after satan is loosed out of his prison, He will go upon the breadth of the earth and gather the nations together, Gog and Magog, and they (the churches of Antichrist) shall compass the camp of the saints and the beloved city, the church of Christ. This is now being fulfilled. All Arminian sects are in essence the same in doctrine. They differ a little in practice or form of government and a pretended difference in doctrine, but all are agreed on the atonement—a general atonement and creature merit, creature will, and creature ability to extricate himself from the power of sin. We see plainly they are drifting back in every particular to their old mother Rome.

I have learned recently through the press that a body of Presbyterians (Cumberlands I suppose) met in convention in New York, and one measure of their proceedings was to expunge from the "Westminster Abstract of Principles" the article that refers to election and predestination, and now some of that order boastingly say We have done away with that dangerous old Calvin doctrine. Some of the O. S. Presbyterians pretend to adhere to the doctrine of election and predestination, but my prediction is, they too will ere long repudiate and discard it in toto, hence the imminent confederacy in every sense of the whole Arminian world. They will be joined together in perfect harmony, and then satan will be loosed, having full power. But his ravages will not last long because we learn fire shall come down from God out of heaven and consume them all. Devils may rage, and fiends howl, but the kingdom of our Lord is immovable, it cannot be shaken. The Jewish heaven

or kingdom was shaken; see Heb. 12: 26, 27, therefore rent from them. The shadow of good things must pass away, "but the very image itself" must appear, and be established forever, therefore it cannot be moved. Wherefore we receiving a kingdom which cannot be moved let us have grace whereby we may serve God acceptably with reverence and Godly fear, for our God is a consuming fire.

I would like to read an article on this subject written by some of the abler brethren, some who have walked about the city, and have seen the towers thereof, have marked well her bulwarks, and considered her magnificent palaces. I feel that I hav'nt near done the subject justice, but hope what I have written may comfort some poor little ones. But now I have written at some length I am made to ask: "Is this all real, or is it imaginary," but hope I have seen, heard, and felt, what I have herein expressed.

Brother Gold, dispose of this as you think best: if you do not think it worth space in ZION'S LANDMARK withhold it and it will be all right with me.

Yours in bonds,

P. H. JAMES

Wallaceburg, Hempstead Co. Ark.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Please let the following appear in the LANDMARK: We, members of the Primitive Baptist church in the Town of Roxboro, N. C.; met in Conference on the seventh of March, 1891. Feeling unable to meet the debt we owe for the building of church house, do humbly ask all brethren and friends who feel disposed or willing to help in paying for our house to do so, and forward the same to James A. Carver of Roxboro, N. C., and the same will be thankfully received and promptly applied to said debt which is about six hundred dollars.

Done by order of the church in Conference. Signed by
ELDER J. D. DRAUGHN, Mod.
W. T. ROYSTER, Clk.

ZION'S LANDMARK

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

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

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WILSON, N. C., APR. 1, 1891.

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Editorial.

BROTHER GOLD:—I request your views on some Scripture that I have been pondering over for some time, which you will find in 1 John 5: 16, 17, 18 verses: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." There is a sin unto death. I do not say that he shall pray for it. I want your views more particularly on that sin that is unto death that we shall not pray for.

J. J. ELLISON.

Remarks.

This is a text of scripture that might well be pondered over and seriously considered. Indeed meditation on the word of God stirs up searching thoughts and prayer that we might know the meaning of that deep and mysterious word. We are dependent on the Lord for any true understanding of any part of the divine word and will of God. He is the one we all are to ask for wisdom and understanding, and we must ask in faith nothing wavering if we receive wisdom of God. What a power there is in unwavering faith, or rather in that God who is approached by mortal man only by faith and in no other way. For he that cometh to God must believe that he is and he is a rewarder of them that diligently seek him. For without

faith it is impossible to please God.

What God has given us we are to freely give to others and should communicate one to another, both in things of this world's goods, and the good things of the kingdom of heaven. If any man minister let him do so as of the ability that God gives. What therefore we have is freely given to the brethren. Peter said, silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

Primitive Baptist preachers are not too poor to preach the gospel if they have neither gold or silver. I have never been the possessor of much of this world's goods, nor would such things if I had them make me a good preacher of Jesus and the resurrection.

Nor do I believe that one called of God to preach the gospel, if in his proper mind, would ever require money or anything of that sort as a reward for preaching.

How mysterious and wonderful is the word of God. John says, "We know that whosoever is born of God sinneth not" etc. 1 John 5: 18. Yet he says in the same chapter, "If any man see his brother sin a sin which is not unto death," etc. Then he also says there is a sin unto death. Here are two kinds of sin named that it seems a christian may commit, and yet he that is born of God does not commit sin.

Now how can all these things be true? Well, we do know that *whosoever* is born of God doth not commit sin, or that *whosoever* is born of God doth not commit sin, and cannot sin because it is of the nature of God, and as God cannot sin neither can that which is born of him sin. For the good reason the seed of God, that incorruptible seed, abideth in him. The child partakes of

the life of the parent. If the parent is a sinner then the child is a sinner. Everything begets in its own likeness, and everything brings forth of its kind. This is a universal law of nature. It has no exception. Then that which is born of God cannot sin because God cannot sin.

But is there a christian that liveth and sinneth not? No. John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." 1 John 1: 9. Again, John says, "If we say that we have not sinned, we make him a liar, and his word is not in us." Then of course there is a complex nature in a christian—that is, that which is of Adam or the flesh that sins, and that which is born of God and cannot sin. Hence we have the flesh lusting against the Spirit and the Spirit against the flesh, and these are contrary the one to the other. When we walk after the flesh we sin and die, on the other hand when we walk after the Spirit we live.

The flesh of a christian is no better after he is born again or born of God than it was before. That which is born of the flesh remains flesh. Nor is it any better than the flesh of any other man, not even of a murderer, or fornicator, or a drunkard. If it is kept under it defiles not the man, but when a christian walks after the flesh he at once sins, and his former righteousness is remembered no more.

There are two classes of sins, and there are commissions of each kind of sin, one is not unto death, and the other is unto death.

If any man see his brother sin a sin not unto death, he shall ask (of God) and he shall give him life for them that sin not unto death. This presents a truth we are to well consider. We are all in the flesh and therefore liable to sin

Suppose you see your brother sin a sin not unto death what shall you do? Go and talk to others about it, and publish it abroad, and tell others of it? No. What then shall you do? You should pray for him. How we are linked together as brethren and dependent on one another. If my brother sins it puts me in a strait. My vile nature bids me expose him, and publish him, or abuse him, and have no more to do with him. Grace bids me pray for him. Suppose I walk after the flesh and do not pray for him, I also become a transgressor. If the sin be not unto death then I shall pray for him, and God shall give him life, or he shall live and remain in the fellowship of the church, and you still fellowship him.

What is a sin unto death. Such as murder, fornication, or any of those sins that show the character to be utterly unfit for church fellowship. You cannot if you are a spiritual man yourself fellowship the drunkards or the rafter, or the covetous man, or the murderer, or the fornicator. Such sins are unto death, and you if you are right cannot retain them in your fellowship, for you have no heart to pray for them. Whenever you have lost all hope or feeling of love and fellowship for one as a church member, and feel that he cannot be held by you as a member, you cannot pray for him to live in the church. The sin is unto death. Then what solemn place is the house of God and what a vital and serious thing it is to keep house unto God. P. D. G.

REMARKS ON QUESTIONS OF BROTHER A. A. JONES.

Our Association has written Articles of Faith and rules of Decorum. Some have a written Constitution. The Articles of Faith and Constitution are

substantially the same. The Philadelphia Association has its written Constitution and Articles of Faith I think. Most Associations have them that I am acquainted with. A few have not.

They are simply setting forth briefly what they understand the bible to teach.

I do not think that church troubles should be referred to Associations for settlement, because I think the church is not under Associations. Nothing on earth is so great and final a tribunal to settle her own matters as a church is. Hence if a church should submit her matters to the decision of an Association she would yield herself into the hand of an inferior, unauthorized tribunal. Associations are mere annual or periodical gatherings of messengers of different churches banded together for matters of general correspondence, and consultation for the general union and peace of the brethren. Often matters come up by query or otherwise for consultation which are of general importance to the churches, and the mind of the messengers thus gathered is expressed, not as laws to control churches, but as advice and counsel to be received by the churches if it seems good to them. For you know that sometimes one may be perplexed about the course he should pursue, and really not know what he ought to do or what ought to be done, but another or others may give him counsel which as soon as he hears may be so sensible, wise and appropriate that at once it is evident to him that this is just what ought to be done.

Of course Associations have their own rules of organization and government, and can determine whether a certain church can be in their number or not, but her refusal to receive a

church into her number would not vitiate that church, nor would her withdrawal from a church destroy its existence. In other words Associations cannot create nor destroy churches. It is by her own wrong conduct, and not by that of an Association, that a church may destroy herself. People may destroy that which they cannot make or create.

Is the case in Acts 15th analogous to an Association? It does not seem to be just the same thing. It was not an annual or periodical meeting. But an important question sprang up among the disciples about the use of the law of Moses, and the Apostles and elders were gathered to consider this matter. Here we have higher authority than Associations or any other body of men that has ever been assembled, or could be on this earth. For the Apostles have never had any successors, nor have any men since their day ever stood as their equals in the interpretation of Scripture. What they determined there are called decrees (Acts 16:3) for churches to observe. What would you think of Associations that would attempt that?

There is no authority at all for Associations that wish to lord it over churches. Each church is subject to the Lord Jesus directly, and not to any man or council of men; yet each church is bound to respect the rights and interests of other churches. You for instance own a farm and live on it. Well, suppose you say this farm is mine, and I have a right to do as I please on it, and it is no ones business what I do. So we suppose you erect a nuisance on your own land, and it makes your neighbors sick. Suppose you build a dam across a stream on your own land that raises a pond of water that sickens

the entire neighborhood, or suppose on some dry and windy day you set fire in your own woods, and it burns over on the fields and woods of your neighbors doing them much damage. Now when in any of these cases they complain at you of damage you have caused and you reply, I am a free, independent man and have a perfect right to do as I please on my own premises, would you be led by a good spirit? You have certain rights that others may not invade, and others also have rights you must not infringe upon. No man liveth to himself or dieth to himself. There is no man that is independent. Our Constitution says all men are born free and are equal, but that is only a theory from which deductions follow, and out of which rights may be enforced. No man is by nature free to do wrong, and no man by grace wants to do wrong. Churches are not free to do anything which is not right. Our freedom as churches is enlarged in proportion as we seek not our own, but serve our brethren, and no one whether individual or church has any right to lay a stumbling block in his brother's way, nor to do anything that is not for edification.

Suppose some church adopts some measure of mere expediency that gives offence to the churches generally causing a distress. What is the best thing and the proper thing for this church to do? It is to at once undo her wrong and confess her fault, and return to the old paths.

Now Primitive Baptists are like branches of a vine so joined together that what hurts one will injure others, and what helps one will benefit others also. Hence they have a common interest and have all things in common. That is the reason that if any root of bitterness springs up *many are thereby*

defiled, and that when a fire or trouble breaks out among them so many of them are burned, and it is so hard to settle troubles among them. This fact is enough to cause them to meet together in associations or general meetings and seek those things which preserve peace. But when they meet in these general gatherings what do they find is best to be done? Is it to pass resolutions, or adopt rules etc? No, but it is to worship God in preaching and hearing the gospel of Christ preached, and talking together or speaking to one another in Psalms and hymns and spiritual songs, thus making melody in their hearts to the Lord.

If Baptists when they get in trouble would stop passing resolutions and meet together, each confessing his own faults and hear preaching of Jesus, they would not find it hard to settle troubles. But people of this world are wiser in their generation than the children of light, and no set of people are more foolish, hard-hearted, unreasonable, exacting and contrary than a Baptist when he is walking in the flesh or in malice. He will make you think if possible he is right, sincere, heart-grieved, wronged, but contending for the truth and for the faith, and if he yields a thing he owns he is wrong it will be surrendering the truth. How much better it would be for him and others if he would commit his case to the Lord, and if he have a quarrel with any forgive him. This is also true of churches. There is no condition more delightful to a true Israelite than to have peace and love. Behold how good and how pleasant it is for brethren to dwell together in unity.

P. D. G.

HOW IS IT?

"Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this," Eccl. 7: 10.

There are two classes of people in respect to their estimate of the relative conditions of the past and the present. One class says the past was far better than the present is. The other class affirms that the present is far better than the past. Those who feel their own vileness, and are fading away are apt to regard the past as better than the present. Take for instance, the common case of a man or woman that is old and feeble in health, one whose old friends are nearly all dead, and that has lost his natural powers of enjoying even the blessings of nature, one that cannot see well, nor hear well, nor sleep well, nor eat well, that cannot enjoy natural food because nothing tastes as well as it did when he was a boy, nothing looks as bright and gay as of old, he cannot labor as well, nor gather up gain, nor is there any view that he can make of this life that promises any happiness to him as of old, for he remembers that "When young life's journey I began, The glittering prospect charmed mine eyes." But now all this has faded bringing disappointment and sorrow, or few and evil have been the days of his years of my pilgrimage. I have not attained unto the days of the life of my fathers. Now is it not natural for one thus feeling to judge so as to give the past all preference? Yet what has changed? Is it nature or is it that man so judging has changed? We now the man has changed. Yet he forgets. All you have to do to make a different judgment is merely to notice children and see how, if they are healthy, they enjoy sleep or eating, or with what pleasure they view the objects of nature

and how fresh and new things appear to them that are stale and worn out to you.

The truth is there is no change in nature. All things of nature continue as they were of old. There is nothing new under the sun. That is the works and operations of nature, or everything under the power of nature, is the same as it was of old. Spring, Summer, Autumn and Winter are the same, cold and heat the same, light and darkness, earth, air and water, youth and old age, health or sickness are all the same. Old men then viewed things as old men now look at them. Young people then thought and acted as young people now do.

There is another class of people full of vanity and self-righteousness, as the Pharisees of old, that condemn what their fathers did, and call them old fogies. They say, if we had lived in the days of our fathers we would not have killed the prophets, we would not have acted as foolish as they did. They think times are much better now than they were then, men know much more now than they then knew. Great progress, say they, has been made in the arts and sciences, almost any school boy now knows more than Solomon knew. Why, say they, look at the great strides of progress made in knowledge, and how much better men are now than of old. They love to flatter themselves that they are good. Look, say they, at the multiplied machinery and railroads etc. Well, but has that changed nature? Let a man use the best agricultural implements, will they enable the earth to yield any crop not known of old, or make bread any sweeter than it was of old? No. Get on a fast moving train or steamer and go to the ends of the earth, if you can in a

few days, and is it not the same earth as of old, and are you not just the same man that you were before you left home? No change. It is easy and natural though for people to flatter themselves that they are some great ones, and that our age is a great one, especially if we are cursed with vanity and pride.

The truth is that things are neither better nor worse in nature than they were of old. Mankind are substantially the same as they were of old. The changes are merely accidental or superficial and unreal.

Our having easier and quicker methods of travel and living do not change our standing or character. We are just the same sort of people whether we live in one age or another. Dieth the wise man as the fool. None have any preeminence. Then we do not wise to reason that one age is better than another, or one time better than another. Our times are all in his hands, and God has determined beforehand the place of our habitation. But is there not more wisdom now than there was of old, and is it not better to live now than to have lived in days of old? Well there have always been some good men and some corrupt ones. There have always been joy and sorrow mingled on this earth. Perhaps as many fools are living now on earth as there ever have been. Do not men know more than Paul knew of Jesus? No. Are not children better now than they were of old? No. They are born naked now and ignorant and sinners just as they were of old. And men go naked out of the world now as they did in Job's day. Men are sinners now and need grace, and must repent as they did of old. Men are vain now and flatter themselves they are some great one as they did of old. Free-will

has been tampering with nature and boasting and experimenting of its great ability for 6000 years nearly, and it has never changed a law of nature, nor been able to make one hair white or black, nor has it ever been able to defy death or the grave.

As christians get older and fail in nature they are apt to conclude that they are getting worse. They only know more of their own vanity and vileness, and this knowledge increases sorrow. As children of God see the outer man perishing they have less worldly enjoyment, and die more to the world. Hence the world appears worse to them. As we walk after the flesh we die and the way of transgressors is hard. Christians have their evil things here, and get so tired and sick of the world, and are made willing to leave it. They have fewer good feelings and bright views of Scripture and salvation as they get older, and they write bitter things against themselves. When young they thought as they get older they would do better, know more, control themselves better, and their last days would be their best days; but when they get old another shall bind them and carry them whither they would not. "But he that endureth to the end the same shall be saved," P. D. G.

A CHILD OF GOD.

The child of God is a paradox in every phase of his composition. In every point he is not what he is and is what he is not. He has two natures. First he has the nature of the first Adam in which he is like him. Again he has the nature of the last Adam the Lord from heaven a quickening Spirit which is the divine nature. From the one spring the things which are carnal, and from the other spring the

things which are Spiritual. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye can not do the things that ye would." Hence the continual warfare experienced by every child of God. The things which make them appear to the world to be the most unhappy people on earth are often such as afford the greatest consolation. They are the only ones who are really conscious of indwelling sin, and from this consciousness are they often made to cry out unto the living God, and from the depth of their heart comes forth such inquiries as "am I his or am I not?" Do I love the Lord in deed and in truth? Can it be possible that one so sinful as I am can be at the same time a child of God? 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." Paul was not what the world would call a bad man. He lived no doubt a most exemplary life. It was not his outward life that troubled him so much as the working of sin in his members. When you feel so keenly that you are a sinner, you do not feel like going out and doing some crime. You feel like you have done too much already, and that the principles by which you did it still dwell in your flesh, and that in you, that is in your flesh, dwelleth no good thing.

P. G. L.

[To be Continued.]

ASSOCIATION.

ELDER P. D. GOLD:—Please publish in ZION'S LANDMARK the following:

The Bear Creek Primitive Baptists will hold their Seventh Spring Session with the Church at Jones Hill, Stanly

County, N. C., four miles south of Big Lick, one mile from the Kenady ford on Rocky River, to commence Saturday before the 1st Sunday in May 1891. Nearest rail road station, Polkton, about 19 miles.

A. F. HUNNECUTT, Association Cl'k.
Ministers generally invited.

ORDINATION.

By order of the Church at Mars Hill, brother B. D. Jones, after an examination by the Presbytery, and he being found sound in Primitive Baptist faith, was on the 14th of March duly set apart to the office of deacon by the Presbytery, composed of the following Elders: W. T. Everett and A. A. Garrett.

There is nothing of interest to write at present only the Churches of the Harmony Association are in peace among themselves as far as I know.

Your brother in hope.

W. T. EVERETT.

Dawson, Ga.

ELDER P. D. GOLD, DEAR BROTHER:—It is rumored and being circulated that the Church at Middle Creek has, or did, make *Feet Washing a Test of Fellowship. Which Statement is not True.* The Church does not know what communications may be sent to your paper for publication concerning her. Therefore I am instructed to write you as the editor of the LANDMARK, and notify you that such statement are false, and to request, and to warn you against publishing any statement that says *Middle Creek Church Made Feet Washing a Test.* This Church is perfectly willing that all the brethren and sisters should know her principles of faith and practice, her position and her acts. We want to be truthfully represented by all, and especially by those who may write for publication. We do not want the minds of our brethren and sisters prejudiced against us by statements that are not true. If we do not stand in the doctrine of Christ and the Apostles, and if we are in error in our position, principles, practice &c., no (Church nor individuals) has had the

faithfulness to come and show us by the Scripture: our error. The Church at Middle Creek stands ready at all times to hear and to receive Scriptural instruction, reasons, admonitions and be taught Scriptural discipline. Please publish this. Affectionately.

PASCHAL PARISH, Church Cl'k.

Remarks.

The above is published to protect the brethren at Middle Creek. I am glad to see they make the statement that they do not make feet washing a test of fellowship. It seems to me that is the Scriptural position about feet washing.

I do not wish to take sides with any man in a wrong position, but I desire to be on the Lord's side. Nor do I feel that it is right to publish anything that is not true to the damage of any individual or Church under any circumstances. Papers should not be published to wrong any man, but for the defence of truth and right.

P. D. G.

ELD. P. D. GOLD, DEAR BROTHER IN HOPE:—I see a letter in ZION'S LANDMARK of Feb. 1 1891 Vol. 24, No. 6. Which is causing some enquiry why I made the mistake in where the Mt. Springs Association was to be held, to which I will say it is not a mistake, that letter was written in 1888 and why it was not dated I do not know, but I know it was written in 1888, and that year Mt. Springs Association was held just as stated in the letter. This will explain the whole matter. Bro. Gold I am very low down in health. My lungs are hurting me much. Please publish this at once.

Yours in bonds.

J. C. HENDRICKSON.

Dublin, Texas.

MARRIED.

March 18th at W. H. Saunders, Mr. R. F. Flowers and Miss Lucy Jane Saunders, by P. D. Gold.

Obituary.

DELLA VAINRIGHT.

With a sad heart I will try and pen down a short sketch of my dear mother, who departed February the 12th, 1891. She was born November the 25th, 1816, Pitt County, N. C. She was the daughter of Mary A. and Blount Carney, was married twice, left a husband, seven children, a mother and two sisters in this world of trouble and trial, but one sister since then has gone to meet her in that bright and happy world. She was a dutiful wife, and kind and loving mother; but we feel that she has gone to rest in the Saviour's arms. She never joined any church, but was a believer in the Primitive Baptists, and delighted in their preaching, although she was not able to go to church very much. She was afflicted for about five years with something like paralysis. She bore her affliction with Christian fortitude. We have lost one from around our fireside, but we feel that our loss is her gain; for truly a good woman has gone to meet her Saviour above. She was mild and gentle in nature. May we all be prepared to meet our dear Saviour in that bright world is my hope where parting is no more. For the loss of a mother is great, no one fills the place like a kind mother. Surely it is a great loss, but she is gone where the wicked cease from trouble and the weary are at rest.

Dearest mother, thou has left us
Ere we breathed our last farewell.
Who can tell the grief and sorrow
That within our bosoms dwell.

MAMIE VAINRIGHT,
Greenville, Pitt County, N. C.

LOUISA DUNN.

Death has again visited our family and called from us a dear beloved one. Aunt Louisa Dunn departed this life February the 14th, 1891, and has gone to meet her sister who was called from us last February. She was the daughter of Blount and Mary A. Carney. She was born and raised in Pitt County, N. C. Her age we do not exactly know but between 38 and 40. She has been afflicted with indigestion for three or four years. She was married but a short time before her death to Mr. J. A. Dunn. A husband has lost a kind wife, a mother a noble daughter, a sister a loving sister, nieces and nephews a kin

hearted and noble aunt, but we feel that our loss is her gain. She never united with any church, but believed in the Primitive Baptist. She gave evidence of a better place than this; she said just three minutes before she died she was going to a better world. She was loved and liked by all who knew her, she was kind and gentle to all whom she met. We miss her kind and pleasant words, but we feel that she is resting, sweetly resting in the cleft made for her. Oh! how sad it is to part with one we love so dearly, but may we all be prepared to meet them in that bright and happy home where sickness, death and sorrow are no more is the hope of her niece.

AT REST.

A precious one from earth has gone,
A voice we loved still,
A place is vacant in our home
Which never can be filled,

Jesus while our hearts are bleeding,
O'er the spoils that death has won,
We would at this solemn meeting,
Calmly say—"Thy will be done."

Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left them,
Soon to meet and part no more.

MAMIE VAINRIGHT.

Greenville, Pitt County, N. C.

ISABELLA WHITE.

Again are we called upon to record the death of a beloved sister in Zion, sister Isabella White, wife of deacon W. B. White. She was the daughter of Levin and Elizabeth Leggett, and was born February the 29th, 1824. She was one of nine children born of them. All of them are dead but one. She was married to W. B. White January the 9th, 1849, and to them were born eight children, six of them are living, one died in infancy, and one in early childhood. They lived happily together as husband and wife 42 years and one month, till death took her away from his embrace on the 9th day of February 1891, aged 67 years wanting 20 days. On the first Saturday in June 1874, she and her husband were received into the fellowship of the church at Deep Creek, Halifax County, N. C., and were baptised on Sunday morning by Elder Wm. F. Bell, Pastor of the church. The writer has known sister White for 20 years and can truly say she was a mother in Israel, a kind, devoted and loving wife,

and affectionate mother, always looking well for the comfort and welfare of her husband and children, to whom she was deeply devoted, and kind to all who knew her. Her ears were ever open to the cries of the needy, and her hand ever ready to help and comfort them. Always prompt in her attendance at church and her christian duties, she has left us an example we would do well to follow, not only at her church, but at her home in the daily walk of life. She loved to sing and to hear sung the sweet songs of Zion, and speak words of comfort to God's weary ones. Her home was the delight of God's ministers tired and weary from traveling. There they could find rest and refreshments for their weary limbs. None knew her but to love her, and none named her but to praise her virtues. But she is gone from our sight, though not from memory. She still lives in our hearts, but we miss her. In the church her seat is vacant, vacant around the fire side, at the table, her well known voice and footsteps are heard no more, and we are sad and mourn, but not as those that have no hope; for we look forward to that day when we hope to meet again in that eternal world of bliss and joy to never part again. For 13 months she was afflicted with partial loss of mind, and her body gradually gave way till death ended her sufferings. She murmured not at her afflictions, but bore them with christian fortitude and submission, and doubtless is now basking in the sunbeams of eternal bliss. Many were the friends to follow her remains in tears to their resting place, there to remain till the last trump shall sound to call God's children home. May God in mercy grant to the bereaved husband, children and friends of his grace to bear them up in this their sore affliction, is the prayer of the unworthy writer.

L. J. D'BERRY.

ELIZABETH G. FETTER.

In compliance with the special request of sister Elizabeth H. Boggs, I now forward for publication in ZION'S LANDMARK the following notice: Died at Irving Place, Pueblo, Col. Tuesday, Feb. 17th, 1891, Mrs. Elizabeth G. Fetter, aged about 37 years, wife of brother G. M. Fetter. She was confined to the house only about three days; and she died of what is termed "Bright's disease." Connected with this

death is to us mortals a dark providence, for they had been married not quite nine months, and she had moved far from the home of her childhood, but that was the place appointed for her to die, however dark and inscrutable it may appear to us, for of the God of the universe it is recorded, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." But the lovers of God's truth can say at times;

"Thy ways O Lord! with wise design," &c.

Mrs. Fetter was a lady of culture and refinement, and had that gift to adapt herself to surrounding circumstances with much ease, and was willing to do anything in her power to assist her friends, but above and far surpassing those accomplishments she was a dear lover of gospel truth and desired to hear neither preaching nor talking which did not abase the creature man, and give to the Lord Jesus Christ all the power, wisdom and glory in the redemption of lost and ruined sinners, and their final victory over every foe. In her last short but fatal sickness all that loving friends and faithful physicians could do, did not prevent the king of terrors from doing his appointed work. Her last words, verbally uttered were "let me go, it is all right." The corpse was forwarded by express from Pueblo, Col. to Hopewell, N. J., and her funeral was on Monday, Feb. 23d. and was very numerously attended, as she was a great favorite throughout this vicinity, and it was one amongst the saddest funerals that I have ever been present to witness, for as the friends passed by the casket to take the last lingering look at the lifeless body, there were many tear-bedimmed eyes. Our dear brother Peter S. Garrison, the father of the deceased, as well as her brother, Dr. John B. Garrison, were in deep distress, for the news of the death of Mrs. Fetter came to them so unexpectedly. Eld. Silas H. Durand of Pennsylvania was present and took part in the exercises, also Elder E. V. White, of Va. was present. The words used for a text upon the solemn occasion were the following: "Turn thee unto me, and have mercy upon me, for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sins," Psalm XXV 16-18.

Affectionately yours.

WILLIAM J. PURINGTON.

Hopewell, Mercer Co. N. J.

ELDER B. B. BRYANT.

Dear brethren Gold and Lester, through much weariness and sorrow I will inform you that B. B. Bryant is dead. He was born 1812. He died Nov. the 17th 1889. He was a preacher of the gospel. He never was away from home except on a preaching tour. He went to Texas one trip. He was taken from home by the Federal army, and cast in prison about 18 months. He preached all the time. He has been preaching the gospel about 30 years. He was a predestinarian Baptist and heartily believed in election and predestination. He leaves a wife and three children to mourn their loss, and a good many grand children. His wife is a professor, but she does not belong to the church. One of his daughters claims a hope in Christ, but has not joined the church yet. Brother Bryant leaves a host of friends to mourn their loss, but we don't mourn as one that had no hope. He was strong in the faith till the last, and often said when will my sufferings be over? Thy joys when shall I see. O the transporting grace of God. In a dying hour he said to me he wanted a plain walnut coffin and he wanted to be buried in a shroud and he requested me to sing his old favorite hymn at his grave. It is as follows: "Amazing grace how sweet the sound. That saved a wretch like me." He said it animated his very soul. He was alone in all this country only when assisting brethren came in to see him. He proclaimed the word in its purity. In the year 1886 Dec. 19th. I tried to stand a witness for God. Then brother Bryant had company for about three years. I believed every word he preached. In all our traveling for three years he never gave way one word. He contended for the faith that was once delivered to the saints. He always endured with patience looking forward to the time he should be delivered from this vain world of sin. He was surrounded with all kinds of Arminian doctrine. He would not fellowship any except only those that came with the doctrine of salvation by grace. His sufferings are over. He has entered into his rest.

JOHN ROBERTS.

ELIZABETH SESLER.

The wife of Mark Sesler of Nebraska, a daughter of Job and Nancy Bennington was born the 12th November 1829 in Rockbridge Co., Va., near the Natural Bridge.

and lived there till May 1856, then her parents moved to Montgomery Co., Va., and then she was married to the writer December 5th, 1857. She was a good, kind companion and a kind mother to her children, a good neighbor, always giving a helping hand to the poor and needy, was beloved by all who knew her, was good to everything that was around her even the brute creation. Everything had to be comfortable before she could rest at night. In Sep. 1858 we moved to Grayson Co., Va., and lived there in our sins till 1879. Some time during that year we were both arrested by the Lord for our sins and shown we were sinners in the government of God and we went on in that way for some months and we got relief, our burden was gone, then we had ease within and we were recieved into the church and were baptized by Elders W. Hawkins and J. Shumate, the first Sunday in November 1879 and were recieved in full fellowship into the Rock Creek church, in Grayson Co., Va., and our names are there on the church book yet, and we always filled our seats in the church unless something was in the way. She was a believer in salvation by grace alone, she loved to hear it preached, she was greatly lost when we came here for we were alone, there were none of our people here, we could hear nothing but salvation by works, and that did not suit her. There have some moved in since we came here, but no preacher. We moved to Neb. in March, 1882, got there the 2d day. We hadn't heard a Primitive Baptist preach since we came here till Elders Wm. Lundy and A. J. Taylor came here in October last, and she did enjoy the preaching fine, she was still up on her feet at that time and went to hear them preach all but about two sermons; they preached at my house two days, she seemed to be in as good health as ever she was. In May she discovered a lump in her right breast, let it alone till the 23d of June, got uneasy about it and went to see the doctors, and they said they believed it was a cancer, told her to wait a few days and if it did not go down they thought it would be best to cut it out, it did not get any better; on the 3d of July it was cut out and healed up all right, thought it was all right, in a short time it returned under the arm and between the neck and collar bone. About the time that brother Lundy and brother Taylor came her it returned right above

where it was cut out. Brother Lundy thought he could cure it and he put 3 plasters on, took out two of the lumps, one out of the breast and the one on the neck; the plaster slipped off of the one under the arm and did not do any good. In two or three days there came two more, one on the side of the breast and one lower down under the arm, and before they got well the whole breast and shoulder was a solid cancer; no telling how she suffered. She bore here suffering with the most patience, most every body that was around her said they never saw any one bear their affliction like she did. She never was heard to murmur, seemed to be resigned to the will of the Lord, she said she was willing to die, but did hate to leave me and the children and her friends. She said she felt like she was going to heaven and she wanted us to meet her there. I talked to her a few days before she died about her hope, she said she felt alright, said her mind carried her back to the time the Lord blessed her soul, said that it was the happiest time she ever experienced in her life. She died the 25th of January, 15 minutes till two o'clock in the morning; and was buried at one o'clock the 26th. She was followed by a vast number of friends and relatives to the cemetery to her last resting place. Her stay on earth was 61 years, 2 months and 13 days. How lonesome the mansion, how lonesome the bed-chamber, for her counsel and instruction will be heard no more. She seemed to think more of her children than most of mothers. She was conscious to the last, but could not speak for some time before she died. She tried to say something a few minutes before she died, but we could not understand her. It did grieve me that I could not understand her last words. May the Lord be a father to our children, keeping them from evil and fitting them for his kingdom. May our neighbors and friends receive a full reward for their acts of kindness rendered in time of need. It was thirty-three years, one month and twenty days that we lived in peace and pleasure before my wife was taken away and left me in grief and sorrow.

I had a wife good and kind
The partner of my cares,
She's gone and left me here behind
Exposed to many snares.
A mortal bad disease came on
And laid her body low,
But still her faith in Christ was strong
She seemed inclined to go,

Yet for three months she was confined
In pain and anguish still,
Yet patiently she seemed resigned
To wait her Father's will.

But dreadful was the tedious strife
Tolling for mortal breath,
Till she could end her dying life
And triumph over death.

Her friends around her bed did stand
And longed to see her go,
For Jordan all o'er flowed it banks
Its waves around did flow.

At length her spirit got release
And left her cumbrous clay,
Up to the realms of endless peace
It quickly soared away.

There in an ocean all divine
Her weary soul does rest,
Doth in her Saviour's image shine
And is completely blest.

There's not a doubt upon my mind
But victory she obtained,
Although she left me here behind
I hope we'll meet again.

M. SESLER.

ELDER P. D. GOLD, VERY DEAR BROTHER:—Since I was at your place with Brother Taylor, I and he have made a trip to the far west, passing through N. C. Va. Tenn. Ark. Mo. Kan. Neb. Ill. In. and Ky. I found a great many friends, and lovers of truth, seemed to enjoy and appreciate the doctrine of God our Saviour, we had a great many pleasant meetings, morality and society is good, ministers of the Primitive faith would be pleased with a trip through that country, the kindness of those people I hope never to forget, they make a poor sinner feel like he had some friends in this world, and like he was almost home.

My love to all.

WILLIAM LUNDY.

Cabell, Carroll Co. Va.

RECEIPTS.

ALA.—B M Moore 1 50 A J Hood 1 50
GA.—D G McCowen 2 J L Bruce 5
By Elder W T Everett 3 50
KEN.—James Haywood 2 By A F Dixon 1 50
LA.—F M Jolly 2
N C.—J L Pate 1 50 Mrs C F Griffin

1 D Jones 2 Mrs Emily Dove 2 Mrs M C Paschall 1 50 J M Yarbro 2 Thos N Pearce 2 G E Taft 2 50 Dr H D Lucas 5 J W Harris 1 Mrs Nancy Sugg 2 Jonathan Gore 6 C E Duff 1 Elder W R Wiggins 1 Wm Hodges 1 50 C Roundtree 2 David Ruffin 2 Wm Varnell 1 50 J A Ashburn 3 J E Walker 1 50 Mrs B J Scott 1 50 Mrs B A Weaver 1 Mrs L H Wood 2 C Stewart 3 Mrs Elizabeth Smith 1 50 Elenor Lassiter 1 50 C Atkinson 2 Mrs Bryan 1 Mrs W P Wootten 2 W T Stallings 1 50 Wm Sandlin 4 Mrs S E Pippin 2 S T Lamm 1 50 Barney Daniel 1 50 A F Honeycutt 3 Mrs F L Felton 1 T T Clayton 2 Miss Laura Y Hines 3 By G C Farthing 9 G W Johnston 2 50 Seth Woodall 3 Elder I Jones 4 50 Elder A Cartright 2 J L Goodwin 7 50 Mrs Lydda Dixon 4 50 Elder J A Burch 50 I P Bean 1 50 Edward Cobb 3 Elder Y I Chandler 3 G W Massingill 5 Bennett Bullock 1 50 Miss Emily Coggin 3 50

S C.—H H Brown 2 Mrs Henrietta Sansbury 1 50 R Cannon 3 J A Mayo 3 C Battle 2 By Elder Thos Bell 10 S M Paul 3. Ellen Jenett 2 E B Brown 2

TENN.—Mrs M R Frebaugh 2 Miss Kittie Lyons 2

TEXAS.—Stephen Phelps 3 J C Latia 2 P T Watson 3 By Elder G W Pouncey 13 50.

PENN.—Miss M Panes 2

VA.—Joseph Broders 2 C M Turner 1 50 Elder J C Hall 1 50 J B Lavinder 1 50 G G Gallegher 2 Mrs M E Buck 2 O Y Williams 2 Mrs Elizabeth Fox 1 50 C W Kellinger 2 C P Turner 2 Wm J Johnson 5 J B Johnson 2 Mrs E C Turner 2 By Elder Wm Lundy 1 50 G H T Green 2 J C Chany 1 38 Elder J M Jennings 1 50 Elder E M Barnard 7 50.

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TRAINS GOING SOUTH.

Dated Jan. 15, '91	No. 24, Daily.	No. 27, Past Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	5:41 p. m.	5:20 a. m.
Arrive Rocky	1:49 "	.....	7:24 "
Arrive Tarboro	2:17 p. m.	.....	.....
Leave Tarboro	10:34 a. m.	.....	.....
Arrive Wilson	1:43 p. m.	7:00 p. m.	7:53 "
Leave Wilson	2:30 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	1:15 "	7:46 p. m.	5:40 a. m.
Leave Warsaw	4:30 "	.....	9:44 "
Leave Magnolia	.....	8:49 p. m.	.....
Arrive Wilmington	5:30 "	9:45 p. m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilmington	12:35 a. m.	9:15 a. m.	1:00 p. m.
Leave Magnolia	2:05 a. m.	10:57 "	5:35 "
Arrive Warsaw	11:11 "	.....	6:51 "
Arrive Goldsboro	12:1 a. m.	12:05 "	8:53 "
Leave Fayetteville	.....	12:20 a. m.	.....
Arrive Selma	.....	1:15 "	.....
Arrive Wilson	.....	12:30 "	.....
Leave Wilson	3:41 a. m.	12:25 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	2:17 p. m.	.....
Leave Tarboro	.....	10:35 a. m.	.....
Arrive Weldon	5:05 a. m.	2:55 p. m.	6:20 p. m.

* Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 7:30 p. m., Halifax 1:12 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:03 p. m., Kinston 7:30 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.
 Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:30 p. m., Plymouth 7:40 p. m., 6:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williamson, 7:40 a. m., 9:35 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.
 Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.
 Train on Nashville Branch leaves Rocky Mount 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 75.
 Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.
 Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.
 Train No. 23 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.
 The New York and Florida Special will run tri-weekly, commencing January 19th, leaving Weldon Monday, Wednesday, Friday, at 9:50 a. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:13 a. m.
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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

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[By P. D. Gold.]

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

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Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

CHRIST CAME TO SAVE ALL
THAT DESIRE TO BE SAVED.

DEAR BROTHER GOLD:—Since last Wednesday I have been confined to my house and except a few minutes at a time to my bed. To-day my congregation at Hunting Quarter quarterly meeting will meet and return home disappointed because of my absence. I have been trying to serve our Lord in my ministry seventeen years minus three months and to the best of my recollection this is the second appointment that I have ever entirely missed on account of the affliction of my own body. I have been so sick and weak many times that I could not preach but as there. I just remember that I did miss three appointments once at the end of a tour. I have left home at times very weak and once left an hour longer than was necessary to meet the Lord in not waking my wife and children because I did not wish them to know that I was leaving with a shaking ague. On that trip I was gone five weeks and experienced much of the blessings of the Lord. I feel that the Lord has been very gracious to me to have so blessed me. While I am here confined to the house I wish to offer a few thoughts on the words at the head of this article. When I hear a brother preach I do not like to have to qualify myself preaching in my mind before I can determine whether he is preaching the truth or Arminianism. The sentence reading this article spoken or written by one of our preachers and left unqualified is Arminianism. I have used this expression many times in preaching but have at each time took particular pains to show what it took to con-

stitute a desire to be saved and that no body but the elect ever had such a desire for that desire in itself was an evidence of life. Any minister of any denomination can make himself popular with any congregation except true Primitive Baptists by freely using such expressions as the above. We go out on the streets, find a man filled with all the gayety and deviltry of this world, ask him do you desire to be saved? He will readily say yes. Turn into the bar-room, find a man holding on to the counter with one hand and endeavoring to raise the intoxicating glass to his already drunken lips, ask him the same question and "yes" will be his reply. Ask the man behind the counter the same question, he will give you the same answer. Go to the prison cells, ask the criminal whose garments are stained with blood, "do you desire to be saved?" Yes would be his instant reply. Thus we may take it through all the circles of society in among every class of people and the answer in nine thousand nine hundred and ninety cases out of every ten thousand would answer "yes." Now cannot any true child of God see the Arminian falsehood that there is couched in those words spoken and left unqualified? Who is it that truly desires to be saved?

To this I answer, "No one but those whom the Spirit has quickened from the dead." Naturally a corpse desires nothing, knows nothing, does not ask for anything, fears not its certain decay, nor its silence in the tomb. It is just so with the natural man whom the Spirit of God has never quickened, he knows nothing spiritually, desires nothing spiritually, comprehends nothing of

his spiritual existence, knows neither the pleasures of heaven nor the punishments of hell, therefore he knows not how to desire the one nor is not warned to flee from the terrors of the other.

But when the Spirit enters the heart of the dead sinner there is a quickening, for the Spirit himself is life and cannot enter in to any heart without quickening that heart. As soon as this life enters there is feeling, sight, hearing, understanding sensibility of an undone-ness never before experienced, a hatred to sin and a desire of heart to be saved from it and its evil consequences, a hungering and thirsting after righteousness, a desire for heavenly joys that nothing in all the world can supply. This is the soul that truly desires to be saved, yes, he prays the publicans prayers and receives the publicans answer. The minister can truthfully say to you that Christ came and saved you for his life has made it manifest. It is so with every christian that at times he feels that aching void, that sense of goneness as if his Lord had with-drawn himself and there is an enquiry within. "Whither has my beloved gone from my breast?" The christian is always a mourner and will be as long as he lives in this world and we need our Jesus every moment of our life for we are not able to keep ourselves, and with the temptations of the flesh and the wicked desire for popularity we are so easily led off and are so apt to fall into that worst of all sins Arminianism. The devil has made himself such a popular being in christianity now-a-days that sometimes we let him walk all around us and chew up his false doctrines and spit the juice in our face and sometimes in our mouth and, we don't rebuke the insult because we must not do anything to hurt the popular ear and drive our congregation away. Brethren, when a man goes to feed hogs let him not give them the food of the sheep and let him feed the sheep in such a way that they will not have to stop and think "Did he mean that for us or for some one else?" Let it be given so near the spot that it is right plum in the children's mouth and then the dog and swine will

not be grabbing at it in this way. You don't know who he meant it for, for he did not designate anybody nor class of people but simply said that Christ came to save everyone that wanted to be saved and I want to be saved as well as you, and the minister was liberal and gave us both a chance and now you are so selfish that you don't want me to have any chance to be saved. I tell you the gospel when properly spoken defines itself and shows the line of discrimination between the sheep and goats which God has drawn. We are often accused of drawing a line between man and man but this charge I deny for the whole church. But he is the best and plainest and most edifying preacher who shows plainest that line which God has drawn. He who does not plainly point out that true line let him not say "I am an ambassador for Christ" for it is false. He that wishes to be a popular preacher, highly thought of and for this cause will hold back one thing that would offend and say one thing that would please he is not God's messenger, let him be accused. I often ask the question to my own mind. Why is there so much confusion in the church of God to-day? and I can find but one answer: Unfaithful preaching, false preaching, removing and teaching others to observe the removal of the ancient landmark which the fathers have set and calling all things *new things* that does not agree with their own views or rather notions of things. O that brethren would obey the holy commandment of God Jer. 6: 16. "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk there in, and ye shall find rest for your souls. But they said, we will not walk therein." So it is now just as the prophet has said. Brethren and sisters ought to give more of their time to reading the bible and less to the trashy book and papers so much circulated over our country and the time that some of them spend at Arminian meetings would be much better occupied reading the bible and praying to God for light and understanding. Our preachers set exam-

ples in these things and our editors too and as the shepherd goes so goes the sheep. But it is unfaithfulness just the same. Why should I go to a table to eat when I know before I go that there is nothing thereon that I can eat? Should I go just to keep in company and let my heart be made sick with the unpleasant perfume of rottenness that is sure to rise there? Again, will a lady who loves her husband well, go to a gathering and make one of the company when she knows that the laws of her husband will be had in ridicule and his name treated with contempt? Now, if we love Jesus as we should we will just stay away from such places and see and converse with each other and read the word of God and there they will find the ancient landmarks and they will find who the fathers are and they will repudiate many things which they now receive. Oh brethren and sisters do not believe that any living man should be our guide nor that you owe any reverence to any but the Holy Son of God. The fathers are those who wrote the bible and the bible itself is the old patent, the "Ancient Landmark" everything from then till now are but spurious deeds and do not claim the intire inheritance. Away with them, give us the old paper and we can survey the line. I will close with these lines that came to me on Saturday before the 2nd Sunday in last November:

Brethren let us go out on a survey,
And search for the good old way,
Let us see if we can find
That ancient, well marked line
That God has made.

Round about! It has grown great weeds,
Briars, bushes, and troublesome weeds,
The axe must be taken, and the grub hoe too
Ere you and I can take a full view
Of that ancient line.

In the afflictions of the gospel,
L. H. HARDY.

Newport, N.C.

A SIGHT OF HIM WILL EASE US.

ELDERS P. D. GOLD AND LESTER:—
And to all of my brethren and sisters
in Christ Jesus. I am just out of bed
to try to give you all just a hint of what
I have seen and felt. I retired to bed

about 9 o'clock and the strangest feelings came upon me, it seemed that I ever felt. I could not go to sleep, nor could I stay awake. In this condition there appeared to me a great sea of water and two men in that sea drawing a net, and the net seemed to be hung to the bottom of the sea, and they could not get it loose, but the water being very clear like unto a crystal I could see that there was nothing in the net, and I told them they had caught nothing, but they did not stop drawing their net, and there appeared to me a straight walk in the sea, I was placed upon that walk and there appeared a little child by my side, and he gave me hold of one end of a net, and he held the other end of it, and we drew it through the water, and the fish I shall never be able to describe to mortal, but it was like the scriptures say concerning a certain net that was set which took of every kind. There were several different kinds of fish in the net, and there were the prettiest fish. It seemed that every mesh of the net had a fish. They were white as a sheep every one of them, and seemed to be gentle. The net was full and there seemed to be others following the net as we drew it through the water, our net was not hung nor broken.

Second, that little child took me up to a building and after we got in that building he took hold of my right hand, and walked with me all over the house. He made himself known to me that it was my Saviour, his presence filled my soul with such rapture it seemed to set me all on holy fire. Such feelings, such feelings, shall this tongue ever express? Then I seemed to be as light there was nothing heavy about me. The little child yet held me by the right hand. Then satan appeared in the shape of a large black dog, very fearful, the little child Jesus told me it was the devil, but not to fear him, he could not harm us. We walked to him (the devil) and kicked him; and walked upon him, and he made himself as humble as a lamb. After we walked upon satan he told me he was going to commence with me, and there appeared a small morsel of

bread in his fingers about half as large as a small thimble. He held it and put it in my mouth himself. O for language to express my joy. O the glory of that power, my father's children. I felt new, yes entirely new all over. "Bless the Lord O my soul and all the powers within me bless his holy name, for he has exalted my poor drooping soul." May all the whole earth ascribe greatness to our God and Saviour Jesus Christ, for my poor soul is in a flame of love and power. He told me he was going away and he was taken up out of my sight, then I awoke and it seemed that the whole room was filled with his glory and presence. For a moment I tried to hold my peace but the glorious thought of being with my dear Redeemer would not allow me to hold my peace. I awoke my dear wife and told her that I had communed with the Lord. Then I aroused sister Hettie Harrel and told her and we all rejoiced together in thanking and praising the Lord. My brethren I have never been so greatly consoled by a dream or a vision in my life as I was that night. If I live 8 more days my name will have been among the Baptists 10 years, and can truthfully say I have been pierced through with many sorrows, especially this year, and I have never had more darkness than I have had this year. In the language of the Psalm it seemed that his mercy was clean gone forever. But one glimpse of him will ease us. I have not only had a glimpse but was permitted to walk and talk and commune with him one hour. You know it was enough to make me get up out of bed and try to tell some one about my joy. Brethren and sisters, the above has comforted me, and I hope if the editor of ZION'S LANDMARK publishes this it may comfort some of you. The Lord is faithful, and will revive his work at his own set time. So let us take fresh courage and set out with fresh courage to serve and trust his word.

I still remain your brother with a revived hope in the Lord.

GEO. ROBBINS, (col.)

Dardens, N. C.

GIVE ALL THE GLORY TO GOD.

DEAR BROTHER GOLD:—If one so unworthy as I feel myself to be can claim that relationship with the good Lord's children. It is easy to read of any one having impressions to write, but when it comes to self how I fear it is of self. I hope the good Lord will direct my pencil in all I write to his own glory. The parable of the talents has been impressed on my mind ever since the third day after I was baptised. "Even that he hath shall be taken away from him." Oh, I do not want to hide the good Lord's talent in the earth that I hope he has given me by his grace. For he says, "I come not to call the righteous but sinners to repentance." I know that in me (that is in my flesh) dwells no good thing, for to will is present with me, but how to perform that I would I know not. But oh, those sweet words I hope the Lord causes to pass through my mind at times, "My grace is sufficient for thee." I would fain say not unto me, but unto thee be all the glory, for if I am saved it is by the grace of God who sent his son into this world to die for our sins, blotting out the hand-writing of ordinances that was against us which was contrary to us, and took it out of the way nailing it to the cross. We ought to thank and adore his holy name for his goodness and his wonderful works to the children of men. "Bless the Lord oh my soul, and all that is within me bless his holy name." The Lord willing, I will try to write his dealings with me I hope. Some times I feel like I have no experience "but this is a faithful saying unworthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." The first I can remember of having any thought of the Lord was when I was very young. I had a disposition to retaliate, and my nurse said to me, as God to give you a good heart. I think that was the first prayer I ever prayed from the heart, though I remember my parents teaching me to pray. When I was in my thirteenth year, as well as can remember, I went to the mourner

bench, and the singing sounded pretty, and I arose and embraced some one for mother, and joined the Methodists, and took sacrament, and when I was in my sixteenth year I thought I had eaten and drunk unworthily, and went forward to be prayed for at a Missionary meeting and went through that meeting, and there was a Methodist meeting of days in a few months, and I went to the altar, and sometime during the meeting I cried until I felt like I should die if I did not get better, and in a minute I was happy, and I thought all nature seemed to be praising God. I did not want any dinner that day. Whether it was the Lord's works I do not know, he knows. Then I thought immersion was the right way to baptize, and said so to one of their belief, and she said, one faith, one Lord, one baptism. So they said the church was gone down in Orange Co. where I was a member, and I joined there, and when I went back to Orange they had repaired the house and my name was there, and I had my name taken off in Person, and was a member of the Methodists 22 years lacking a few months. I did not enjoy religion, but thought I had it when I was in my sixteenth year. My mother died in 1884, and it grieved me so because I didn't know whether or not she was at rest. I wanted to or prayed to dream if she was at rest. The good Lord granted me to dream of seeing her, and I asked if she was better off, and she told me to give all the glory to God. Oh I do want to give all the glory to God, and every one who knows him in the forgiveness of their sins should give all the glory to him. Will a man rob God? I don't think I was giving him the glory, but could not see it, but thought I could work for the Lord, but I think he showed me that I could do nothing. For if there is any good it is Christ that dwelleth in me, and to him be all praise both now and forever. I do want to thank him that he did open my eyes, as I hope he has, to see vain is the help of man. When I was in my 23rd year of age in 1878 I came very near dying, and thought I would die and be lost forever, and

would try to beg the Lord to have mercy on me, my troubles wore off to some extent, which the Dr. said was mind, and I am sorry to say it, but I went on in sin as if it was a sweet morsel, though I was sorry I was so wicked until the year of 1882, when I felt like the Lord blessed me, and I felt better, but could not keep myself from evil, I had so many trials and temptations, the good Lord knows them all. Was ever a mortal like me? In the year of 1883 the good Lord took my little baby girl aged 15 months. I felt these words, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord," though I grieved after her for years, and in the latter part of 1885 and the begining of 1886 I was in great trouble, so much so I did not have my right mind. Much of my study was about hereafter, and feeling like everything I ever did was wrong, not feeling that Christ was able to save to the uttermost, and it wore off by degrees. Now oh Lord my times are in thy hand, and I would not have them otherwise, for they are in the best hands. If we are thy children we are by thy power, and oh Lord not what I would, but what seemeth best to thee give unto me, and lead me in the way thou would have me go. But to proceed to my subject. In the year of 1887 my sister died, and said to me I want you to meet me in heaven, for I believe I am going there. How bad I felt, I cannot tell. I felt like I think I had done all I could and nothing better only grew worse. I could not bring a clean offering. Sometime after I think I found I loved to read the bible though I had read it through before. I loved the people of God, and loved to talk of him. My sister was a Methodist, and I tried to be satisfied with them, but I wanted to be baptized, and thought I would join the Missionaries, and had no idea of joining the Primitive Church. I could not understand their preaching, although it was in the bible. I well knew I could not understand election, for I could not think I was one of them, and now I am not worthy to be one only

through our blessed Saviour. There was an obstacle thrown in my way so I could not join the Missionaries. I feel like the good Lord prevented it by his grace, though I did not deserve it; but I was a Baptist and could not have done them any good. I think every one has a right to the belief the good Lord gives them, and to him be all the glory. Shortly after that I heard Elder Yancy Monk preach, and I hope the good Lord opened my understanding so I could hear the gospel. He preached my feelings, in part and talked to me after services closed, and going on home these words came to my mind, "The poor have the gospel preached to them." I did not hear any of our Elders preach again until Friday before the 2nd Sunday in March in this year 1890, when I heard Elder David Moore, our beloved brother who has the pastorate care of the Church where my membership is. I had sat under the sound of his voice several times before, but it was the first time I received any comfort which I hope I received. I think I was willing to go to the Church from that, if only I could feel like I was changed from nature to grace, and one night while lying and meditating on these words, "Take my yoke upon you," &c., which formed a part of his text, I felt an evidence which was easy and light, it was so light I hardly knew whether or not I felt it, but my prayer was as it had been for along time, Oh Lord, lead me in the way thou wouldst have me go. If I know my own heart I did not want to go to the Church of my choice, but Saturday before the 5th Sunday in March I went to Upper South Hycy, or Wheeler's to hear Elder J. D. Draughn preach for the first time and to see some relations baptized, and Sunday I joined and was baptized the following May by him, though I had no idea of being led so soon, and will long remember his text. These words had been impressed on my mind for twelve months or more, "Come out from among them, and be ye separate," &c." I could not see why, for I was satisfied there were some in there better than me, and it seems like now to me

I did wrong so to reason, "Who art thou that repliest against God?" "Shall the thing formed say to him that formed it, why hast thou made me thus?" Though I was ignorant of the meaning of this Scripture until afterwards. In connection with this impressed to mention it, so if any one is so reasoning that way that it is wrong to reply against God. "What is man that thou art mindful of him, or the son of man that thou visitest him?" How thankful we ought to be to him for his unspeakable gift, and to him be all the glory. One morning shortly before I joined the Baptists, while I was trying to pray and do my work at the same time, these words came to my mind, "My grace is sufficient for thee," and I feel those words at times now when dark clouds gather. The day I hope that the Lord led me to the Baptist Church was the first one of their Church meetings I was ever at that I remember, and there was more love among them than I ever saw among other denominations. I felt it was Christ's body, for he said, "by this shall all men know that ye are my disciples if ye have love one for another," and oh how I wanted to be among them, but it seemed like to me I had no experience of grace to tell. I knew if I was his he would be mouth and wisdom to me. When the door was opened one went and I did not go, and afterwards I felt so sad when it came to my mind the condition my health had been in in the past (it seemed like that was the time and if I did not obey I could not promise myself another opportunity) and how I desired to be baptized, and the Lord willing I should live to go I would offer to the church. I cannot express my feelings when the door was closed as I thought, but when they sang for dismission they said any one could come. I wanted to but was so afraid I was not fit, when these words came to my mind, "Christ has done all he is ever going to do." I think now that was he had already died for me, and that was enough until I did my duty, for I do believe he has blessed me

since, for I feel like sometimes that he has blessed me all of my life. Then I thought of the opposition I would meet, for you all know we have more than the others, and these words came to my mind with force, "He that is not willing to forsake all for me is not worthy of me," &c. I hope I felt willing and went and hardly knew how I got there until I sat down and began to doubt whether I was fit while they finished singing, and they received me to my surprise, for I did not feel like talking much, and I never will be able to express my feelings. And the next day I felt so bad and was afraid I had done wrong, and felt like all the members were not satisfied with what I told, and oh if I know my own heart I would rather die than to be a reproach to the cause of Christ. I asked the Lord to prevent me from being baptized if I was not changed, and I felt that he would work everything after the counsel of his own will, and that was enough, and after I went home I kept feeling like I was led by a way that I knew not. I thought it was in the bible, could not remember who it was given to, as I hope the Lord has made it plain, for without his help we can do nothing. I found it in the bible in a short time, and was not looking for it, "And I will bring the blind by a way that they know not. I will lead them in paths that they have not known. I will make darkness light before them and crooked things straight, these things will I do unto them and not forsake them." In conclusion I would say if I am one among you surely I am the least, for I once spoke against the church that I now believe is the true church, but I did it ignorantly, for I believed they left the Missionaries. The Lord willing I would like to talk to Elder J. A. Burch, for I did not once believe what I now love to hear preached, and if I have any religion I cannot say when nor where I received it. If I have it I can say now it is the gift of God. Sometimes I feel like I have that peace, and then again I feel like I am nothing. Christ said, "in the world ye shall have

tribulations, but be of good cheer for I have overcome the world," and if he has granted me repentance and the remission of sins surely I can say with one of old, the Lord has done great things for me where of I am glad. I am a poor, compositionist, or cannot express myself in a few words like some, but you can publish this if you think the ancient landmark is not removed in it. I want all the dear children of God that have a mind to pray for me and mine. I hope my last days may be my best, happiest and most useful days in the vineyard of our Lord which I hope he has sent me into. I hope we may have peace in Zion, and that there may be a oneness in Christ, "for ye are all one in Christ Jesus." These words were plain to me the next day after I was baptized, when I opened the bible at them, Gal. 3: 26th and 29th. May we all feel it more if consistent with the Lord's will, and to not do, nor write anything to hurt each others feeling, because we all can't see alike, or differ in some points; for we all want to go to the same happy place. With much love to all who love our Lord Jesus Christ in sincerity.

Your unworthy sister if one at all.

KATE E. BLALOCK.

Hurdles Mills, Person Co. N. C.

EXPERIENCE.

BRETHREN, GOLD AND LESTER:—Time after time have I thought of writing my experience, and as I trust what the God of heaven through Jesus Christ has done for me since infancy to the present moment of time. I will first speak of my thoughts when I arrived to years of accountability. When the thought of sin and righteousness, and Heaven, and hell was continually with me, I became very anxious to know something of the matter. I would ask my older brother, and wondered how much sin a man had to commit to dam his soul. Such replies as I received did not suffice. I was constrained to read the New Testament of our Lord and Saviour

Jesus Christ. I found there I had been doing such things as God had commanded we should not do. My condition of course gave me much thought, and at times I was made to leave the field where I was at work and go to the forest and kneel down and ask the God of grace to have mercy upon a sinner like me. Of course I went to preaching when ever I could and that was often, and let me say to hear the various denomination's viz: Methodist, Missionary Baptist. Disciples better known south as Campbellites, and of course the Hard Shell Baptist so called. But thanks be to God I am a believer in the doctrine preached by the Primitive Baptists. I must now go back to my change as I trust from nature to grace. I had many thoughts of all the preaching I heard by all; but I was never willing to take any man's word or ideas any farther than congenial with my own. I had many to ask me to accept Christ as my Saviour and obey the gospel. But I always thought the church a place for people who were righteous, and not a place to get right, or for sinners; consequently from time to time I was meditating upon those things. About the age of eighteen there was a very religious negro worked at my father's, and was continually talking arminianism. I differed with him but I found I was not prepared to talk to him. Consequently I took the New Testament and commenced at the first chapter of Mark and the 21st verse; "And she shall bring forth a son and thou shall call his name Jesus: for he shall save his people from their sins." Some how this verse was impressed upon my mind, and similar rending all through. I was compelled to think God has a people and has had a people since the world began, and to hear a doctrine that God loves all alike, the sinner as some as a righteous man, and Christ died for you, and you will not let him save you, such stuff, such blindness. God wanting a man saved and can't save him? I for one do not trust and believe in such a Lord. When I read all power is his

in Heaven and in earth, and all things are transacted after the counsel of his will in Heaven and in earth, and to want a man saved and we corrupt weak creatures can prohibit it. Such doctrine should not be tolerated by any sound thinking man. When I was coming from Galveston a small way station on the Va., Mid., R. R., about dusk 1 p. m., the thought came to me to go behind a tree and pray. I tried to pray, and from that time I would try to pray to God to have mercy upon me, and I would promise him if he would forgive me I would not do such a thing any more. I would try to be relieved by every way possible. I would go to the same place I committed a sin and pray thinking that would relieve the guilt, and to change places to pray I thought it might help me. I would resort to places around my father's house, but the same guilty conscience was with me and the same feeling a sinner by nature and by practice. I would read and go to hear arminianism preached, and listen strictly and read. But I could not believe them. I would go and listen to the Primitive Baptists and they could tell me how I was feeling as well or better than I could myself. This was not taught us of men. We were not sent to school to be taught it of men. But I am one that believes it is by revelation of Jesus Christ. That we from the heart believe the same truth, for we are taught of God, "And Spiritual things are Spiritually discerned, and if we have not the Spirit of Christ we are none of his." I was talking with a Minister not long since who believe all the Spirit we have is the word, quoting this Scripture: "In the beginning was the *word*, the *word* was with God, and the *word* was God." He now takes the letter and calls it all this, and tried to make me believe the letter is all. The Spirit we have, quoting this Scripture, "These words I speak unto you they are Spirit and they are life." How much comfort can a sinner find in these words when we know we are sinning daily. Paul said, "he died daily." Now if it is not by grace how

can we be saved. I would like to know. And how much comfort can a sinner find in the word, when we are commanded to love the Lord thy God with all our spirit, with all our soul, &c. "And him only shalt thou serve." Now can any man say he has kept all the requirements of God. I am here to say it is impossible for a man to keep what God has commanded. I am sure from the heart man obeys not a jot. When a sinner is made a new creature in Christ and realizes a second birth, or in other words is born again, then from the heart that person obeys God in the fullness of his word. Now I will take myself and relate the remainder of my experience. As I said from time to time would I pray or try to. Sometimes all I could utter was, God be merciful to me a sinner. And finally when I had done all I could, I came to this, if I am saved it is by grace. I had done all I could do and the matter was with God through Christ. My arminianism was over. Why? I had tried it and it had failed to suffice in my case. Christ is the end of the law to every one that believeth. He was the only and last resort and the only means whereby I could be saved. And when I was on James river about 80 miles from Lynchburg curing tobacco I met an Englishman who was almost an Infidel. He would not say there was a Lord or was not. He would not believe because we had not seen him. And of course I endeavored in my weak way to defend the cause, and while there on that grand river and those valleys, and looking around me at the creation of God, I was made to believe I could praise God in the fullness and blessed assurance of a pardon of my sins. I was a new creature. I thought and spoke as I had never before. All this sin was gone. All was joy, all peace, all happiness. No sin, no sorrow, no nothing but happiness. Even the winds seemed to praise him. And oh, brother Gold, when I was about 10 years of age my oldest sister died and left blessed evidences of her peace with God. And while lying in bed at New Canton, Buchanan County,

Va., at an old hotel owned and run by Capt. Clark, I felt that my sister was with me. I realized she was ministering unto me. Such rejoicing, such happiness I had never realized. Then I loved every body. I could not bear the idea of having an enemy. There was a family near home that was not on the best of terms with the people at home, and it seemed I must go there and remove the trouble, for I was the cause of the trouble. While I was yet away from home it seemed every one was against me, I could not have scarcely anything as I wished. And when I got home my talk, my vows &c., were different of course, and some of my people thought I was beside myself and on earthly things I was. I thought I was going to be a rich man at once. I am happy to be able to see myself as I was. The devil came in with his riches and earthly kingdoms, and to an extent got me away from where I belonged, and the thought of the riches and the steps I took fell because the devil was the builder, and did you ever know his work to stand. I was almost or quite ready to believe that I had never been converted and my thoughts had been deception. But all through my life God has been merciful and has ever brought me through the dark days and period of life. But on Saturday, the date I have forgotten, the year 1886 I went to old White Thorn Church, not even a thought of going before the Church. Services conducted by Elder James Hundley, and when the invitation was given for any who felt they wished to unite with the Church to come forward, and brother and sister James Payne went forward, and I felt as I had before with the thought of wanting to be in the Church; but then it seemed I could not bear the idea of being left. And something seemed to draw me forward, and I went and answered a few questions and was received into the Church and on the following day I was baptized in the pond of Mr. Davis. Then it was I had a faint hope, and then I seemed to have something to live for and something to work for.

By and by I wondered in S. W. Va., where I was employed as clerk by a man, who did not regard man or anything else except the dollar, and being there in a state of confusion and temptation I worked for him almost two years. Of course I tried to stick to right and shun evil. But I would like to see any man do business for such and act according to his conscience in all things. By and by he proposed to open a business of selling whiskey in the basement of his store. He to buy and furnish the stock, but have the style of firm Jefferson and

— This business I told him I did not think the thing to do. I wanted to do a business open and above board. Nevertheless the devil got my consent to do that business. And I told him if he would furnish a stock of groceries I would do it. So he bought the groceries and whiskey, and took out license to sell whiskey, and we proceeded in business, with resolutions to do a cash business only. But did a credit business, and while moving along with liquor for a short while, my conscience would not allow me to sell it longer, so we continued in the grocery line for about nine months when we had about \$1000 on our books. He handling the finances all the way through, but we came out lacking. And about the time we had to close business Tazewell Officials summoned quite a number of Pocahontas citizens before the grand jury, of course we began to think something of the penalties of the law. Our clerk was indicted, so he wished me to pay his fine which would have been about \$125.

— my friend handled all the money and of course I could not do it for I had not handled any money, so he went up and confessed judgment, and went before the grand jury and stated J. B. Jefferson & —'s case. So I had to meet the affair or get out. And rather than suffer anything like that I pulled out, made a bill of sale to — of stock and went to Tennessee, and at Memphis, Tennessee enlisted in the U. S. Army for a term of five years and was sent to Columbus, Ohio

for training, and found I was trapped again, consequently I wrote home and stated my case and situation to my father and he wrote brother Lester. He sent an application to the Secretary of War at Washington, D. C., and soon I got my discharge, after which I took the train for Kalkaska, Mich., and worked there in the lumber business for the Smith Lumber Co., about 13 months; after which I came to Big Rapids, Mich., and to-day I am here trying to let you know something of what my life has been, and when I left Pocahontas my bills were not settled, and I am sure — never settled anything, for I heard he made an assignment after I left there. Now I am here, I am determined God being my helper to fix all matters of our business that are right and just. And since I have been in Mich., I have been attending the Arminian Churches, viz: Congregationalist, Disciple, Methodist, &c. I have been listening to hear something that I believed, but I failed to hear it fully. Consequently I have made up my mind to read the Bible more and be very diligent in studying the word, and I feel I am coming South by God's help. I hope to meet those of my faith and order once more, and listen to what I believe to be the truth as it is in Christ Jesus. Brother Gold, you can consider my scattering thoughts, and if you deem such worth publication you may publish, if not drop it in your waste basket and all will be well with me. I hope you may consider my case, and if you think God does or do not have anything to do with my case, please remember me in prayer, for I think the fervent prayer of the righteous man availeth much.

In hope of eternal life I am yours in weakness.
J. B. JEFFERSON,
Big Rapids, Mich. (Box 342)

ELDER P. D. GOLD VEEY DEAR BRETHREN:—Pursuant to a request of a few brethren we send the following: Geo. Robbins, Dreač Dickens and Richard Lawrence met at Cotton Hill, Edgecombe Co. N. C., for the purpose of organizing a new

Primitive Baptist Church.

When assembled an introductory sermon was preached by Elder Robbins. The brethren assembled in conference. On motion Elder Dickens was chosen moderator. Then all ordained ministers and deacons were invited to seats together as a presbytery. On motion the moderator made known the object of the meeting. On motion the brethren desiring to be constituted be called on to present their letter of dismission, and other vouchers to be read and examined by the presbytery. The following brethren presented letters: Owen Bullock, Eliza Bullock, Cornelia Little, Olive Dancy, Frank Brown, Martha Bullock, all colored and from the Church at Williams, white. All obtained letters of dismission from that Church for the purpose of organizing a new Primitive Baptist Church at the above named place. Letters were examined and found orthodox. They presented the same articles of faith and church covenant and rules of conference of the church from whence they were dismissed, and were received by the presbytery. And the newly constituted church adopted them by vote. Then the presbytery sang a hymn, and the moderator with all of the brethren and sisters present proceeded to give them the right hand of fellowship. Elder Robbins offered prayer after which he gave them a charge. Then the moderator pronounced them a church regularly constituted and dismissed the presbytery. Then the newly constituted church chose her own moderator and clerk, and proceeded in the usual form. They chose Elder D. Dickens for their pastor. Their meeting days are on the 1st Sunday and Saturday in each month. They also chose Owen Bullock as deacon, and ask the presbytery to ordain him for the church. Which they did. This work was done the 1st Saturday and Sunday in July 1890.

D. DICKENS, Moderator. R. LAURENCE, Clerk.
GEO. ROBBINS, (col.)

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—I take my pen this morning to drop you a few lines as I feel quite anxious to hear from you and sister Gold. And many others are enquiring after your welfare. The late trying affliction which you have exper-

enced from your carbuncle, which has caused you much suffering, has evidently worked in you the peaceable fruits of righteousness, which has manifestly been to the praise and glory of the riches of grace. How blessed to reflect on the mercy and goodness of God. He knows just how to deal with his children, and when he afflicts them it is all in love and mercy. The article you wrote on the carbuncle was truly precious, although so painful to you to endure. Yet it caused you to speak words of deep truth. I heard it read and read it myself and re-read it. And the words came to me written by one of old, "Words fitly spoken are like apples of gold in pictures of silver," and thus your words went forth to hundreds of the tried and afflicted of God's children who have a deep and experimental knowledge of sin, which dwells in them and causes deep sorrow and great loathing of self. Yes, your words went to many who are in deep afflictions through manifold temptation. So you had to be afflicted for the benefit of others as well as for yourself. And to tell of the blessed remedy for sin and the fullness of that salvation that dwells in Jesus, and that perfect sacrifice which he made and which has been accepted of the Father. God it seems leads his ministers through the deep waters of affliction, and gives them largely to drink at the fountain head. So that they may be prepared to feed the sheep and lambs of his fold, and to speak words of comfort to them in their sore distress. God's dealings with his people are great and wonderful and so mysterious, so that his ways are past finding out by poor mortals. The many things you touched on in your article are worthy to be remembered and taken into consideration by the church, the saints of God. I trust ere this dear brother Gold, that you have recovered your strength, and that your carbuncle is healed. And I hope sister Gold has been strong and that the gripe has left her so that she feels stronger in body and mind. Do you think brother Gold, that you will be able to attend our Union meeting? Several have enquired of

me. I have hardly expected you would be able. Yet we would greatly rejoice if it was, so we have to leave it all with the Lord, who holds his servants in his own hands. All the family are about as usual, yet not well.

M. M. HASSELL.

Williamson, N. C.

CONFESSION.

ELDER P. D. GOLD:—Is there room in the LANDMARK for a word from such a one as I, that is such a sinner as I am? If there is, and you see fit you can give it a place in the LANDMARK. If not throw it aside and it will not make my condition any worse. The apostle Paul says, "If you walk after the flesh ye shall die," die to the enjoyments of salvation. "Lord, restore to me the joys of thy salvation, for I have reaped the displeasures of living after the flesh, listening at satan's advice, walking in forbidden paths that led into the wilderness or sat down by the dark streams of Babylon and have endured the cold blasts of that dreary region, and have felt the chastening rod of the king of Zion, and have realized the cast down feelings of the children of God. Then O dear ones, if you will receive the admonition of such a one, let me admonish you to turn your backs on satan, shun the paths of sin: walk not after the carnal mind, for it is enmity against God. It is not subject to the law of God, neither indeed can be. James says, "Resist the devil and he will flee from you." Now my understanding about it is this, if we are walking after the commandments of the Lord Jesus and are walking in his footsteps, then it is that we are enabled through his divine power to bid satan to get behind us: but if Jesus withdraws his presence from us then we have no power to resist satan; for there are but the two powers, the power of God, and the power of satan. By the grace of God I am what I am, therefore keep your eye on him who is an anchor to the soul both sure and steadfast. Watch and pray lest ye enter into temptation and go astray

and walk in forbidden paths, and receive the chastisements of God, Bless the Lord that he counted me worthy of being chastised. For as unworthy as I am, and as disobedient as I have been, I do hope and believe that the Lord has forgiven my sins and transgressions against him and his people. I am glad that was my unrighteousness that Jesus promised to be merciful to, for if it had been my righteousness that he had promised to be merciful to then I should have never received mercy, for my righteousness is but filthy rags, and I am not worthy to receive the least of his mercies. But thanks be to the blessed Lord, I do hope and believe that there are times that Jesus appears in my behalf, and I can lay hold on his promises, and claim his righteousness as my own, and can say, though I walk through the valley and shadow of death I will fear no evil.

"Thou O my anxious soul would stay,
In such a frame as this,
And look beyond this vale of tears,
And seek eternal rest."

I have been made to lay down the knife that I was cutting rice with, and clasp my hands together and cry out and say, "Bless the Lord O my soul, and all that is within me bless his holy name." Yes, thanks be to him, there is no place so cold, no place so barren and so rough but the presence of Jesus will make it a heavenly place. O my christian friends, I do hope and believe that I do love you, and as unworthy as I am I do hope that there are times that I have reason to hope that my life is hid with Christ in God, beyond the reach of him. Now unto him and his great name be all the glory, for he is all and in all. I am nothing but a mass of sin and corruption, and can freely own with Paul that I am the chief of sinners. My prayer is that he may give me a heart to thank and praise his great name, a heart to mourn over my own vileness, and a heart to trust him for all things, and a spirit of love and meekness and forbearance. Lord, help me a poor wayfaring stranger.

ELDERS GOLD AND LESTER, DEAR SIRS:—In much weakness I take up my pen to try to write something for your excellent paper, or the readers thereof, knowing at the same time that should you see fit to publish this that hundreds will read it, and feeling the need of light it is indeed with a deep-felt sense of unworthiness that I undertake to write to the household of faith, but I trust that you will carefully examine the contents of this scribble, and give it its proper place, and if it be in the waste basket let it go there, and I will humbly submit to your decision. Then to that people, who know but one God, and he the God of truth, and his children being of the truth I wish to speak and write the truth, for nothing short of truth will satisfy a people who by a living experience know and love its teachings. Then I wish to ask that people, are you heavy laden? if you are, Jesus says come to him, and to all such characters he couples with the invitation a positive promise of rest. Again, do you feel humble, if so praise his holy name for that is only another strong proof that you are spiritually related to Christ, for he was the embodiment of humiliation, while on earth, yea we find him not in fine halls and costly dwellings, but the Son of God was ever found teaching among the common people who heard him gladly, and his covering many times was the sky, and his bed the earth, and where was he on that memorable night of his betrayal, when bowed down with such a load as none beside he could bear, yea we say where was the meek and humble Lamb of God seen just before a band of wicked men sought him out to take him. Let us look, in the garden of Gethsamene we see him all alone kneeling low upon the ground, praying to his Father. Now where is boasting Peter? and where is that devoted disciple to wit John, and where is that wise man Luke, and all those who had just been with him? Let us see. One is gone to sell the Son of God to the chief priests for money,³ of them Christ takes with him, and those three he tells to tarry and watch. Then they are

soon asleep and had forgotten him. And Jesus after falling down and pouring out his prayer that if it be possible let this cup pass, nevertheless not my will saith he but addressing God his Father, thy will be done, and after the third time he still finds the disciples sleeping, and after a gentle reproof to Simon, Jesus says, sleep on now and take your rest, it is enough, the son of man is betrayed into the hands of sinners. Oh how meek, how gentle was that Jesus, who could overlook the weakness of those whom he had so often cheered by his precious words, and now just when he is being tried, and when it seems he has no friends, and those who should stand by him are ready to either run or deny knowing anything about the man Jesus. So much for human faithfulness, when left to its own resources, but amid all this and notwithstanding their weakness, Jesus knows it is best that the disciples should be left to themselves in order that by it they may learn from whom they receive, or to whom they must look for strength. Still Jesus is so kind and gentle toward his children, like a kind and loving Father, he forgives them their shortcomings. Though they deny him, he cannot deny himself. Then when his children feel to be low down and feel to be in the valley remember you never can make the condescension that your loving Saviour has, for he came from a heaven of glory to a world of sin, sorrow and death, all for your sake. Amazing condescension this, so when you are down you can look up to Jesus and you need to fear no fall. It is always that the fierce winds shake or blow down to the earth the high and lofty trees of the forest. Sometimes the little bushes are made to tremble mightily, as the storm sweeps on and past tearing the mighty oaks, and the stately pines out by their roots, but down in the valley you will see the little undergrowth only being made to tremble. Then dear Lambs of the fold of Christ, have no fears, the storms of sin and sorrow, the doubts and fears you so much dread are overruled by the omnipotent hand of that God who can still the

tempest and who can set up kings or bring them down, and he it is that knows your every care and will bring you on and up out of the pit of despondency to an everlasting rest with himself, and if you are hungering and thirsting after righteousness you have the promise of being filled, and if you are poor in spirit you are promised an inheritance, even the kingdom of heaven. Then if you, any of you, meet a good brother who you think has more grace than yourself, you may rest assured it takes more to do him, and should you meet one who you think has a brighter gift than another, you must not envy him, but just consider that if such is the case it is of God, that one is prepared of God to better use it than if it was given to or belonged, so to speak, to some one else, for God has given different gifts to his children, but remember those gifts are all of the same Spirit, and are all profitable to the church and are for its edification, and one brother need not think he is of no use because he cannot preach, pray, or sing, like some other brother, for all receive what they have from the same giver who giveth liberally to all and upbraideth not. So the eye need not say to the foot I have no need of you, nor the hand, I need not thee and so on, for there is a use for all the members and when we come to size them up all are very small indeed, all very weakness itself, so the eye is placed in the head to see which way to go and to see when there is danger, the feet are made to walk and stand on, the hands are made to do labor, and so on each member has its place in the body, so it is in the church of Christ. There must be watchmen, and there must be workmen, and there must be some to walk to bear the ark, some to hear, some to give thanks, some to sing. And it all is a perfect body or will be if not so now, for they must all come together every bone to its bone and every piece in the great building if only a little nail figuratively speaking to hold some little board in place. Just so it is placed there by the hand of grace, it is just as good as the larger piece, for it cannot

be done without or spared. So if you cannot preach like Paul you can be a little maid and can tell Naaman's wife where her leprous husband can get information concerning a cure. Or you can sit at Jesus' feet, wash them with tears of gratitude and wipe them with your hair, and while there looking into his sweet and smiling face and he will not tell you to go away. Never. Then wonderful is this faith, hope and charity that lifts up the poor soul, but the greatest of these is charity. Why? Because on it hang all the law and the prophets, for charity is the love of God. Then if we have charity we have the love of God, and being in possession of the love of God, we are in his divine favor, and this charity which does not merely consist in giving of our worldly goods, but of love to both God and man, and that leads us to consider the needs of our fellow-men and to lend a helping hand where we see it is needed. Then if charity is love, and we understand it to be such, and God being love, what is charity but the love of God, then we can very easily see why charity is greater than faith and hope, for as soon as we are in love with God we only hope we love him because he first loved us and then we have faith to believe that God for Christ's sake has forgiven us our sins, and again, charity is first in the heart, and never fails in that. God having loved his people with an everlasting love with that same love he draws them to his banqueting house where his banner over them is love, and we understand a banquet to be a feast, and when we feast on good, wholesome nourishment we receive strength, and when we have strength we can go forward in discharge of duty. Then charity never fails: if its objects are sick it soothes them and gives them a resignation to the will of heaven's king, if cast down it lifts them up, if they are poor it comforts them, if persecuted for righteousness' sake it strengthens them, and enables them to bear it in meekness, and when God first quickens the poor sinner the sinner believes at that time that God is angry with him, and he goes about the work of appeasing

God's wrath by undertaking to keep the law or in other words he flies to the law for justification, but to his dismay and astonishment he finds his holy demands saying, "Cursed is he that continueth not in all things that are written in the book of the law to do them, and that by the deeds of the law no flesh can be justified in the sight of God." And when he is led on and is brought to realize that he is out of both tools and timber, and finds the demands of the righteous law of God is ordained to kill in place of giving life, then it is he dies to the law and cries for mercy and to be delivered from the judgments of the law, and when Jesus appears as his surety, and makes himself known to the sinner in mercy, then it is the poor soul thus blessed can truly say, I once was lost but now I'm found, was blind but now I see. Then faith and hope spring up, as charity is in the heart giving a reason for the now spiritual living soul to hope that God for Christ's sake has forgiven his sins, hoping they love God because he first loved them, having faith to believe that he that hath begun a good work in their heart will perform it until the day of Jesus Christ. So we understand faith and hope to be the gifts of true genuine charity. So faith is the substance of things hoped for, the evidence of things not seen, then hope saves us from giving up, and through faith by grace God's dear people are saved as a consequence of this love or charity, all being the gifts of God, not of works lest any man should boast. May the love of God abound, is the sincere wish and desire of your unworthy friend and well wishes, in sorrow and sadness, doubts and fears but in a little hope. I am a stranger battling for the right.

H. A. HARVEY,

Johnson's X Roads, W. Va.

THANKS.

Several brethren and friends have exerted themselves lately in the cause of the LANDMARK, and sent us in several new subscribers, for which we return thanks. We hope others, if they feel so disposed, will do likewise and help us to increase its circulation.

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.

JESUS CHRIST IS LORD.

In the gospel world Jesus Christ is Lord to the glory of God the Father. In the legal world the New Testament was wrapt up and folded as an infant of purity yet unborn. In the gospel world the Old Testament is revealed as fulfilled and accomplished, and the old legal dispensation is folded up and passed away. The germs of Spiritual life lay hidden in the womb of the Old Testament that were destined in the great travail of the Son of man to reveal the immortality of the Church of God which is to bloom forever in the Paradise of God.

The law was given by Moses, but grace and truth came by Jesus Christ. The legal heavens were lighted by a galaxy of prophets, but the gospel heavens are made brilliant by the shining of Jesus the sun of righteousness. Angels declared the words of God in vision under the legal dispensation, but in these last days God speaks unto us by his Son whom he hath appointed heir of all things. Under the first testament every transgression received its reward: then of how much sorer punishment shall he be thought worthy that counts the blood of the

covenant wherewith he was sanctified an unholy thing? Every soul that will not hear Jesus shall be cut off from the people, for there is Salvation in none other. God commands all the angels to worship Jesus. Then shall not men honor him? To him every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

Honor was put upon man in his creation in the image of his Maker. But man received a blot in his transgression that nothing but the blood of Jesus could wash away. He sinks down into death from which nothing but the arm of the Lord revealed could raise him. The covenant of works or of the law was the legal administration of this lapsed estate in which the justice of God and the utter bankruptcy of the sinner is shown. In the court of heavenly wisdom and eternal mercy equity reigns in the fulfillment of law, and Jesus the righteous surety is revealed in the purity of the gospel as the fulfiller of the law, and as it is appointed unto man once to die, and after this the judgment or proper adjustment and settlement of the bankrupt estate in which the true standing of man appears, so Jesus was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto Salvation.

When one dies the legal inventory and settlement of his estate follows. This is judgment awarded making a final settlement of the estate. Now when Christ was put to death in the flesh in our place, or as Boaz taking the shoe of the nearer of kin who was not able to redeem the land and raises up seed to the dead without marring his own inheritance, then followed the resurrection in which is the quickening and raising up of seed that there be no

lapse of inheritance in Israel, and then it was that Jesus saw the travail of his soul and was satisfied. Though in his humiliation his judgment was taken away, and the question is asked who shall declare his generation, yet it is in his resurrection and exaltation to glory that he is manifested as heir of all things, and a seed shall be given to him and shall be counted as a generation. He shall bear the sins of many and they shall therefore enter into his glory. Such look for his appearing and love it.

Once in a certain place (and God's people are certain to come into this place) one said, Lord, what is man that thou art mindful of him, &c., (see Psalm 8: 4-8.) But Adam the figure of him that was to come possessed (but in a limited sense and a brief moment) this authority and dominion. When we are come into the gospel or heavenly world we see Jesus made a little lower than the angels, and taking on him, not the nature of angels, but the seed of Abraham, and being found in fashion as a man, and being servant of all humbled to the death even of the cross, and making himself of no reputation that we through his poverty might be rich, and that he by the grace of God should taste death for all his brethren, or for every man. For as Adam is the figure of Jesus who was then to come, and as a figure represents a definite number, Christ who is the reality and substance verifies that number, and assures its Salvation, not by restoring man to what he lost in the transgression of Adam the figure, but by raising and drawing him to himself the substance, and clothing him in his own divine, everlasting righteousness and transforming him into his own glorious likeness. It seems to be the

mystery of wisdom, and necessary in order to give God the glory, that man should suffer before he can rejoice, to die before a resurrection, to know the depths of sin before he can sing in the heights of grace, and that man shall know himself to be vile and the author of his own ruin, that we may know that God is righteous and the author of his Salvation. He must know that he is a sinner without excuse and cannot charge God, and that Jesus is a Savior wholly of grace and goodness. For as by the disobedience of one man many are made sinners, so by the obedience of one shall many be made righteous: also where sin abounded, and nothing but sin, even there shall grace abound and nothing but grace, and as sin hath reigned unto death, which is its consequence, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord. For just as the effect or consequence of sin is death, even so the result and consequence of grace is eternal life, and just as through the law, which is the strength of sin, it (sin) reigns unto death, even so grace in Jesus Christ (its channel of working) reigns through righteousness unto eternal life, and as man is the channel through which sin entered into the world, even so Jesus is the way or avenue through which grace surely comes to the sinner.

Nor can we tell how closely Jesus is identified with his people, nor the extent of suffering that comes upon him in consequence of this, in which he delights to endure because of his love for the Father and the children of God or the sheep. Nor will it ever be known what power is given him for this work, or what glory shall follow.

All power both in heaven and in earth is given into his hand. He holds

up the pillars of the universe, and must reign until every enemy is put under his feet, and the last enemy is death.

One of the gems of glory in the mediator and high priest of our profession is that he is a man as well as God, not only that he was a man while found in the likeness of sinful flesh in the days of his humiliation on earth, but that even now on the right hand of the majesty on high he thus reigns expecting till his enemies shall be made his foot-stool: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God:" Heb. 10: 12: "Because he hath appointed a day in which he will judge the world the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all in that he hath raised him from the dead": Acts, 17: 31.

Jesus will be glorified in his saints or people. He shall be revealed in them, for they shall bear his likeness. Now on earth it is the Spirit of Jesus in a christian that makes him lovely to another christian, that sanctifies him to good works, that guides him into all truth, that makes his face to shine. This glory now shines but dimly in the child of God, but in the resurrection it shall cause the child of God to shine above the brightness of the sun. It doth not appear now what we shall be, but we know that when we see him we shall be like him for then we shall see him as he is, for in the glass or glory of the Lord we shall awake reflecting his likeness, and be satisfied. As we have borne the image of the earthly we shall also bear the image of the heavenly.

Then we love to honor Jesus and worship him, and serve him, and give him all the glory saying, "thou art worthy to take the book, and to open

the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." "Unto him that loved us and washed us from our sins in his own blood, and has made us kings and priest unto God and his Father: to him be glory and dominion forever and ever": Rev. 1: 5, 6.

That we who by nature are children of wrath and without God and hope should be brought nigh by the blood of Jesus and made heirs of God and joint heirs with Christ is a glory forever unutterable. "Blessed are all they that put their trust in Jesus and worship and serve him." We should honor the Son as we honor the Father.

P. D. G.

DEAR BROTHER GOLD:—I would like for you to give your views on Isaiah 45: 7 through the LANDMARK for the relief of a friend I was talking to not long since. It reads in this way, "I form the light, and create darkness, I make peace, and create evil: I the Lord do all these things." He does not understand that the Lord creates evil in man who has to suffer for the same. Yours as ever in eternal life I hope,

J. E. COBB.

St. Lewis, N. C.

Remarks.

God is here setting forth the work to Cyrus, king of Persia, he is to perform. The declaration he makes to Cyrus, setting forth that there is no God but himself, is not at all as the Persians had held. They said that there are Gods many. For instance, they saw in the operations of nature around them what appeared to them as proof of the existence of different gods opposing each other. Why should two seasons of the year be so opposite as winter and summer, the one eating up the beauty and

bounty of the other? Why should night come and hide all the beauty of day? Why should a storm come to disturb the tranquil movements of nature? Why should one man be healthy and another sickly, or the same man at different times undergo such changes, the one so different from the other as one day being in joy and another in sorrow, one day bright and another gloomy? Or why should one period of life crowned with youth and pleasure be succeeded by another burdened with the pains and sorrows of age? One state of man is that of life, and another the very opposite, namely, that of death.

Again, one man is a lover of righteousness and peace, and chooses the walks of order and quietness, while another is a lover of wickedness, and seeks to distress others. Here is a man that is sober and discreet, an ornament of society, but there is another, and it may be his natural brother, that is a drunkard and a blot and reproach on the name of man. The same also may be seen of nations, for at times peace may crown their course with prosperity, then again war may blast them and devour their wealth and comfort.

Now in view of such things the Persians and other heathens conclude that there are more gods than one. But here the God of heaven declares that he is the only God, and there is no other. "I am the Lord and there is none else, there is no God beside me." Isaiah 45: 5, and declares that he forms the light and creates darkness, and he makes peace and creates evil. There is no creator but God. To him the day and night are both alike, but night or darkness is not caused nor created by any other power save that of God. Light and darkness naturally are two opposite states or conditions of matter that at

power but that of creation could produce. One is set over against the other, and no doubt in wisdom that is perfect. The two different conditions serve to furnish opportunities for different characters to operate. The honest man labors in the day, the thief operates at night. He that loves the truth delights in the light, he that loves wickedness uses the darkness and loves it. One natural use of the day is for man to labor for necessities of life, while the night draws a curtain around him and shuts him in for rest and fits him for next day's labor. The regular stated measure of time for night is a mercy to man that he may not be caught unexpectedly in darkness. Half of our time is night, and half day, and these divisions are so uniform and measured that we know when to expect each one. Is there not mercy and wisdom in this?

Enemies creep forth and operate at night. But do we blame the darkness for this? Wicked men love darkness, but do we reproach our Maker because he creates the darkness? Men know that darkness is needful. Bitter things may grow up in the night because that suits them. The heat of the sun and the power of an east wind may blight these products as the trials of searching light and heat blast Jonah's gourd-vine. But it is the same God that makes both light and darkness, and there is not a curse but a blessing in this to all that love God, and wisdom and goodness shine on all his works.

How is it with the bright and dark times of a child of God which are not measured by literal day or night? For one may be in darkness at noon-day and in the light at midnight, and he may mourn and weep in the natural light, and sing songs of praise in the darkness

of night. But what causes each. In God's light we see light, and then we walk in the light of his countenance. But when he withdraws or hides the light of his countenance then we are left in darkness. Now God does this. Is there not a reason or cause for this? Are our times in our own hand? Can we say that we can even control the light and shut out darkness so that we can have the light just when we please? Does our conduct cause the natural sun either to rise or to set? Our times are not in our own power. We should recognize that God gives light and sends darkness in our souls for a wise purpose. Can we tell what that purpose is? No. Can we comprehend the infinite one? No. We are to be still and know that he is God, and wait for the light. When one is in darkness he should be no less careful how he walks, talks or acts, than when he is in the light. Children of the day see a good reason for darkness, and do not use that as a cloak for wickedness. It is the wicked that seek such times to do mischief. So that the character of each is manifested—not created—and the principle or spirit of each is shown—but not caused—by natural light or darkness.

What a blessing that light and darkness are both equally under the power of God, and that he alone rules each. Then the children of darkness cannot destroy the children of light, nor can the darkness itself destroy them.

The Lord makes peace and creates evil. Evil here is used as the opposite of peace, and the term create is no word that signifies mere permission, or sufferance, as if God merely suffered or allowed evil to be, but is a word denoting as much as *making, forming, originating,* or causing. What word is stronger than the word *create*? I know of none.

Then this admits of power, but that only of God in its production. We recognize no agency or hand of satan in creative power. He is the author or father of lies, but not of truth. God is as pure and free from wrong as if there had never been a devil. Jesus came to destroy the works of the devil. Then the works of the devil are in no sense God's works.

But what is meant by the declaration that God makes good and creates evil? Job says, "shall we receive good at the hands of the Lord and shall we not receive evil?" Job. 2: 10. It is in this sense that the word evil is used in Isaiah 45: 7. Job had been favored and blessed of the Lord with great prosperity in his worldly wealth, and in peace of mind and joy of heart. He had received good at the hand of God. But here is another condition Job is found in. He is stripped of all his worldly goods and is smitten with boils, full of pain, distress of mind seizes him, and there is nothing but misery and utter wretchedness for him. This is the evil. As Amos says, "shall there be evil (distress) in a city and the Lord has not caused it?" Now does Job say that another God besides the Lord God who gave him good has come and proven to be stronger than the first God, and taken away all his blessings and sent all these evils on him? Does he say that there must be two Gods, one sending good and the other the very opposite? No, he does not. An Israelite will not do this. There is to them but one God who doeth all these things, and he is as righteous in one as in the other, and one is in wisdom and mercy and the other is in judgment and faithfulness, and in harmony with wisdom and mercy and all God's works praise him, and all things work together for good

to them that love God and are the called according to his purpose. Is it pleasure to a merciful God to afflict his people? He does this in faithfulness and righteousness that we may receive a great good and be fitted for a higher blessing. Job enjoyed better days after his troubles and evils than he ever knew before. In this world Lazarus received his evil things, but they were needful in the refining crucible of infinite wisdom to purge and purify him for that city whose streets are paved with gold. Few and evil were Jacob's days on earth, followed by eternal blessedness in the light of God's presence. We appreciate and enjoy blessings more after pain, sorrow and suffering. After a night of weariness and much darkness how bright and pleasant is the light.

We have purposely excluded the word sin from this account for it is evident sin is not a creature of God, but man sinned by transgressing the Lord's holy law, for sin is the transgression of the law. See James 1: 13-18, "and the devil sinneth from the beginning." We never if in our right mind thank God that we are the servants of sin, but we thank him that that time is *past and gone*. Every truly repenting sinner abhors sin. In proportion as we are brought into fellowship and harmony with God's character we hate sin or evil in this sense of sin, (for evil is used in this sense of sin often in the bible).

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—It is recorded in Matthew, Mark and Luke that Peter cursed and swore that he did not know Christ. Did he tell a lie when he said he did not know the Lord? My experience teaches me that he did not know the Lord at that time, for we do not know the Lord except

by the Holy Ghost, and the Holy Ghost had not fallen on the disciples at that time. I would be glad to hear your view on the same scripture.

DOCTOR BARKER.

Aston, Va.

Remarks.

Peter did just what Jesus said he would do, and after that when he thought thereon he wept. He felt then he had sinned. Why did not Peter after the resurrection of Jesus deny him? We read of his being put in prison and threatened by magistrates after that. Instead of a weak maid, strong men, in the world's eye, threaten him after that for preaching Jesus, and straitly charge him not to preach any more in that name, (Acts 4: 17-22, and Acts 12: 2-5,) but what does Peter do or say? Not one word to show that he fears man or would deny Jesus.

The truth is he did not truly know Jesus as the Lord by the Holy Ghost until after the resurrection, and he was endued with power from on high. No man by the Holy Ghost can call Jesus accursed.

We do many things through ignorance and the weakness that results from ignorance and blindness, and we afterwards lament that we do those things and reproach ourselves. For when the true light shines then the darkness is past, and we walk in the light and do not stumble. It is knowing the Lord that makes us strong. "To know Jesus and the Father is eternal life." P. D. G.

OLD SPARTA.

The sisters and friends at Old Sparta, Edgecombe Co., N. C. (for there are no male members there) are endeavoring to build them a better meeting house at that place. This is a Church of the Kehukee Association. They are not

able of themselves to raise the money, but have raised about half of it. It will be a proper thing, it occurs to me, to help them. For we should have comfortable meeting houses. Any one desiring to send anything to them can send it to any of the following men, or all of them, who have agreed to act as a building committee for the sisters: Dr. M. B. Pitt, Mr. Eli Warren, and Mr. J. T. Dupree, all at Old Sparta, N. C. P. D. G.

Notice the advertisement of Dr. J. H. Green & Son, Atlanta, Ga. They are very successful in their treatment of Dropsy. P. D. G.

I have several copies of Elder Welborn's book on hand. Any one desiring to purchase one can do so. \$1.25 for single copy. Five books for \$5.00. P. D. G.

DEAR BROTHER GOLD:—Please announce, in your paper that my post-office is now Crawfordsville, Ind. I still have a supply of our new hymn books, also work on "Regeneration." Will send them post paid at \$2.00 per dozen. Yours in hope.
J. H. OLIPHANT.

MARRIED.

March 25th, 1891, at residence of bride's mother, in Edgecombe Co., N. C., Mr. John Warren, Jr., to Miss Placide Thigpen, by P. D. Gold.

Obituary.

SAMUEL MARTIN.

By request I send notice to the LANDMARK of the death of Samuel Martin, son of William D. and Martha C. Satterfield, which occurred February the 5th 1891, aged twentyfour years and eleven months. He was stricken with some violent disease almost unknown to his physicians. He had five to attend him and many friends around him but none could stay the hand of death, he died the 9th day from the one he was taken sick. He was a student at Cedat

ZION'S LANDMARK

Grove Academy where by his characteristic kindness and gentleness he had won for himself a warm place in the hearts of teachers and students. He is my brother's son, my dear nephew. I loved him devotedly. I can't find words to compare with his noble qualities of heart which caused all his friends to expect much of his future. His family and friends all felt a deep interest in his sufferings and prayers were offered to heaven for his restoration. When in health he loved to go to church, and seemed deeply concerned about the welfare of his soul more for the last six months reading his bible, and we believe from his walk and conversation that he was a christian. How hard it is to give up our dear friends. Samuel never was known to disobey his father nor mother, always ready to do anything for their comfort and happiness. When he was so sick he would beg his friends not to give him any medicine but let him go to Jesus. Grant O Lord if thy will that all the family may be brought into thy fold. By request of the family I will write off a part of his conversation, but the half cannot be told, from Sunday morning until his death on Thursday night. Sunday morning he said he had been dreaming of heaven all night and the path was narrow and thorns on each side. Brother J. R. Hester asked him if he got there, he said he did, but there were a great many did not, and said my good friends, you can't go to Jesus but he can come to you, for I have tried three times and could not, but Jesus came to me with an angel on each side, but I did not notice the angels, I was looking at Jesus, how meek and mild he took me in his arms: he then said: Lord take my soul and let my body die. He sang the 1st verse of "Amazing grace how sweet the sound," "Glorious things of thee are spoken," "There is a fountain filled with blood," "Am I a soldier of the cross," "Jesus lover of my soul." He sang those songs and the first verse of the Sweet By and By. In his praise to God he was heard praying a very beautiful prayer. He had a vision: he said, I went out in the field to look for Jesus and saw an angel, I started to it, but when I got there it disappeared, I laid down by a log and prayed, I then got up and sat on the log and the angel came again and took me in his arms. O how happy he seemed to be, he clapped his hands and praised God and said O how sweet and sang,

Sweet By and By again and repeated sweet By and By and clapped his hands and said, I saw Jesus standing and I thought I would go touch him: he said I have heard it said, if you could only touch him you would be made whole, but when I reached out to touch him he disappeared. I went back very sorry. I then thought I would go try again. I saw him standing in the same place. I thought this time I would make a spring at him and touch him but he disappeared, again I went back under the mulberry bushes and wept bitterly. I then thought I would try one more time. I saw him again standing in the same place. I was almost to him. I gave up and said Jesus take me and he took me in his arms. O how he would clasp his hands and say O how sweet. He would repeat this two or three times every day. He would asked one of his friends if anybody was paying any attention to what he was saying about his seeing Jesus, his friend said yes, he then said it was so, he had seen everything just as he told it. He had another vision: he said, I saw a circle in the Southeast, through the circle was the way to heaven, it was very narrow but straight with thorns on every side and there was a large crowd there, they would try to go but a great many would fall back and very few got through, he said I got along very well but found myself back again. Jesus said flesh and blood could not enter the kingdom of heaven, he then said three more days will put an end to this. I will go, I have never done the country any good and probably never would. I don't know how that would have been, it is all right. He prayed for his country and relations and friends. He said when he was so happy, O that he could see Mr. Andrew Hall, and shake his hand once more. He spoke of his good brothers and sisters, father and mother, and asked them to meet him in heaven, he asked where they would bury him, he wished to be buried at home but said it made no difference, it was nothing but flesh. He died trying to praise God, the last word he spoke as the breath left him was bless God, and died without a struggle. We firmly believe he is now singing praises to God. He is gone, we can never hear his sweet voice and loving words again, nor see his loving and cheerful face, the thought is more than can be borne, but we feel perfectly satisfied he is in heaven at rest.

He is gone from a world of trouble,
Reached a fairer shore,
Where all is peace and joy
Forever and ever more.

Safe in the arms of Jesus,
He needs not our care
Passed safely through the pearly gates
He enjoys the blessings rare.

REBECCA ROYSTER.

RAMOND LESTER BAILEY.

Please chronicle the death of my little nephew Ramond Lester Bailey, son of Ruffin and Mary Bailey. Ramond was born July 27 1890, departed Dec. 14, making his stay on earth four months, two weeks and five days. Little Ramond was a bright promising child, dearly beloved by us all. Vain were our hopes and thoughts on him for the future. But God had chosen greater riches for him than we could have ever given. He was sick two weeks with bronchial pneumonia, his sufferings were intense till just before he died when he seemed to get easy and died as one going to sleep. 'Tis so hard to give him up, but may God sustain the bereaved in this and every other trouble is my prayer.

Darling Ramond thou has left us,
And our hearts are deeply grieved,
But to Jesus thou art taken
Far from sin and all its snares.

Yes to Jesus gone forever
Never more to suffer pain,
And the loss that we now feel
Is we trust your eternal gain.

We did love thee Oh how dearly,
Words but faintly can express,
But dear Jesus loved thee better,
So with Him in glory rest.

No more on earth our darling's
Happy smiles will cheer us,
But dear Jesus help us onward,
That we may in heaven meet him.

Now dear parents and earthly kindred,
Let not your tears for Ramond flow
Look upon your darling only,
As with Jesus forever more.

His devoted auntie,
ELIZA SMITH.

Walter, Wayne Co. N. C.

ALBERT Y. MALONE.

Brother Gold, please publish the death of a beloved son and brother who came to his death by the sad blow of a pistol. He was the son of S. B. and E. A. Malone. His name was Albert Y. Malone, age 25 years, 4 months, 26 days; the fourth child and oldest son. The Scripture says, "the love of money is the root of all evil," and

this dear brother seemed to have a great desire to go where he could get the most money for his labor, so doing he went near Goldsboro and came to his awful death which occurred the last day of August 1890. Too much cannot be said in reference to this dear brother. He was of a mild disposition, meddled with no one's business except his own; ready to give advice to his younger brothers and sister, he was indeed a father to them and his widowed mother, his father dying when he was quite small, leaving him to watch over the rest. Words cannot express the feeling of his loved ones when the sad news reached our ears. Words cannot express our anxious desire to hear the cause. Mr. Burch sent for his remains but missed them, making it three days and nights before he could be buried. Just to think two months before he left home a promising young man, little did we think he would return as he did, but the good Lord works and none can stay his mighty hand. It is very easy to say, the Lord's will be done, but so hard to be reconciled when it is done, but earth has no sorrows that heaven cannot heal. The old must go and the young must go and we know not in what way. This dear brother had owned what his blessed Jesus had done for his never dying and immortal soul, but had never taken up his cross and followed him through the watery grave as others, but oh why should we be so backward entering the sheep fold because we are forced there to find pasture. We are brought in a way we know not. Brother often spoke in regard to brother Draughn and said it would be so much better if all would preach the unsearchable riches of Christ in the way which he did, so mild all would go to hear. Sister and I were very much troubled about his salvation, so I will relate my feelings at the grave-yard. Just before entering there I looked at the flowers and grass of the field and thought I would be the next to go there, that we were only lent here for a season, and must soon pass away. Sister and myself followed him up to the grave, and returning from there this was presented to my mind with force:

"He is safe in the arms of Jesus,
Safe in his gentle breast"

Oh dear readers, this has been a great comfort to me at the remembrance of my dear brother, although tears will still flow

at the loss of one so near by the ties of nature. I will also relate a dream of my sister a few nights after his departure, she like myself was troubled about his death, prayed to God to be shown where he was and dreamed thus: that mother and my only single sister were at her house, had been there a day or so, and while there, that two of the brothers came and said, you ought to have been at home last night Albert came back, she thought they were expecting him the next night, so she went with them home and sit up until a late hour and thought she would be very much frightened if he came knowing he was dead. Becoming impatient waiting she walked out to where they saw him the night before and saw steps from the earth toward the heavens, but could not see the end thereof, but they outshone the brightness of the sun and saw brother descending the steps to where she was, said he looked very much like himself except a great deal smaller, but his face shone like the steps and he had on a white robe, but thought he could not wear that robe here; there were other clothes hanging at the bottom of the steps for him to put on when he got to where she was, she ask him if he was in heaven to which he replied yes, and said there was no sorrow there, said when he was here he saw a great deal of trouble, but there was no trouble there. This gave her great ease of mind, she feels perfectly satisfied as to his happy exchange. At this I will close for fear of taking too much space in your most valuable paper. Oh may I be prepared to meet brother on that happy shore beyond the river where there will be no death to part us and be the happy recipients of mercy. Oh blessed Jesus to be with you in that beautiful house not made with hands, is the hearts desire of an unworthy one.

RICHARD PENGLAZE.

Brother Penglaze departed this life August 19th 1890 He had been in poor health for several months, but tried to attend to his business. He was a prompt, faithful and honest man. You could rely on him. He was an Englishman by birth, but has been in this country quite a number of years. He joined the church at Lawrences' March 1877, and was baptized by Elder Bell. He was a firm Old School Baptist, and he believed the doctrine of

salvation by grace, disregarding all the isms of the day. "Blessed is the man that trusteth in the Lord and whose hope the Lord is." Surely he is a planting of the most high, and the foundation is sure, Jesus being the chief corner stone. He and sister Penglaze united by letter with the Tarboro church in 1888, and we were glad to welcome them among us. He was blessed with one of the best companions. She was a faithful good wife. May the Lord bless her.

Remarks.

Brother Penglaze was by his natural birth an Englishman, and manifested their national traits in a determined disposition to meet, endure and overcome obstacles, and assert his equality with any other man. He was a miner and manifested the tough hardihood and profanity of that rough life, and he was for a while a sailor on the high seas and was stern amid storm showing the daring of that wreckless life. But a few years before his death, after the meridian of his natural life had past, grace overmastered and humbled that stout spirit, and he bowed as a lamb before the cross of Christ. He was mightily convinced by the Spirit of God of the vile-ness of his heart, and was deeply sensible of the mercy of God, and in the new birth he was manifested not as an Englishman but as a meek and humble child of God. His old nature still was there, as my vile nature is too, but grace kept it under. Among God's humble poor he passed the remnant of his days, and has gone in peace to God we hope.

P. D. G.

RECEIPTS.

ALA.—By J. A. Crews 1
GA.—W H Smith 4 By Elder J R
Resper 1 50
IND.—By Michael Corey 4
MO.—W B Moore 4.
N. C.—Dr M B Pitt 2 Eli Taylor 1-
50 N Rogerson 1 50 D R Daniel 1 50
S D Ward 1 50 Mrs W T Crawford 2
Wm Slade 2 Mrs M J Rioks 2 Duke
Aldbrook 2 Bennett Fields 1 50 Mrs
C Woodard 37 cts. Joseph Moore 1 50 By
G W Carter 21 A J Joyner 1 50 G W
Carter 3 Peter Hutchinson 8 25 R G
Temple 10 W H Atkinson 16 50 Elder
J T Edgerton 1 50 Elder B C Pitt 3 65
Elder G D Roberson 1 50 Elder A L
Moore 1 50 Elder J R Rowe 3 B E
Matthews 4

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TRAINS GOING SOUTH.

Dated Jan. 19, '91	No. 26 Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sundays.
Leave Weldon	12:30 p. m.	5:43 p. m.	5:20 a. m.
Arrive Rocky	1:40 "	.....	7:34 "
Arrive Tarboro	2:37 p. m.	.....	.....
Leave Tarboro	10:35 a. m.	.....	.....
Arrive Wilson	8:15 p. m.	7:00 p. m.	7:53 a. m.
Leave Wilson	8:20 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	3:15 "	7:40 a. m.	5:40 a. m.
Leave Warsaw	4:10 "	8:40 p. m.	9:34 "
Leave Magnolia	4:24 "	.....	9:49 "
Arrive Wilmington	5:50 "	9:55 a. m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 29, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilmington	12:15 a. m.	9:15 a. m.	4:00 p. m.
Leave Magnolia	2:05 a. m.	10:57 "	5:35 "
Arrive Warsaw	.....	11:11 "	5:53 "
Arrive Goldsboro	2:21 a. m.	11:05 "	6:51 "
Leave Fayetteville	.....	12:30 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:20 "	.....
Leave Wilson	3:43 a. m.	12:55 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:30 "	8:15 "
Arrive Tarboro	.....	2:37 p. m.	.....
Leave Tarboro	.....	10:35 a. m.	.....
Arrive Weldon	4:05 a. m.	2:55 p. m.	9:30 p. m.

* Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 7:10 p. m., Halifax 3:31 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:02 p. m., Kingston 7:10 p. m. Returning leaves Kingston 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:30 p. m., Plymouth 7:10 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:30 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:20 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m., Returning, leaves Spring Hope 12:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 25, and 26.

Southbound Train on Wilson & Fayetteville Branch is No. 57. Northbound is No. 58. *Daily except Sunday.

Train No. 47 South will Stop only at Wilson, Goldsboro and Magnolia.

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The New York and Florida Special will run tri-weekly, commencing January 10th, leaving Weldon Monday, Wednesday, Friday, at 9:50 p. m., arriving Wilmington 2 a. m., returning leave Wilmington Tuesday, Thursday and Saturday 2:00 a. m., arriving Weldon 6:15 a. m.

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Including lights,	5 75

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

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MAY 1, 1891

NO. 12.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE LORD'S PEOPLE SHOULD BE OF ONE MIND.

DEAR BRETHREN, GOLD AND LESTER:—I have had on my mind for sometime to write a few things for the LANDMARK. But through fear of saying something that would cause a discord among the people of God I have withheld from writing, and I have some other causes. I am such a poor scribe. My literary qualifications are so limited, and if a child of grace so little and unworthy that I often think I am mistaken in the whole matter. I find so many precious things in it that it is comforting to me to read it. But when I call to mind and examine myself I feel too unworthy to have a name written before the people of God. I will here give a short sketch of my past life in a two-fold sense, I was brought up by Primitive Baptist parents. My father was a minister of the gospel. But I cannot recollect of hearing him preach. He died when I was young, a stripling of a boy, and mother was left with a large family, and at the close of the war times were hard and she could not school us but little, as widow women and orphan children have a hard time. I often had serious reflections about death and eternity, but like many in this day and time thought I could do something good, and the Lord would give mercy on me, but I intended to do this before I died, when I got old I didn't care for the pleasures of this world. But while a youth in full pleasure of life I was made to see myself a wretched sinner before God, and I began to try to pray but all I could say was, Lord have mercy on me, and it

seemed these words would fall to the ground and were not heard often. I would go to the altar to be prayed for, but none of this did me any good. Some not Primitive Baptists told me to give it all up. That was what I once thought I could do, and tried to fall lifeless and helpless but could not, and grew worse all the time. I was about ten years this way. At times I would cheer up a while, but when reflection come on me I would be worse than ever. Many of my associates professed a hope, but thought I, no hope for me. I finally thought I would take some medicine, I got to believe that I was badly diseased in some way, yet I could not locate the place except a heavy load in my breast, and I thought I would die suddenly, and I got afraid to go to sleep at night for fear I would never wake again. I got a package of medicine and took it, but no relief for me. Finally one evening after pulling fodder all day I started to the house. On my way I became alarmed, my hands and feet became cold and I decided death was on me. Now I thought I would go to the house and tell my wife that I was dying, but I could not go in. When I got in the yard I went to the woods to try to pray, and returned to go in, but could not. About this time it was getting dark. I started through the field calling for mercy as loud as I could scream, falling prostrate with my face to the ground, and rising and falling. I had resolved to die praying. I wanted the last breath to go for mercy. To my surprise about 10 o'clock in the night in a swamp where I had never appointed I all at once got in a calm and in a short space

of time I was made to rejoice, though uttering not a word. I was glad that I had not died, and I loved everything and God supremely, and thought I was done with trouble, and in a short time joined the Church, and was baptized. Then for a while I got along very well on flowery beds of ease. I would go to meeting and try to discharge my duty. It was not long till the Church elected me Clerk. I tried to serve as best I could, but from some cause or other I was troubled about duty, and did not know how to perform it. My first impression was to say something at my table. This was a hard struggle. Next to try to pray in my family. This seemed more than I could do, making vows and breaking them until I was compelled by a compelling power to try. I was in so much trouble about it I could not sleep at nights, and during the day I was trying to pray and preach until I almost went beside myself. At last by the help of my companion I tried to pray in my family and felt so much relieved and thought perhaps that is my duty and would keep that up, and trying to preach would leave me, as it seemed I never could do that, for I viewed preaching the gospel sacred, and I felt like if I attempted such a thing it would be a disgrace to the cause, for no body would hear me; yet I could not get rid of the impression. I had to try as I could not live in that way, but like Jonah when I tried to preach the preaching was impressed on me it seemed I had rather die. Now if I am anything I feel to hope it is by grace, for there is nothing good that I have ever done to recommend myself in favor with God. But a poor sinner saved by grace, for it is by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast: Ephesians 2: 8, 9. This proves that sinners are saved by grace, and as another one of the writers says, "it is not by works of righteousness which we have done, but by his own mercy he hath saved us." So the Lord saves his people from their sins by an applica-

tion of his blood to us which cleanses us from all sin. It is the blood of Christ that atoned for his people. Under the law it was the blood of the victim that atoned for the sins of Israel: Leviticus 17: 11. Literal Israel under the law prefigured spiritual Israel under the gospel. There is a legal chain from Genesis to Revelation. But the natural mind cannot discern it, because it is spiritually discerned. "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be." "To be carnally minded is death, but to be spiritually minded is life and peace." "If you have not the mind of Christ you are none of his." As you have received Christ Jesus the Lord so walk ye in him, and if ye be risen with Christ seek those things above. Again, I am the way, (not ways), the truth, and the life, and if the truth shall make us free we shall be free indeed. No other name is given under heaven, nor among men whereby we must be saved. Again, his name was to be called Jesus, for he shall save his people from their sins. Now brethren, I believe he is able and will do all he said he would do, but O alas, am I one of his? I am his by creation and formation and preservation, but I cannot say I know I am his by regeneration. I only have a little faint hope, and sometimes it gets so little that I am almost ready to say, I have caught the shadow and missed the substance, but we are saved by hope, and hope maketh not ashamed because the love of God is shed abroad in us, and love is the moving cause of action. If God had not first loved us we never would have loved him, but for his great love wherewith he hath loved us, even when we were dead in sin and hath quickened us together with Christ. But O, am I one of them? I am satisfied with the promises of God to his people, but I fear I am not embraced in that covenant ordered in all things and sure. I am satisfied every heir of promise will draw his portion of his Father's estate. Sometimes when I am trying to preach the unsearchable riches of God, and have light and ill

erty as I hope from above, then all is well with me. Then I feel if this earthly house of our tabernacle were dissolved I have a building of God not made with hands, eternal and in the heavens. But after this passes off I feel unprofitable in every sense of the word. Sometimes I try to preach and have no liberty, then I think surely I am mistaken in the matter and think I will quit trying. But through fear and weight of impressions of necessity on me I cannot be satisfied at home with my family. Paul says, "a dispensation of the gospel is committed unto me, yea, woe is me if I preach not the gospel, and again though we or an angel from heaven preach any other gospel than that ye have received let him be accursed." So those that are called of God to the ministry are between a woe and a curse, but if we can only be saved in heaven that will more than pay us. Now brethren Gold and Lester, it is the first time in life I ever wrote anything for publication. I have only hinted at a few things to relieve my mind. I love the LANDMARK, believing it to contain sound doctrine. Love to you and all the saints in Christ Jesus.

JOHN PHILLIPS.

Murphree Valley, Blount County, Ala.

DEAR BROTHER GOLD:—I send a letter for publication in ZION'S LANDMARK, wrote by Sadie D. Liverman. She has not made a profession of religion. I have been acquainted with her ever since she was a child. Her parents were both Primitive Baptists. I hope this may find you all well. Dear brother, this will inform you that I am in feeble health, and have been ever since the first of the Fall. The most of the time I have been confined to the house. For five months I never was able to go to a meeting. I remain your brother in tribulation, and feel that my release soon will come when I will be free from toil and pain, and then be enabled to praise my blessed Redeemer.

ALBERT CARTWRIGHT.

Rose Bay, N. C.

DEAR OLD FATHER AND MOTHER AT ROSE BAY:—Through the high esteem which I have entertained for you from childhood and the christian love by which I hope we are now related, I can no longer restrain myself from writing to you. I have thought to do so long ago, but owing to afflictions of various kinds I have not done so. I speak of afflictions, but how can I speak of any kind that you do not know something of. You who have borne the great trials and sad temptations and mighty floods of afflictions upwards of seventy years know what such mean. But you dear souls according to the course of nature cannot abide in this vale of tears much longer. The battle is almost fought, the victory gained. The crown will soon be received, which the righteous judge shall give to all that love his appearing. And how like nothing must these few remaining days of toil appear when compared with that bright eternal world, that is remaining for the people of God. During the last two years I have been made to endure several afflictions both in body and mind, but blessed be God he has brought me safe through them all thus far, and I verily believe he will lead me to the end. Sweet afflictions, sweet afflictions, that have brought my Saviour near. O how we feel the need of a strong arm to lean on when brought to see our helpless condition, and view our vile and depraved nature, but for the tender mercy of God, what must have long since been our awful condition? Lost, lost to all eternity. 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. "How precious also are thy thoughts unto me O God, how great is the sum of them! If I should count them they are more in number than the sand." "Bless the Lord O my soul, and all that is within me bless his holy name." "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases." I have been brought very low both in body and

mind, so low that at the time of my dear father's death, I felt that I too must soon try the realities of another world. I was reduced to a skeleton by reason of afflictions. I felt that vengeance had overtaken me. I could no longer stand. I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I sank almost unconscious on the bed. I was there made to behold my suffering father, and to view his sufferings almost at an end, and to behold with wonder the glory of that bright world that was just awaiting him. O how soon can the good Lord bend our wills to his. When he speaks all the earth is silenced. Although we miss him very much, and home seems so lonely without him, yet from that hour I have been made to feel that Jesus in his mercy took him home to rest from all his labors, and while gazing on his suffering frame I could only say in my heart, "the Lord giveth, and the Lord taketh away, blessed be the name of the Lord." "What a friend we have in Jesus, all our sins and griefs to bear. What a privilege to carry everything to God in prayer." When all earthly friends shall fail, and there are none to help, God is able at the most trying moment, a very present help in time of need. O for a heart to love and fear him, who hath brought me up out of an horrible pit, and out of the miry clay, and set my feet on a rock, and put a new song in my mouth, even praise unto our God. And what can I offer to thee for all thy benefits, nothing but sin. I cannot even lip a song of praise to thy dear name except it is given me from thee. Dear friends, I at times am enabled to feel that all is well with my soul, that I am no longer under the law, but under grace. At such times my soul is filled with joy and peace, light and love, the glorious sunshine of God's countenance seems to shine with exceeding brightness on everything. But when the light is withdrawn doubts and fears arise, and thick clouds seem to gather about me

until my way seems to be veiled in darkness, and I am made to grope through the darkness as one without a guide. Mama sends much love to you and says if she never meets you again on earth she hopes to meet you in heaven. We also wish that our love be remembered to Miss Bettie, Eliza and Martha. Remember us in your petitions to God. I hope you and yours are well. Our family are all well except Mama and myself, our health is some better than usual though not well. I need not say how glad we would be to hear from you. I hope you will write at your earliest convenience, and come among us again if it is God's will. May the Lord be with and bless you to the end.

Yours evermore,

SADIE D. LIVERMAN.

Columbia, N. C.

PROCEEDINGS.

1st. In accordance with the request of Fellowship Church at her February meeting 1891, the following Elders and Messengers of the Little River Primitive Baptist Association convened in council with the Church at Fellowship on Saturday before the 5th Sunday in March, 1891, and after praise and prayer by Elder James Wilson, the council was organized by choosing Elder J. T. Coats, Moderator, and Elder J. A. T. Jones, Clerk, and brother Jno. Stephenson, Ass't Clerk.

2nd. Then agreed that brother Seth Woodall explain the object of this meeting.

ELDERS PRESENT—James Wilson, Moore Stephenson, J. A. T. Jones, J. T. Coats, J. E. Adams, S. H. Braddy, H. F. Peedin, and W. G. Turner (Licentiate.)

3rd. Then agreed that the Churches be called.

BETHANY—Josiah Woodard, Elder H. F. Peedin.

BETHEL—J. D. Jones, Rufus Johnson.

CLEMENT—W. H. Lassiter, G. S. Wilson, Z. Stephenson.

ELIZABETH—Not represented.

FELLOWSHIP—Elder Moore Stephen-

son, brethren Jno. Stephenson, B. F. Grimes.

HANNAH'S CREEK—James Creech, G. W. Johnson.

HICKORY GROVE—H. M. Johnson.

JUNIPER—Not represented.

LITTLE CREEK—Eli Batten and J. W. Edwards.

MIDDLE CREEK—Elders James Wilson and J. A. T. Jones, brethren W. B. Godwin and S. H. Gower.

NEUSE—Not represented.

NEW HOPE—J. K. Stewart, R. Matthews, A. J. Turlington, Daniel Stewart.

OAK GROVE—Not represented.

REHOBOTH—P. R. Barbour, Nimrod Stephenson.

RALEIGH—Not represented.

SALEM—N. J. Whitley, A. F. Whitley.

SANDY GROVE—Joseph Dupree.

SMITHFIELD—Seth Woodall, W. J. Stephenson.

UNION—B. C. Woodard, J. R. Thompson.

WILLOW SPRING—W. A. Myatt, Alfred Smith and W. B. Temple.

4th. Then agreed that visiting brethren from sister Associations be invited to seats with us; the following seated themselves: Elder B. Wood, and brethren Noel Jones, James Phillips, James G. Turlington, Jonas Reeves from the Seven Mile Association; and Elder Isaac Jones from White Oak Association.

5th. Then agreed that we, the Elders and Messengers of sister Churches composing this council of the Little River Primitive Baptist Association, receive the brethren and sisters at Hannah's Creek, Middle Creek, or any other Church of our Association who are willing to fellowship us and live with us under the old government of the Churches, and we do recognize them as the Church or Churches: Unanimously agreed to.

6th. Then agreed that we advise the Churches at Middle Creek and Hannah's Creek to use their best judgment in obtaining their Church property.

7th. Then agreed that the proceedings be approved: Agreed to unanimously.

8th. Then agreed that these proceedings be entered on our Associational record, and that a copy be forwarded to ZION'S LANDMARK for publication. Then adjourned.

ELDER J. T. COATS, Moderator.
J. A. T. JONES, Clerk.

Jno. STEPHENSON, Ass't Clerk.

THE IMPORTANCE OF CAREFUL READING.

ELDERS GOLD, AND LESTER, DEAR BRETHREN:—It is with fear and trembling that I attempt to write to-day, fearing I may not be led by the right spirit in so doing. If it is the Lord's will to help me I will try to write in the spirit of meekness and love, hoping to offend no one, but rather to edify God's dear children. I feel that I am nothing, less than nothing, and vanity, have nothing that I have not received. If so be that I am one of those little ones who are given eternal life I am the least of all, and the most unworthy. I still have that sinful nature that is in all of Adams' race—also the Spirit of Christ dwelling in me—complex being, therefore there is a continual warfare within me, the Spirit against the flesh, and the flesh against the Spirit, "So when I would do good evil is present with me." I being unable to keep the old man under at all times, as I should, unable to resist temptations that surround me, and keep myself unspotted, fear that I am deceived and deceiving others, at times I am given a little ray of light, peace of conscience and a little hope that the world could not buy with all of her wealth. I should not have written this for publication had brother J. L. Edward have given his post office address in the article that he wrote for the LANDMARK of Dec. 1890, but should have written to him. I hope the brother may not take offence at what I may write, as I could not well avoid writing. I have been impressed to write ever since I read his article, it being on my mind almost every day. Not that I would find fault with what he has written on the subject, but to call his attention to the careful reading of the

text that he made use of, also several others. May the Lord help us all to read the Scriptures carefully that we may not be lead into error unawares.

We have at least three different modes forced upon us, by the nations that surround us who publish our bibles, and especially the New Testament, which are well calculated to lead God's dear little ones into wrong ideas. These errors are so nicely fitted in by the arminians that they are not easily detected by our common readers. I do not set myself up as teacher, for I also may be lead into error. The first I will mention is the addition of letters to words. The text that brother Edwards used reads as he has it, "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, etc." Which should have read thus. "Which sometime were disobedient, when once (not twice) the long suffering of God waited in the days of Noah etc." Another you will find Eph. 5: 8. "For ye were sometime darkness, but now are ye light in the Lord." The late versions have it "sometimes" also Titus 3: 3. For we ourselves also were sometime foolish, this means but once, while the late version has it sometimes as though it may be often. Will you have it, my brethren. The sometime had reference to in each of the above mentioned texts, I believe, alludes to the time that we live in the unconverted state, before being quickened by the Spirit, and no other time. The second way they use to deceive is, changing the meaning of the Scriptures by removing the punctuations from their proper place to another, see Rom. 5: 1. Which should be thus, "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ." While deceivers have it, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," which is saying, that it is by faith that we are justified. I see in the LANDMARK of Feb. 15th 1891 brother McDaniel of Virginia has made the same mistake in his quotation. Get up old bibles, and see whether I am right or not. We

are justified before faith is given by the death and resurrection of our blessed Saviour. Rom. 4: 25. Also Rom. 3: 24. 'Being justified freely by his grace through the redemption that is in Jesus Christ.' (not through the faith that is in us.) Therefore let us be careful to place the punctuations where they should be, to give the proper meaning to the quotation. This faith and justification mentioned in the first part of the book of Rom. have reference to the earthly career of Abraham, read carefully the 4th chapt. of Rom. Read carefully Rom. 8th and you will learn that God's people, every one of them were chosen in Christ before the world was made. He foreknew them, predestinated them, justified them, but not by faith, for they were not yet in existence. Now in a word the quotation means this, if I am not in error, being justified freely by the grace of the Lord Jesus Christ, by faith we have peace with God, that is, we fully believe that we have peace with God, for faith is belief. The third description is the addition of words to convey the idea that they would teach, see John 10: 27-29. "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." This is the true quotation, as it stands in our old bibles, but the friends of the woman that sits on the scarlet colored beast have it in the New Testament now published. "No man is able to pluck them out of his hand, or his Father's hand," in place of none is able, as it should be. All of these changes are to make the scripture support false doctrine. They change the truth into a lie to accomplish their ungodly ends. I hope our Father's dear children will read God's precious word with care, and compare their testaments, for the children of the bond woman will deceive you if they can. I am no preacher, but I would ask all who write or preach, my dear brethren, be on guard, for the New Testa-

ment is full of supplied words. Where you find that they change the true import of the scriptures avoid their use. What I have written, if not deceived, has been written in love to our blessed Lord, and his people. If I am mistaken in anything that I have written I would thank some brother or sister kindly to show me the right way. Brother Gold, if you think proper to publish this, correct mistakes and give it to your readers. May the Lord bless you, and all the household of faith.

Yours in hope of a better life to come.

R. HARDENBROOK.

Lacy, Shelby Co., Tenn.

Remarks.

We call attention to brother Hardenbrook's important letter. The criticisms he makes are just and we cannot too carefully search for the true meaning of the scriptures. Little things apparently make great matters. Slight departures from truth are less perceived by people, therefore the more dangerous. Watch the seemingly little things.

P. D. G.

EDITORS ZION'S LANDMARK, DEAR BRETHREN:—On Monday after the 2d Sunday in March I left home for the purpose of preaching to some of God's children scattered in Charlotte, Chesterfield and Henrico counties in Va. On account of the trains missing connection and the rainy weather I did not preach as often in Charlotte Co., as I expected. There have been but few Primitive Baptist sermons preached in that country for many years, but there are some true believers in that section of country and I feel that we should not neglect them on account of their being in an isolated territory. It has long been my opinion that we traveling preachers do too much of our work in places that are already supplied with preaching and neglect the more destitute regions. On Friday I got to brother Woodfin's in Chesterfield county and found him as well as we could expect any one of his age to be. Though he is about eighty-seven years old he retains his zeal for his Master's cause.

He accompanied me to several of my appointments and took part in the worship. I esteem him as a precious brother and faithful servant of God. After preaching twice near his house I went to Rehoboth and preached there three times. On Monday night after the 3d Sunday the meeting-house which had been standing there about one hundred and sixteen years was consumed by fire. I do not think the disaster was caused by any negligence on the part of the brethren, because when the congregation dispersed about nine o'clock p. m., there were no visible signs of fire and before five o'clock next morning the house was burned. It is thought that it took fire from the stove-pipe. The membership at that place is small and the members are generally poor, but I feel that they are a little flock of humble christians and merit our sympathy and assistance in their distress. I do not like to see the space in our periodicals filled with detailed accounts of tours. Such accounts often savor more of egotism and flattery than a desire to enhance the cause of God, but I feel an impression to write this article, hoping God may put it into the hearts of some good brethren and friends at a distance to help the members at Rehoboth to rebuild their house of worship. A little help from several of us will make the matter light on all. Should any individuals or churches feel so inclined they can send contributions by registered letters to brethren T. J. Bowman and P. F. Morrisett of Swansboro, Virginia. They are the deacons of said church and will no doubt appreciate any assistance and apply it properly. From the neighborhood of Rehoboth I went to Manchester where I preached three sermons. There I was glad to meet with brother I. C. Moore whom I had frequently met heretofore in Edgecombe county, N. C.

Yours truly

JAMES S. DAMERON,

Ruffin, Rockingham Co., N. C.

DEAR BRO. GOLD:—I read your piece March the 1st, and read it over several times feeling I could witness with you in

your troubles, I have been asked to write out my experience but never felt like doing it until I read your piece. I will now try if the Lord will be my helper. When I was young I made a profession of religion and joined the Methodists and remained there for several years, finally I got into trouble and thought it was because I did not belong to the right church. I heard brother Blalock preach in 1879, his text was in the fifth chapter of St. John about troubling of the water. I was fully convinced that day the Baptists were right. I thought I would have my name taken off, and join the Baptists. I was in trouble, it would wear off a little then it would come back. I 'elt if I was not right but wanted to be right. In 1880 the association was coming on at Shiloh I thought if I only could go and hear the preaching and talk with brother Burch I would get better, the time came on, I went and brother Burch was there and I talked with him and heard good preaching. I heard you, your discourse was about Joseph, I thought it a powerful sermon. I came home and instead of getting better I got worse. I read the bible and LANDMARK. One night I was setting up reading the bible, the family were all gone to bed, and I came to where Ananias and Saphira were struck dead for lying to God and there I was struck, and blew out the lamp and got down on my knees and if ever I did try to pray it was then to think I had been a member of the church so long and I was then a poor deceived creature. I was miserable and would ask the Lord to have mercy on me. I thought one day if I could get off down on the branch the good Lord would hear my prayers, and I went and got on my knees and it appeared the good Lord turned a deaf ear and would not hear my prayers, and I had to come back as I went. I continued begging the Lord for mercy, until the 6th of Oct. 1880, that morning I thought I was going to have a spell of palpitation of the heart and die. I did not say anything about it to any one, but went on trying to do my house work, and was brushing the hearth, the spell came on,

and I do not remember how I got to the bed. I was lying on the bed, my husband was setting by me, and it came to me, Jesus is to heal the broken hearted, and I felt I was, after awhile the spell wore off and I felt glad the good Lord had spared me and given me a little more time. That night I was in the kitchen alone begging the Lord to have mercy, and my husband came back and asked me what I was doing, and I felt we had to be separated, he was changed and I was not, I went with him in the house, and thought I would get on my knees and ask the Lord for mercy one more time. I went to bed and went to sleep and I woke up at one o'clock and my burden was gone and I felt so calm and good, I wanted to stay there and enjoy the sweet peace I had found with my Saviour, for I could claim him as my own. While I was lying there enjoying the sweet peace these words were as plain as if one had spoken them to me, go to the church and let that good man baptize you, how happy are they who their Saviour obey. I felt I wanted to obey. Brother David Moore was the pastor of the church and I thought he was the one, so I went before the church in May 1881 and told what I have written and was received and baptized next day by Elder D. R. Moore. I felt I was with the Lord's children. I went on until the fall of 1882. I commenced getting low down, it appeared my troubles were greater, everything I had ever done wrong was before me. Oh how miserable. I could not think of any one that was as mean as I felt to be. I remained in this condition for two years, nothing that I had was any pleasure to me, my husband, child or grandchildren were not any pleasure to me, oh, how I craved to feel as I had felt, but it seemed like nearly the last spark was gone, I would promise the Lord if he would deliver me out of that great trouble I never would sin against him again. One night I felt like my husband and everything I had was going to be taken for my sins. Oh, how miserable I was, shut up in darkness and it seemed that my heart was as hard as a rock, my neighbors would come to see me and

tell me to go about and it would help me. I felt no one could help me but the good Lord. I got so miserable I thought I was a disgrace to the family. I wanted to die, the devil tempted me to kill myself, the Lord suffered me to take the medicine, it was to show me he had all power in heaven and on earth. I would read the bible, the old part of the bible the most. I would think of Pharaoh, how hard-hearted he was, and of Haman also; oh what a trouble I was in. I would get on my knees with my face to the floor begging the Lord to deliver me out of that great trouble. I felt like if I had ten thousand worlds I would have given them all to be out of that great trouble. I could not do anything to get out of it. It was all for my good, the cross had to be consumed. I felt if the good Lord would deliver me out of that great trouble I would be the happiest creature on earth. When his own good time came he did, and it was enough. I had all I could ask for, I never knew what love was before. I loved my husband better, and everybody I wanted to see and ask them to help me praise the Lord. I had not been to Wheelers in over two years. I wanted to go there worse than anywhere. Saturday before the second Sunday in January 1835 I went and when I got there I went in the church and was sitting by the stove when brother Moore came in with a smile on his face, he came to me and gave me his hand and asked me how I was. I told him how I felt, and his text was, We know all things work together for good to them that love the Lord. That was the best preaching I ever heard, the next day he came to see me, and he told me if I had days to live I would not stay that happy all the time and I have found his words true. I had the pleasure of seeing my husband baptized the second Sunday in last May. He lived out of the church nearly ten years. The next day after he was baptized he was a happy man, he was in the garden at work singing and the tears dropping on his cheeks, and when he came to dinner he could not eat. He said his cup was about to run over, I told him he was receiving

the blessing. Brother Gold, pray for me and mine, pray that my child and grand-children may be brought in.

Your unworthy sister.

ROANN HOPKINS.

Hurdle's Mills, Person Co. N. C.

ELDER P. D. GOLD, DEAR BROTHER:—It is daily impressed on my mind to write my experience for publication. The impressions have become so strong it is a burden to work. If it is the Lord's will for it to be published, I trust he will be my helper. I was born the 16th of January 1844. I did not have any serious thoughts about my future destiny until the 16th of January 1859. Late in the evening I took a seat by the fire in the presence of father and some of the small children, all at once there came a strange feeling over me. I did not know what was the matter. I thought I was going to die soon. It being my birth day I thought I would not live to see another. I felt to be a great sinner, and condemned before God. I looked at my little brothers and sisters, they did look so innocent, I thought I was the meanest one of my parents' children. My next thoughts were, why had not my father and mother professed religion and joined the church. I thought I would be more willing to if they would, for I verily believed any one could get religion at any time when they tried. I worked with all my might awhile expecting to die soon. I read the bible a great deal and tried to pray, all I could say was Lord have mercy. I concluded I was too young, thought I would put it off several years, then I would think I might die soon. I was continually asking the Lord to have mercy on me, even when I tried to quit would still be begging for mercy. I read the bible every chance without any of the family seeing me, for fear they would think I was seeking religion. I did not want any one to think that of me. I wanted to enjoy worldly pleasures longer, thinking religious people did not enjoy the pleasures of the world like those that were not. About this time my health failed, and it grieved me because

I could not enjoy myself like other young people seem to enjoy themselves. I dreamed one night that I was in company with several young people, and a young man said to me, the Lord says you are afflicted to be kept humble. This was my condition for about four or five years. O the distress I cannot fully explain. In 1863 or 1864, (rather think it was 1863), this has troubled me because I cannot give the exact date. Late one evening I was going from the house to the garden with my head bowed down in grief, thinking I had done all I could, had about given up all hope, after I went into the garden I stopped, stood still studying over my condition, then looked up at the skies, all at once these words crossed my mind, Jesus is the Son of God, and He came down here to suffer and die to save His people, and without Him we can do nothing, for He does all the work. This was a great relief, my heavy burden was gone, I went back to the house feeling light and pleasant. At times would find myself praising the Lord, though I did not take it for a change from nature to grace for sometime afterwards I wanted my burden back, tried to pray for it back, wanted to see how it went. I knew there was some sort of a change. I did not love the things of the world as before. I thought I knew when I heard the gospel preached. When I heard it preached salvation by grace through Christ alone it suited me. The most of the preaching I heard was human works, that did not suit me. I was blind unto the difference in preaching before this change. It was not often I heard a Primitive Baptist preach, when I did they expressed my feelings, especially when they spoke on experience, it always corresponded with my own, and it revived me up. There was awhile I felt too mean and unworthy to read the bible or to try to pray, or verily I thought it was a sin for me to take the bible in my hands, after awhile it seem like it was a woe unto me if I read it not, and I was glad to read it. Soon after the close of the war some other girls and myself wrote

some April fools so called, I felt to be doing wrong, and one night I dreamed that I received one; the first I recollect about it I was reading it, it was poetry, but do not remember a word of it. When I folded it up, on the back were these words in beautiful, bright, shining, raised letters, Remember God the Almighty. The first Sunday night in August 1865, I was sitting in the piazza, was tired and sleepy, dozed off, and heard the most beautiful and sweetest singing high up in the air, listened, could not hear it any more. The next night after I retired and dozed off I heard the same sweet singing high above the house, I asked mother if she heard that singing, she said she did not hear any singing. O it was such sweet voices, but did not understand a word. In September 1866, I went to an Association at Lawyer Springs, this county, on Saturday. I took a back seat near the door, and looked at the people who were sitting near the pulpit, the most of them were middle aged or old people. I thought they were the loveliest, and most christian like looking people that I ever saw, and I loved them. Directly Elder L. I. Bodenhammer commenced preaching, I felt too mean and unworthy to be in the house with such good people. It seemed to me I would sink down. I decided to go out and stay until services were closed, about this time Elder Bodenhammer stopped, I looked at him, he was apparently looking at me, and he said, as mean and unworthy as you feel you will have to come to the Lord, then he looked off the other way and continued preaching, this was a sweet relief to me. I remained in the house. If this should ever meet brother Bodenhammer's eye I hope he will remember me, though he knows nothing about me. I have often thought of him since that time. This is the only time that I have ever seen him. If he ever visits the Bear Creek Association would be glad for him to come to our little church. After I came home from the Association I wanted to read the bible or ZION'S LANDMARK all the time, and did read every chance I had

for several days. I do not recollect anything of importance that passed between this date and 1880. During these years I oftentimes thought the Lord had never commenced a good work with me, then I would look back over what I had experienced hoping he had. When I heard the Primitive Baptists preach they told my feelings better than I could, and it revived me up. In the Spring of 1880, I thought I had committed an unpardonable sin, sometimes I would think the Lord would cause me to fall dead for my wickedness, sometimes at night after retiring I would think surely I had committed an unpardonable sin, would throw off the cover, and feel of my pulse thinking I might be dying. I thought sometimes may be some of the family would find me dead some morning, they would not know the cause, but it would be for the unpardonable sin, which I thought to be just, for I often felt to be nothing more than a worm of the dust, this was my condition two years or more. Then I had impressions to offer to the church but did not feel worthy. In 1885 I became very much troubled about election. I knew God was just and holy, and did nothing wrong, thought surely if I was a christian I could see into it, read the bible a great deal to try to become reconciled. One day when I was chopping cotton studying about election, this thought crossed my mind, we plant a great many cotton seeds, they come up, we do not need all, we chop out some, we all we have use for. I compared this to election, have never been troubled about election since. The third Sunday in July 1889 I had strong impressions to offer to the church, there was a brother gave in that day, seemed like it was about all I could do to keep from going forward when the brother was talking to the church, went home with a heavy burden on my mind, and it remained for two or three days. Sometimes I would get so full at the table I could scarcely eat, one night left the supper table full, read a chapter or two in the Testament, then shut the book and said, O Lord not

my will but thine be done, then that heavy burden left me, I felt perfectly reconciled to the will of the Lord, then I took up Loyd's hymn book, desiring if it was my duty to be baptized that it might be shown me in a hymn, opened it carelessly not knowing where, seemed like something said first hymn, which was the 234th hymn, first line was, "Arise and be baptized." A few nights after that I dreamed. I think I was standing on a large round smooth rock, I had on a white robe with long sleeves, it was without wrinkle or seams, and there was a small child lying at my feet with the same kind of a robe on, I thought it was out of the power of man to make such robes, it was not cloth nor like any thing I ever saw naturally, thought I felt happy standing there looking down at my robe. I hated to offer to the church without first speaking to some one whom I had confidence in about my troubles and impressions. In 1889, brother J. E. Adams asked me a few questions, I told him a few words of what I have written, he said I had been living in disobedience a long time, and said this robe I dreamed of was a robe of righteousness. Then I felt better satisfied. Impressions to offer to the church were daily on my mind until I did on Saturday the 14th of June 1890, I told a portion of what I have written, was received and baptized the following day by brother G. L. Chaney our pastor. Three or four weeks before I joined I tried to pray for a sign if it was my duty to go forward, one day these words crossed my mind: why do you ask for signs when there have already signs been given, and I also prayed if it was my duty that brother Chaney might preach encouraging that day, he spoke about the duty of christians coming to the church, and said sometimes they ask for more when they had enough. I imagined if I tried to talk to the church I would get full and could not say much, I prayed to the Lord if it was His will for me to go that I might be enabled to talk with a clear voice which I think I did. I do not feel worthy of a name among

the people of God. I can with the poet say:

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

"When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me think that I am wrong.

"I find myself out of the way,
My thoughts are often gone astray,
Like one alone I seem to be;
Oh! is there any one like me?

"'Tis seldom I can ever see,
Myself as I would wish to be;
What I desire, I can't attain;
From what I hate, I can't refrain."

I have many doubts and fears, it has been a comfort to me for several years to read the 5th chapter of 1st John, especially the 5th verse which says, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God." My mind is relieved. You may publish if this is worthy of a place in your paper, if not lay it aside and all will be well.

Your sister in hope of eternal life.

JANE P. JONES,

THE CHURCH OF CHRIST, AT OAK GROVE, WAKE CO., N. C.

To the council to be held at Fellowship meeting house in Johnston Co., on Saturday before the 5th Sunday in March 1891.

To the ministers and messengers composing the said council of the Little River Association:

We, the church at Oak Grove, are all in peace one with another, and we greatly desire to remain in peace. But if we knew we could speak a word of comfort or consolation to any of you so as to bring about peace, love and comfort one to another we would gladly and prayerfully do so.

On Saturday before the fourth Sunday in March 1890, we met in conference. It was our quarterly meeting time; the question was put, shall we commune and wash feet to-morrow, and the members of the church were divided on feet washing. So our be-

loved pastor T. B. Lancaster said he desired to make a talk. He requested that we drop the quarterly meeting and adopt one yearly meeting, and we put the question in that way and every member that was present voted to adopt the yearly meeting to commune once a year and wash feet, so peace and harmony have prevailed ever since. And as we have had nothing to do with any of your troubles down there only to grieve and mourn over them as we hear of them we do not wish to take sides with any one. We do believe from what we have seen and heard that you all have done wrong more or less. And we do humbly and prayerfully request each and every member to examine self first and see if he cannot find great darkness within, and if you can see and feel your own darkness from the depths of your heart then you will be in a better condition to acknowledge your faults one to another, and without this we cannot see how you can come together again in peace and remain so, and our prayer to God is that each and every one of you if it can be his will to make you all submissive one to another. We do hope you will excuse us for not taking sides with any one. We do not think any one can have the right to say that Oak Grove church has done wrong in taking the steps she has in regard to her yearly meeting, for we made the statement in our letter last Fall to the Association and the letter was received without a dissenting voice, and we hope to be received in that way again. We believe that a church is an independent body and has a right to change her ways or custom at any time when all can agree so it does not conflict with the scriptures. We do believe if it could be the mind of all the churches of the Little River Association to adopt one yearly meeting, it would do more to bring about peace than any one thing that you all could do. We feel like we would be willing to make most any reasonable sacrifice for the sake of peace. What is better than peace? The above has been written by Jas. R. Young. If I am not de-

ceived in myself in the best of feelings to all the members of the Little River Association. If I am not deceived in myself that I have had great impressions to write since our last meeting and submit it to our church on Saturday before the fourth Sunday in March, and if the church saw fit to receive it all would be right with me, and if not, all right. We did agree at February meeting to send messengers. I did not feel willing to go without some instruction from our church. I do not know now whether any of us can come down or not, as for myself I am sick and if I do not get better I know I shall not be able to go. I am in hope that if it is so that none of us can be there that you will receive our letter, consider the contents and do as you all think best with it.

Oak Grove church met in conference Saturday before the fourth Sunday in March 1891, and reconsidered the action of February conference, and called in the messengers that were appointed to go to Fellowship and agreed to send this letter. Every member that was present voted to send it and the members were all present but two. But I was not willing to send it without first sending it to Elder Lancaster as he was home sick, not well enough to be there and requested us by letter not to have anything to do with that meeting at Fellowship, so the church agreed for me to send it to him, so he can use his own judgement about sending it.

JESSE BROWNS, Mod.

P. H. WILSON, C. C.

ELDER F. D. GOLD, DEAR BROTHER:—I received this letter from brother Young too late for me to send it to the Council Meeting that was held at Fellowship, but he has written to me since then requesting me to send this letter to you for publication, if you think it will do no harm, but you can do as you think best and it will all be right with him.

Yours in hope,

T. B. LANCASTER.

BELOVED OF THE HOUSEHOLD OF FAITH.

Will you cast a mantle of charity over all of my imperfections and bear with me in my weakness, and hear what I have to relate. Brethren and sisters, I must write or else I cannot have any peace of mind. It is to tell you what I hope the Lord has done for my poor soul, and to tell you the whys and wherefores I am constrained to write. My Father's children, I fear to delay another day, for this morning these words were impressed on my mind, Lest a worse thing come upon me. Soon after joining the church I felt like I wanted to write out my experience, but thought very little more about it only when I would be asked to write, and then I would often, after I would retire at night, write it out in my mind. Until about a year ago these words were impressed on my mind. *Woe unto you if you write not.* I would repeatedly ask the Lord what must I write; this would be the answer, *Write what I have done for thee.* Yet I was not satisfied to write, for fear the impression was of the flesh, I wanted a spiritual impression. My Father's children, I firmly believe that I have had an impression spiritually. Now brethren, sisters and friends, let me tell you of the heaviest trouble that I ever was called to pass through and surely I firmly believe the cause of this trouble was because I did not obey when the woe was sounded. On Sunday night before last Christmas after my family had retired for their peaceful slumbers, I was sitting all alone by the fireside, meditating over some trouble that I had of late and thought I would get the holy book and read a certain scripture that a lady member told me where she received comfort, so I went and got an old time bible that was my mother's, that I oftentimes saw my father E. W. Cox read, but the scripture that this sister referred to was misplaced on account of being torn out. I then thought I would search and see if I could find something that would be applicable to my case, and the first words that my eyes rested upon to

read, was this, "And our hope of you is steadfast, knowing that as ye are partakers of the sufferings so shall ye be also of the consolation." 2 Cor. 1: 7.

Then and there I saw and believed that I had to suffer, so I said yes Lord let me suffer, heap it upon me Lord, let me suffer to bring me to Christ. I felt willing then to suffer, but I then at that time had no idea that I would be called to pass through the wormwood and gall, so time passed on until the 6th of January last, that day I felt lonely and desolate, so much so I could not remain at home nor abroad with a contented mind, late in the evening of the same day I went to see sister Littleton, a widow lady that lives a short distance from my house, and when we met she enquired how I was. I told her of my feelings, that I felt that some trouble was coming on me, and that I knew not what it was unless my son was sick, she then asked me if I had not heard from my son who was attending school at Oak Ridge Institute, Guilford county. I replied yes, we received a letter last night stating he was well, though he wrote the December 24th. I did not remain long with her, but returned home with a heavy heart and gloomy foreboding, and when night came, I thought I would retire early and perhaps I could sleep that lonely and desolate feeling off, accordingly I soon was in a slumber, but do not think I slept only a short time, when I awoke with that same feeling only three fold heavier, so much so I called to my husband, he answered me, I told him Johnnie was sick, my son that I referred to above. My husband ask why I thought he was sick. I then told him of my feeling I had during the day, but my husband thought not. I cannot describe the agony I was in, it seemed as though my heart would break. I became so distressed that I arose and sat up in my bed and cried to the Lord for mercy, Oh Lord have mercy on me, my plea for mercy was so loud that it awoke one of our little girls that was sleeping in the same room, who asked, Ma what is the matter. I do not remember what reply I made the child. I

thought at that time that our son was very sick or dying or dead, and so far from us. I thought I should die, it seemed if my very heart would break. I ceased begging aloud and pleaded in silence for mercy, and this word was plain in my mind, experience. I then and there promised the Lord I would try, yes Lord I will try with thy assistance, for a few moments I had ease and only a few moments did I have rest from that night until the next Sunday night, I don't think I had rest over one hour at a time. On Thursday of that week how pleasant was the song, "Come we that love the Lord. I saw what constituted the fruits of Zion's hill, it was only a short while did I have rest, then I was cast down so much so that I felt that my countenance was changed. Oh so miserable and distressed was I, and yet brethren and sisters, see the weakness after it was made plain to me my duty. I was not satisfied, I wanted to get a letter from our son that was written the very day that I felt that my troubles began. So the following Saturday I received a letter from him written the 6th day of January, the very self-same day stating he was well. I then saw plainly that I had to write. On the eleventh I again visited the same sister that I have heretofore spoken of and told her what I had passed through during the week, that is, from Tuesday until Sunday, and when I came home that night I felt better. I had rest and could sleep, so if it did her no good, that is sister Littleton to hear of my troubles, it did me good to unbosom myself. Brethren and sisters, I do not think I will ever be able to tell what I suffered during those five days and nights. I feel to believe to know something of the suffering of Christ. And now brethren and sisters, bear with me only a short while longer, and I will tell what I hope the Lord has done for me, only a little hope be it ever so small I would not exchange it for all the gold of El. Dorado. In October of 1872 I attended a revival meeting of the Missionary Baptists. I was a mourner, and when they extended an invitation for the reception of members

consequently I join them and without a hope. I knew nothing about a hope, and when the day came for me to be baptized down at the water-edge how condemned I felt to be. I thought could a poor criminal at the bar of justice feel worse than I did, I was miserable, I had joined the church and would soon be baptized and no forgiveness of my sins. Time passed on until the following winter of '73 when I felt the force of this scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Oh how good and how light I was, it seemed that all I wanted was wings to fly away to heaven. I was satisfied with the Missionaries, verily I thought it made no difference what church I was in, so I was serving my Maker. I continued in that state of mind in regard to the church until the spring of '73, if I make no mistake, when I attended the quarterly meeting in May of the old Primitive Baptists at our church at Ward's will on Sunday. Elders Job Smith and John Hewitt preached, never before did I ever have such love for a people as I had that day. I was drawn to them with a love that I never before experienced. Those that I never before had spoken to I went and made myself known, to keep away from that people that day I could not. I came home that evening and next day found all was not well with me, and then saw there was a difference in the churches. I felt the Primitive Baptist was the true church, and wanted to be with them but was unfit to be with a people so good as they look to be. When it was so I could go to their meetings, I would look at them, they seemed to be the happiest people I ever saw, and looked the best. Oh how I wanted a seat among them, even at their feet. I became wretched. I would try to pray, searfully my prayers went no higher than my head, nothing could I see in view but Ward's will church and its members. I wanted to be with them, but did not feel worthy to be with the people that I

felt to be the people of God. I felt that I was rightly judged and justly condemned, many sleepless hours I spent. I felt that the end of time was near, it seemed to me I could almost see judgment day. I got so I was afraid to close my eyes for sleep. When I retired at night and left a small piece of lightwood burning and it would make a little roaring noise I was frightened. I would get up and walk out on the piazza and look for judgment day. I got so I could not remain at home. I was even afraid to hear the billows roar, as I live near the great Atlantic Ocean, yet I loved the Old Primitive Baptists. I had heard that the Old Baptists had long dreamy and great revelation experiences, and I craved such but was denied. God was leading me in paths I knew not of. When the right time came for me to go to the church I was willing to go with a half loaf. In August of '78 I again visited the church at Ward's will and on Sunday night after preaching I saw something in the element and I felt it was for my disobedience that I saw it. That night I promised my Lord I would do what I believed he commanded of me, that is go to the church. In November following was their next time of holding their quarterly meeting. I went to church on Saturday and while preaching was going on if ever I was in a trance it was that day, for awhile it seemed I knew not what was going on until an old sister of the church came to me and said something to me. When the door was open for reception of members I went forward and told them what I had undergone, they received me and the next day I was baptized by Elder Job Smith. When the time came for me to be baptized I was so anxious to get in the waters. I wanted to take brother Smith by the hand and lead him in the water. Oh the difference in the baptism, the first was a dark day to me, the last was like a calm sun-shiny day. I felt to have an answer of a good conscience. In December following of '78 I had a dream, one I hope never will be erased

from memory. I dreamed I was standing on the beach of an ocean, just at the water-edge there were two others with me, we had hold of a very small rope, its end extended up in the element, it seemed we were pulling the rope with strength, when I saw something red in the shape of an anchor at the end of the rope. I asked what is that, oh that is the blood, said one of them. I thought in my dream it was the blood of Christ, we continued to pull the rope it seemed with might when the rope slackened and fell at the edge of the water with a rock attached to the end of the rope. I feel to believe the anchor was shown me in my dream that my hope was founded in the blood of Christ. For about four years I had rest and peace, though at times would feel the chastening rod. At the expiration of four years the warfare set in, the flesh warring against the spirit, and the spirit warring against the flesh. Oh wretched one I am, who shall deliver me from this body of death. But thanks be unto God who giveth us the victory through our Lord Jesus Christ. After I had been a member some years I felt my hope was so little I would ask the church to erase my name from the church book, while pondering these things in mind these words were felt, go on to seek to know the Lord and practice what you knew, I became reconciled, here of late I feared I was deceived in the humble act of feet washing. I prayed if I am deceived be please to underceive me, and these words were given me, "ye are the salt of the earth, if the salt have lost it savor wherewith shall it be salted," also, "you know you have passed from death unto life because you love the brethren," yes dear people that is my best evidence, my strongest hope, love for the brethren and sisters. The first time after I engaged in feet washing, I became greatly concerned whether was it right for me to wash feet, when these words were impressed on my mind, "Except ye wash, ye have no part," then I was glad I did it. Now dear people, I feel I have discharged the duty that was enjoined upon me, that is to write no great and notable exper-

ience like some I have heard of, but such as I have I give unto you, never would I have written for publication had it not been from compulsion. Dear brethren and sisters, I desire your prayers that we fall not by the way. May the Lord of all grace bless and protect and guide us into the heaven of rest is my prayer.

MRS. J. W. FREEMAN.

Marines, N. C.

ELDERS GOLD AND LESTER:—I enjoy the LANDMARK very much. I received the copy that had the reply of brother Lester to Elder Ashworth. According to my judgment it is in harmony with the Scriptures, and if all the Primitive Baptists will follow the way he points out they will not have distress among them. I invite all the preaching brethren that have a mind to visit our church at Little Flock, Floyd County, Va., and preach for us. We are having a long season of cold in our church. Come and stir up the minds of those that God has seen fit and proper to cleanse, and are still out of duty. I desire the prayers of God's children.

Your brother in hope of eternal life,

C. G. VAUGHN.

Remarks.

Our preachers all travel and preach more or less. Some go much further than others. But all God's preachers run to and fro and preach, this is right. I do not see how any one that reads the accounts of the Apostles and how they traveled and preached could object to the Old Baptist preachers for doing the same thing.

We are always willing to publish appointments of our preaching brethren on tours of appointments, and we specially commend the counsel of Elder Dameron given in this issue of this paper, that our preachers when traveling and also in their appointments near home visit destitute sections as well as churches that have preaching often.

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 XXIV. No. 11.

WILSON, N. C., MAY, 1, 1891.

Entered in the Post Office at Wilson, N. C.
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Editorial.

DEAR BROTHER GOLD:—I would be glad to see you, if I could meet you as I did in a dream a few nights ago. I dreamed that I was at Great Swamp where my membership is, and there were a good many people there, and you were one of them, and you came and sat down beside me, and spoke on the theme of Jesus, of his death, burial and resurrection, until we both were filled with joy inexpressible and full of glory. Then I said, brother Gold pray for me that my faith fail not. Pretty soon you got up and went up in the stand with the prettiest robe on that I ever saw on natural man. It was a sweet night spent with me. I am badly afflicted with lung and kidney trouble. It is seldom that I go to preaching. I feel my stay on earth is short, but when this earthly tabernacle is dissolved we have a house not made with hands eternal in the heavens. Let us try to lay aside every weight, and the sin that doth so easily beset us, looking unto Jesus who is the author and finisher of our faith. For we know that we have no abiding city here, but we seek one to come whose builder and maker is God. Therefore let us fight the good fight of faith, lay hold upon eternal things waiting for the adoption, to wait the redemption of our body. For we are saved by hope. Brother Gold, if it is not asking too much of you I would like to have your views on the 4th chap. of Galatians and 27th ver.

If you have any light on it, for in God's light we shall see light, and if not all will be right.

Your sister in Christ as I hope.

MRS. TALITHA A. FLEMING.
Greenville, N. C.

Remarks.

What an unspeakable comfort it would be to me to know that I am covered with the robe of divine righteousness that sister Fleming saw me in. Oh me, how often it seems to me there is as it were a plague in the house. Leprosy and uncleanness soil all my comforts. Save when the grace of the Lord Jesus appears so conspicuous and glorious that all these enemies flee apace. Unquestionably it is the best of all service to be found preaching Jesus and the resurrection. Sometimes in dreams my feelings are much brightened as Christ appears as the subject and strength of my speech.

Sister Fleming is much afflicted in body and often oppressed in her mind, as God's people generally are. The way of the wise is above. We cannot attain unto it of ourselves. Few and evil are our days, and we must lay our hand on our mouth, and our mouth in the dust in self abhorrence as we behold God's glory and our own vileness.

We are to be patient, enduring unto the end, and we shall be saved. We are to wait for God's salvation. We have not yet attained but, forgetting the things which are behind and reaching toward those which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus. The Lord cares for us and we should cast our burden on him. This we do not do while we feel that we can bear it ourselves.

The scripture that sister Fleming refers to is Gal. 4. 27. For it is written, "Rejoice thou barren that bearest not,

break forth and cry, thou that travaillest not: for the desolate hath many more children than she that hath a husband."

It is not for me to decide what any scripture means. Its meaning is already fixed: if however that meaning is unfolded or revealed to me then it will be granted me to show its interpretation. I do not know whether what is in my view of this scripture is profitable or not. The Lord only gives light and understanding that is to profit, and we are altogether dependent on him. We are to sow beside all waters. Such as I have give I thee. Look at the 21st verse which reads, "Tell me, ye that desire to be under the law, do ye not hear the law." There are two covenants and two manner of people, the one bond servants, the other free born. Those that are bond servants desire to be under the law as a covenant of works and a rule of life, and they call all who oppose that antinomians, or mock as Ishmael mocked Isaac. For it is written that Abraham had two sons, the one by a bondmaid, and the other by a free woman. Ishmael the son of the bondmaid was after the flesh, or answers to the law covenant of works and persecuted him that is after the spirit or by promise, as Isaac the son of the free woman representing the covenant of grace or Jerusalem that is free and is the mother of us all. God's children are all that the Son makes free. Hence there are two Jerusalems and two covenants. The Jerusalem that is in Arabia (for Ishmael is the father of all the Arabians) is in bondage with her children. This answers to the law or covenant of works. The Jewish believers desired to be under that covenant which genders to bondage and brings no liberty. Paul labors to show the

futility of all such works to bring righteousness, peace or comfort to the believers or glory to God, and asks them if they desire to be under the law again. What fruit had you when you were under it? By the law is the knowledge of sin. Ishmael was a slave. It mattered not if his father was Abraham, for his mother was a bond-servant, and the child must take the standing of its mother. Sarah was a free woman, a princess in Israel, and Isaac is therefore free. Now the law genders to bondage, and all born under that covenant are in bondage, but the covenant of grace is free, and all born of that covenant are free born, or children of promise or children of God.

By nature the child differs nothing from a servant though he be Lord of all, but is under tutors and governors until the time appointed (not by the child) but by the father. Even so the people of God in nature are like other children of wrath. The law is a schoolmaster for such to prepare them for freedom, and when Christ is come to them, they are no longer under the law. Christ is become the end of the law for righteousness to every one that believeth. Why then should one wish to be again under the law that genders to barrenness or bondage and distress? All the corruptions of nature originate in the lusts of the flesh over which the law has dominion, and hence we must be dead to the law to be free from sin. For while in the flesh or under the law we cannot please God.

But will there be any increase in the gospel? Will not all things come to naught if we wait upon God for our increase? What does the bible say? Look at the 54th chapter of Isaiah. The expression, It is written, "Rejoice thou barren that bearest not,

break forth and cry, (sing) thou that travailest not, for the desolate hath many more children than she which hath an husband." Isaiah gives encouraging direction to this desolate and barren one to enlarge her tent and stretch forth the curtains of her habitation, for she shall sing as in the days of her youth; for her Maker is her husband.

Now the meaning is that God's people are children of promise. As Sarah's barren womb according to nature could not have brought forth Isaac, so no child of God is born according to the flesh. The law represents the first husband, and all the issue is of the flesh; but God's people are not born of the flesh, nor of blood, nor of the will of man, but of God. Great shall be their increase because of God. Therefore the desolate and needy one that laments her barrenness, and has sorrowed as one forsaken of her youth or from her youth, shall sing and rejoice in the gospel, because all her borders shall be of pleasant stones and her windows of agate and all her children shall be taught of God and great shall be their peace.

This also has reference to the Gentiles who by nature were not God's people, while the Jews as a nation were, and hence answered to the wife. But they are now rejected or in bondage under the law of Moses, while the Gentiles trust in the Lord and dwell in the tents of Shem. But of this I will not now write. Closing this imperfect notice I will say that there is no fruit under the law. Nothing but barrenness, bondage and death is there. The covenant of works with all involved are in death. Jerusalem that is on earth with her children is in bondage, but in the Lord is the fruit of the child of God found. All our increase comes from him. All our

life, liberty, joy come from him. We travail not, toil not, spin not for this household of faith, nor for this robe. They are all freely given. A nation is born in a day, and of the increase of his government there is to be no end on the throne of his father David.

This desolate one that had no hope suddenly is a mother of joyous children, for the Lord makes the barren one to keep house, and be a joyful mother of children. These children where were they? The desert sings, the solitary place is made glad. These are impossibilities in nature. The dumb sing. This is as the desolate and barren woman suddenly becoming a joyful mother. Certainly the increase and fruit of the womb which the Lord gives is more than can be found under the law of the covenant of works that makes nothing perfect.

The fruit of the Spirit is love, joy, long-suffering, peace, goodness, gentleness, patience, meekness, and all the gracious good things that the mountain of grace yields.

Truly none but widows as desolate ever are married to the Lord. When her husband is dead she is freed from her former husband the law, and is at liberty to marry again but only in the Lord.

Boaz steps in and fills the shoes of the nearer of kin, and performs the part of a husband, and seed is raised up to the name of the dead; and Jesus our true Boaz performs wondrously in Ephratah and builds up the house of Israel or builds his Church. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God by Jesus Christ our Lord; so that we have our fruit unto holiness and the end is everlasting life. But all this fruit is found in the Lord, for without him we can do nothing.

P. D. G.

WHOSE FRIENDSHIP SEEK YOU?

Brother B. C. Houston requests my view on these words specially, "Who-soever therefore will be a friend of the world is the enemy of God"; James 4: 4.

James has his proper gift of God and uses it well in rebuking disobedient professors of religion. There is scarcely an epistle of the New Testament as full of reproofs against sin as is this one. Some have thought that James and Paul disagree, but that is not at all true. Paul has his own gifts and serves with them, and so has James, and all come from the same Giver. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It is a good gift in Paul to expound the doctrine of grace, and it is a good gift in James to show the necessity of good works as the fruit of that grace; besides Paul also is careful to show that all that believe must be careful to maintain good works, and James is also clear in stating that we are not born again of the will of the flesh or of man's ability: but that God of his own will begat us with the word of truth, and he shows that the faith of which he speaks is the faith of the Lord Jesus Christ, and not the faith of the creature man.

How God's prophets hate wickedness and give it no place of allowance, nor do they ever excuse it. James charges it to man's lust, and shows that when it conceives it brings forth sin, and when sin is finished it brings forth death: see James 1: 13-15. This is a brief history but how comprehensive. It is so short a distance between lust and conceiving sin and death. "In the day thou eatest thereof thou shalt surely

die." The lust of the flesh &c., is not of the Father, but it is of the world, and the world is the enemy of God. Here is a world of iniquity, and we know that the whole world lieth in wickedness. By the world is not meant merely the literal heavens and earth, trees, fruits of the natural earth, &c., but all flesh (mankind, children of Adam) have corrupted their way on earth. By flesh or the world in that sense is meant the carnal nature, mind, or principles of sinful man that are enmity against God, and not subject to his law, neither indeed can be. Every imagination of the thoughts of this carnal or fleshly nature and mind is sinful, or in rebellion against God. Every thought is in pride, and every act is in rebellion against God. Darkness covers all the operations of this nature. One need not be guilty of actual adultery in the ordinary acceptance of that word to be an adulterer. There are other ways by which one may be guilty of this sin, and in all forms it is wrong. To love the world of iniquity, to worship a false god, to walk in the lusts of flesh, to seek the friendship of the world of iniquity, or to embrace any religion that is of this world is enmity against God. Every thing of this world is to come to naught. Even the earth is to be burned up because it is cursed for man's sake. The fashion of this world passeth away as being defiled for man's sake. Satan is the god of this world and it all is condemned. He that serves God is hated by the world, for the friendship of the world is enmity with God. Every principle of man's corrupt nature must be mortified or denied. Every secret spring of earthly affection is corrupt. Any object of worship we have except God is idolatry. Every altar on which we

place any service out side of the worship of the true God is sacrilege. We must be crucified to the world before we please God or live by faith.

No wonder then that those that love and serve God are hated of all men for Jesus' sake, and are a sect every where spoken against, for all the principles they hold, the doctrine they love, is all of God. The friendship of the world is therefore an enemy to God. Nor is it any wonder that those who follow Christ do so through much tribulation. Their enemies are in themselves, or in their own carnal natures and in the lusts of the flesh. To deny self is the most heroic services man renders. He that rules his own spirit is greater than he that taketh a city. To fight the good fight of faith gives one a victory over more than to conquer all nations. The world will love its own, whether money, or human intellect, or its feats, or learning, fame, earthly objects, a thousand things and ways it may be that this is done. All this is an enemy of God. To deny and forsake all this for Jesus sake is more than man's work; for it is by grace.

P. D. G.

ASSOCIATIONAL.

The Mayo Association is appointed to be held with the Church at Matrimony, Rockingham County, N. C., Saturday, 3rd Sunday and Monday of May 1891.

ELDERS P. D. GOLD AND LESTER, DEAR BRETHREN:—Please publish in be LANDMARK that the Baltimore Old School Baptist Association will be held with the Ebenezer Church, Baltimore City, Md., this year, beginning on Wednesday before the fourth Sunday in May, continuing three days. A cordial invitation is extended to all who desire to attend. Some last Fall promised

me to come if possible. I hope they will do so. We look for you brother Gold. I hope to hear from some who expect to come. I will say that all who come to Baltimore on Tuesday before the Association or early Wednesday, a. m., will call at Dr. John Thorne's where they will be provided with homes. His home is at 709, North Calvert St. All who come later in the day, Wednesday, will go at once to the meeting house, corner of Calvert and Madison streets, where the Association will be in session. I remain your brother in hope.

F. A. CHICK.

Reisterstown, Md.

By request we give this notice. Brother J. A. Young lives at Salisbury Cotton Mills, N. C. He invites all the traveling ministers of the Primitive order who can with convenience call and see him and rest themselves awhile.

JAMES A. BURCH.

MARRIED.

Married near Woodruff Primitive Baptist Church in Alleghany County, N. C., Mr. Jesse F. Brooks to Miss Rena E. Edwards on the 12th of April, 1891. Both the bride and the groom were of Cherry Lane Township, Alleghany County, N. C. Elder Wm. R. Welborn officiating.

LITTLE RIVER ASSOCIATION.

We hope that the Churches of Little River Association will be full of forbearance toward each other. In the matter of the houses of worship why should not each party allow the other to have its day in them, and have no strife? It may be that they will all come together again and live in harmony as they once did. I hope so.

P. D. G.

CHANGE OF ADDRESS.

Elder Jesse Brown's Post Office is changed from Albermarle, N. C., to Mabry, Stanly County, N. C.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the Church at Morattoe on Friday, Saturday and 5th Sunday in May.

Visitors by Rail Road will be met at Plymouth, N. C.

The Contentnea Union is appointed to be held with the Church at Union on Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the Church at Scott's on Saturday and 5th Sunday in May.

The Toisnot Union is appointed to be held with the Church at the Meadow on Saturday and 5th Sunday in May.

Obituary.

ROBERT H. WALKER.

Mr. Gold, will you be so kind as to publish for the benefit of the bereaved widow and little children the death of the husband and father, Robert H. Walker, who died at his home near Reidsville, N. C., Jan., 22d 1891, aged 31 years 10 months 28 days. Bob as he was familiarly known among a large circle of friends, and Bobbie among a large number of relatives will long be sadly missed by all who knew him. He was born and raised near Reidsville, Rockingham Co. N. C. Among his neighbors he was kind and obliging, always cheerful and jolly, ever ready to help others in time of trouble when in his power to do so. Consequently he made many friends who will now miss his merry laugh and many kindnesses. From a boy he had been stout and well looking until three years ago he suffered some from rheumatism, that was followed by heart disease, from which he suffered more than a year previous to his death. His family and friends thought his health was much better when a few weeks previous to his death he seemed to have a severe cold from which he never recovered. He suffered so much the last few days of his life, but never murmured. I often thought how patient he is, all these weeks and months of suffering. He would often say that it would all be right. During his last illness he was quiet and conscious all the

while, spoke of being tired, remarked to his wife that he thought he had been tired before but was so tired and sleepy and longed for that sweet rest that awaited him, said he neither dreaded nor feared death but would love to remain with his wife and little children. But God knows best and it pleased him to remove him from his suffering to that rest for which he longed. His father died when he was quite a child leaving him, the eldest of four children, the only stay and comfort for his widowed mother and little brothers and sisters. His duty toward them he nobly and carefully performed, staying with them till all were grown, he then married, but was never far from his old home and was still his mother's counselor in everything, her noble Bobbie as long as he lived. Bobbie was a good and loving son, an affectionate brother and a most devoted husband and father. He was not a church member, but always seemed to have a very thoughtful reverence for all things sacred and loved and respected God's people everywhere. He has left a wife and two sweet little children to weep and look for him who can never return. May the heavenly father in whose care Bobbie has left them all, comfort and bless them and in his good time unite them all in that Home Beyond, is the prayer of a sympathizing friend.

Gone from a world of trouble,
Reached a fairer shore,
Dear one we miss thee sadly,
But we should weep no more,
For we know how the tired spirit
Sighed and longed for rest,
Till God in his kind mercy,
Sheltered thee on his breast.
Thou art gone from us dear Bobbie
To reign with angels above,
To rest forever with Jesus
And live in his precious love.

A FRIEND.

CHARLIE T. CUMMINGS.

Charlie T. Cummings departed this life January the 9th, 1883, age 18 years. He suffered greatly for 18 days with typhoid pneumonia, but bore his sufferings with meekness. He was the most patient person during his sickness I ever saw, he was just as humble as a little child. I have not the language to express our deep felt sorrow at this sad bereavement. This world does not look bright to me, but dark and dreary. Oh, how brother is missed around the fire-side, how we miss

his kind words and sweet songs, and the bright lovely eyes that are now closed in death and will remain until the trump of God shall sound. But when I think of Charlie I do not think of the body in the grave, I think of his happy home he so often spoke of, from the bright evidence he left us we are satisfied he is gone where sickness, sorrow, pain and death are felt and feared no more. The day before he died he called us all to his bed side and said, I am willing to die, I would rather die than get well, I have been praying many times when you all thought I was asleep. Now I am not afraid to trust my Saviour. He said I want to kiss you all, mother can put camphor on my lips, I don't want any of you to take this dangerous disease. We all went to him, he would kiss us and say to every one, I hope I will meet you in heaven. He said, my dear father you have always been a good father to give me good advice, he said, I never disobeyed you many times, did I? He said, Oh no Charlie you have always been a good child, it will always be a pleasure to think of you. I was standing a piece from his bed, he looked at me so pitiful and said, is that you Celia. I went to him and I said, O Charlie, can I do anything for you? He said, no I reckon not, nothing but stay by me and cool my parched lips, which I had so often done. I could hardly see him for the tears blinded me. He put his trembling arms around my neck and said, Celia you are a good little girl, you have been so good to wait on me, he said, I don't want you to grieve about me, I hope to meet you in heaven, you will all come soon. He seemed to get a little better until the next evening, then it was plain to all he was fast sinking, he again called us to his bed side and kissed us again, his lips were cold. Oh, it can never be erased from our memory. He then said, you can all sit down but about three; uncle Wootson, Letcher and Celia, the rest went away; he then turned his eyes to uncle Wootson and said, I want to hear you talk; he said, Charlie what must I talk about? He said, about all of us going to heaven. He told him of the crucified Saviour. His soul was then filled with God's love, and he said I would like to shout and hear my hands and voice ring in this house. He said I am no more a sinner, I am a child of God. He could not say but a few words without resting. He said I have not got but a little breath

and I want to talk and hear you all talk as long as I can. He looked at brother Letcher and told him not to grieve, that he was a good boy, and he said you know we always got along so well. Letcher said, Charlie I don't see how we can ever sing any more, we will miss you so much. He said, Oh yes, I have thought of that, he said if there is anything that would make me cry it would be that. He said we will all sing together in that "Home, Sweet Home." He selected our two uncles W. R. Cummings who was standing by him, Granvill Houchins of Monroe Co. W. Va., and Mr. A. A. Ashworth of Bland Co., to preach his funeral. He then asked what time it was, we told him half after 9, that was a few minutes before he died. He knew everything to the last. He said God knows just when I will come, he said to come on, I will soon be there. He raised his weak arms and tried to shout and said glory, glory, Jesus is waiting at the door, and bids me come to that "Home, Sweet Home." He then whispered of seeing angels with crowns and a crown for him. In a few minutes he was still in death with his arms across his breast. May God sanctify this dispensation of his providence to our good that we may meet our dear brother Charlie as we promised on his dying bed.

CELIA CUMMINGS.

MARY JANE CLAYTON.

Dear brother Gold, by the request of brother Solomon Clayton I write you a short notice of the death of his daughter. She was born July the 30th, 1867, and died February the 5th, 1891. Her disease was consumption. She was an uncommon stout girl, large and fleshy, kindhearted and industrious. In the Fall of 1888 she was married to Mr. Alexander Clayton, and set out to make a living, and no doubt exposed herself more than her constitution could bear. So last Spring she became unable to keep house, and her father took her home, and not withstanding she had all the attention that a Dr. kind relatives and friends could give she could not be restored to health. She never made an open profession of religion, though she seemed to be as much concerned about the salvation of her soul as any person I ever saw. I visited her frequently in her sickness. She bore her afflictions patiently, and I do hope and

believe she is gone to rest, for I do not believe a person dead in sin desires conviction for their sins, and she told me she desired true conviction for sin above everything in the world. She desired the prayers of christians, she loved the Primitive Baptists and was a strong contender for their doctrine. She said if she was saved it would be through the mercy of Jesus, for she knew she could do nothing to save herself, and if she was lost it would be just. Now may the comfort and blessings of the Lord rest upon and abide with the bereaved family, is the wish of the unworthy writer. S. I. B.

AHAZ GRADY.

Died at his residence in Albertson township, Duplin Co., March 18th 1891, Mr. Ahaz Grady, age 74 years 9 months and 4 days. Mr. Grady was a member of the Primitive Baptist church at Beaver Dam, to which he was devotedly attached. Honesty, industry and sobriety were the distinguishing features of his character, and the community in which he lived has lost one of its most upright, peaceable and friendly citizens, and his family a devoted husband and a kind and indulgent father. He bore his illness with christian fortitude, and was prepared for the the end, and met it with composure and peace and was laid to rest by loving hands of neighbors, friends and kinsmen. He leaves a widow and two daughters, all regular communicants of the church. May He who tempers the wind to the storm watch in merciful kindness over his bereaved family and enable them to bow with meekness and humility to His will who doeth all things well, and to feel that he is only gone before to that shining shore, where sickness, pain and parting shall not come and the weary are at rest. Of him it may be truthfully said, he was the noblest work of God—an honest man.

W. H. G.

RECEIPTS.

ARK.—J M Goodner 3 50
CAL.—H S Stipp 2
COL.—W C Purdue 3
FLA.—Elder J W Futch 2
GA.—R M Blevins 3 By Elder J R
Reepass 3 J C Huff 1 50
KEN.—Henry Pyles 1 50
LA.—F M Jolly 2

MISS.—By Elder B F Wilkerson 4

N. C.—R C Houston 2 50 Mrs Alice
A Barnard 2 Mrs J W Talton 1 50
J W Gilliam 1 50 J P Gully 50 cts
Josiah Coleman 75 cts J A Davis 4
Frank Cosey 2 J K Hardy 6 Bedd
Faithful 1 Elder Jesse Brown 2 D B
Jones 1 James Harris 2 Mrs Jane
Savage 2 Jacob Aycock 2 John Smith
2 E W German 2 Mrs A I Avera 2 A
W Montague 2 C W Jordan 2 L J
Gully 1 50 M W Whitehead 1 50 Mrs
C A Cox 1 Mrs Peninah Smith 1 50 J
L Brake 1 50 J W Bass 3 K E Everett
1 50 J W Harris 2 J H Griffin 2 Mrs
Phœbe Burrows 1 Mrs M E Griffin 1 50
May Harvey 1 L W Aycock 5 Irene
Coggin 2 N A Smith 1 50 Mrs W Lillen
1 By J W Harris 15 W R Coffey 1 50
S W Outterbridge 9 J A Ashburn 1 50
J E Page 2 Mrs Lucy Havens 2 L I
Harris 1 O L Yelverton 4 Alex Green
3 G T Powell 4 50 W T Comer 12 El-
der F L Oakley 6 Elder J A Burch 1 50
Elder Wm A Ross 7 50

N. J.—A S Cook 2

VA.—By Elder P G Lester 8 I W
Underwood 1 50 Mrs E A Harvey 2
Mrs Lucinda Gardner 1 50 By P S
Hancock 1 50 Elder Jno C Hall 6 Mrs
Mary Powell 5

TEXAS—Elder T Cooper 2

APPOINTMENTS.

The following Elders will preach,
the Lord willing.

ISAAC JONES.

Ephesus, Monday after the 1st Sunday in
May.

Bethel.....Tuesday
Chestnut.....Wednesday
Canton.....Thursday
Republican.....Friday
Knob.....Saturday and 2nd Sunday
Town Creek.....Monday
Reed Creek.....Tuesday
Camp Branch.....Wednesday
Letherwood.....Thursday
Good Will.....Friday
Thence to the Mayo Association. He will
need conveyance.

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

TRAINS GOING SOUTH.

Date	Apr. 6, '91	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sunday
Leave Weldon	12:39 p. m.	5:43 p. m.	6:30 a. m.	
Arrive Rocky Mt.	1:40 "		7:21 "	
Arrive Tarboro	2:17 p. m.			
Leave Tarboro	10:35 a. m.			
Arrive Wilson	1:18 p. m.	7:00 p. m.	7:53 a. m.	
Leave Wilson	* 2:30 p. m.			
Arrive Smithfield	3:30 "			
Arrive Fayetteville	5:30 "			
Leave Goldsboro	7:15 "	7:40 a. m.	8:40 a. m.	
Leave Warsaw	8:10 "		9:34 "	
Leave Magnolia	8:24 "	8:40 p. m.	9:40 "	
Arrive Wilmington	8:50 "	9:55 a. m.	11:20 "	

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:15 a. m.	9:15 a. m.	10:00 p. m.
Leave Magnolia	2:05 a. m.	10:57 "	5:30 "
Arrive Warsaw	3:24 "	11:31 "	5:53 "
Arrive Goldsboro	3:05 a. m.	12:05 "	6:53 "
Leave Fayetteville	5:30 a. m.	12:40 a. m.	
Arrive Smithfield	6:45 "		
Arrive Wilson	7:40 a. m.	12:40 a. m.	
Leave Wilson	1:45 a. m.	12:55 p. m.	7:47 p. m.
Arrive Rocky Mt.	2:30 "	1:30 "	8:38 "
Arrive Tarboro	3:17 p. m.		
Leave Tarboro	10:35 a. m.		
Arrive Weldon	5:05 a. m.	8:55 p. m.	9:30 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 5:25 p. m., arrives Scotland Neck at 4:45 p. m., Greenville 6:02 p. m., Kinston, 7:30 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 10:45 a. m., Weldon 11:05 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 1:05 p. m., Sunday 1:00 p. m., arrive Williamsston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:20 p. m., 6:40 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williamsston, 7:40 a. m., 6:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrives Southfield, N. C., 8:30 a. m., Returning, leaves Southfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

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

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning, leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 25, and 75.

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

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

Train No. 28 makes close connections at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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

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Zion's Landmark.

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P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE WEARY IN HEART.

[BY MRS. W. A. PENNY.]

Oh, where shall the weary heart find rest,
When all earthly hopes have fled,
And life hangs like a gloomy pall,
When each new born hour we dread,

Lest on its wings some sorrow borne
And blight the passing time
With some dark and sable plume,
And rend this heart of mine.

So oft we build on the sands of time,
Castles filled with the brightest hope,
Through its gloomy halls we walk
Only in sadness and sorrow grope.

Till by faith we glimpse the light
Coming from the throne of God,
Then will the weary leap with joy,
And walk the way the saints have trod.

When all earthly joys have fled,
And lowering clouds o'er cast the sky,
Hope the bright anchor of the soul
Will to the arms of Jesus fly.

For there the weary find a refuge,
When the storms of life are past,
There no dark waves of trouble roll,
There eternal pleasures last.

Oh! may this be my happy lot,
When this mortal life is o'er.
To that bright world by faith I see
The weary spirit then can soar.

MY PRAYER.

BY MRS. W. A. PENNY. (NO. 2.)

Lord, when the waves of trouble roll
And angry clouds o'er cast my sky,
Let me find in thee a hiding place
When the tempest is raging high.

Guide I pray thee, my wayward steps
Through all the shifting scenes of life,
Help me to walk in wisdom's way
And tarry not with mortal strife.

Help me to gird the armor on,
And walk as in the light,
Submitting to thy holy will
In everything by day and night.

But oh! this mortal flesh is weak,
So often fainting by the way,
Till hope bids me rise and look beyond
To a bright and happy day.

But hope so small, faith so weak,
I stumble often by the way,
May thy loving kindness and thy grace
Be sufficient for every day.

Not of merit, but of mercy:
Keep me meekly at thy feet,
When with sin I'm prone to walk
I pray Oh! God my body keep.

Clayton, N. C.

“Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.”—
Th. 2nd chapter.

The forgoing text presents to God's people one of the greatest themes that has ever occurred to humanity. In the first place we have Christ's mission to earth. Second, what was accomplished by his mission.

1ST. CHRIST'S MISSION TO EARTH.

The blessed Saviour was prophesied of many centuries before his advent into the world. He was prefigured by offerings and sacrifices made upon Jewish altars. In the case of Isaac when upon the altar and the sword raised over him to slay him and the ram caught by the horns in the thicket that was offered upon the altar in Isaac's stead and the ram bore the penalty and Isaac went free. We think that the ram typifies Christ, Isaac the elect and the sword the law.

The same sword that was raised over Isaac to slay him slew the ram. Hence the same law the church was under, standing condemned and guilty before

God, was the same law that he was made of a woman and made under to redeem his people from.

That ram was not offered in a general sense for Ishmael and a specific sense for Isaac. Neither was Christ offered in a general sense for the world and in a specific sense for the elect. Christ did not make a meat and bread offering (atonement) that is die that the world might have common blessings, but he died for his people. The high priest that made a yearly offering for the sins of the people was a figure of Christ. The high priest represented nobody but Israel, he did not represent the Gentiles in a general sense and Israel in a specific sense, but he bore the names of Israel upon his breast-plate and nobody but Israel.

"Unto *us* a child is born, unto *us* (the elect) a son is given, &c." Notice that he is born to *us*, not to everybody. "Out of Zion the Deliver shall come and he shall turn ungodliness away from Jacob." (Israel or elect). Notice, again nobody is mentioned in any sense but Jacob or God's people.

"Comfort ye, comfort ye my people saith your God, speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins."

This was *his people* that were benefitted and not the world at large. It does not say, tell the world that they are all benefitted in a *general* sense, but Israel in a *special* sense, but it is Israel alone.

The angel said, "Thou shalt bring forth a son and thou shalt call his name Jesus, for he shall save *his people* from their sins."

They are his people and he did not come to save any more or less than his own. He does not say he saved every body, but saved *his people*.

"The good shepherd (Jesus) giveth his life for the sheep." It does not teach that he gave his life in any sense for the goats, but it was all for the sheep.

"I pray for them, I pray not for the

world, but for them which thou hast given me."

Jesus then represented not the world universally but represented his people in his prayer to the Father.

"Behold the lamb of God that taketh away the sin of the world." This is the world that the Father sent the Son to save, and that he loved with an everlasting love and drew them with his loving kindness and this is the world that God was in Christ reconciling (making satisfaction) to himself, not imputing their trespasses unto them; this is the world that John spoke of thus, "He is the propitiation (expiation) for our sins and not for ours only but for the sins of the whole world." The "whole world" evidently has its restricted application and means all God's people through all time and among all nations. The expression "our sins" and "we" includes the ones speaking and the one addressed. John here shows the full and ample provisions made in the atonement for his people of every nation under heaven. The atonement was not only sufficient to expiate the guilt of those whom John was addressing, but the whole elect world that Christ was the true Light that lighteth every man that cometh into.

The "every man" here is lighted by Christ, the true Light. If they are lighted by Christ they are evidently God's people. This "every man" is the every man that he tasted death for—Heb., where He says, "Behold I and the children whom God hath given me."

These children are the "every man."

Paul says, "Who gave himself a ransom for all." All the elect. For you cannot ransom or redeem a thing that you had not possessed prior to its being ransomed.

Paul again says, "He is a Savior of all men (meaning the same "all men" that he gave himself a ransom for) but a special Savior to them that believe."

There are many children of God who have an experience of grace that have been taught wrong and are unbelievers in the doctrine of Christ, and hence are captivated and taken off into Babylon.

but they will be saved eternally; yet they fail to enjoy the special blessings here in time that the believer enjoys.

Paul says, "Husbands love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

A true husband has but one bride and provides for none other and all her debts are charged to him. The husband providing things honestly for his bride does not injure others for whom he does not provide. Christ does all for his bride, he gives himself for his bride in a specific sense and does not represent anybody else.

"He was delivered for our offences and was raised again (for, because of) our justification."

Those characters for whom Christ died are sinners.

The scriptures that we have brought show that Christ died for a definite number and for them only.

2ND. WHAT HE ACCOMPLISHED BY HIS MISSION.

He redeemed his people from under the law and obtained eternal redemption for them and by one offering he hath forever perfected them that are sanctified. He has taught that his precious blood cleanseth us from all sin, and hence there is not a stain resting upon his chosen people. They are now justified, all their guilt being forever put away.

"Ye who were sometimes afar off, are made nigh by the blood of Christ."

The work is finished, their salvation is complete, the redemption price is paid, and there is nothing more against her. Justice never demands the payment but one time.

If the bride contracts a debt and the husband pays it as her surety it being charged to him nothing more can be demanded of her.

If a man is sentenced to be put to death and his head is taken, nothing more can be demanded against the

body.

In as much as Christ hath suffered the just for the unjust, and appeared once in the end of the world to put away sin by the sacrifice of himself, there is now no danger of one for whom Christ died being eternally lost.

"All that the Father giveth me shall come to me."

If they are in China, Hindoostan or Burmah they SHALL come, whether they ever see a preacher or Bible they all shall come at God's time. He purifies them unto himself a peculiar people, zealous of good works. They are washed and made white and clean in the blood of the Lamb. They are baptized into Christ, baptized with the Holy Ghost and with fire which consumes all their self-righteousness and sins.

The office work of the Holy Ghost is to take of the things of the blessed Redeemer and show them unto his people. He manifests to them their complete salvation that was wrought out in Christ for them. They are not left to their free will, for if so they would never be saved, as a person left to his own "free will" would not be influenced by God to do right or the devil to do wrong, for if he is influenced by either he is not "free" at all. Adam was influenced by a wicked spirit and carried out the design of his heart. Man is never left to act upon his "free will" but is always controlled or influenced by the good spirit or the evil one. When the man is in nature he is always influenced by his fleshly spirit or inclinations, and if left to them would be eternally lost, but God at his own time will call every chosen heir of promise and make him a partaker of the divine nature or eternal life, and as the Head came out from under the law so in the new birth the body will come.

In nature the man is under the law of sin and death, but in the new birth he is delivered from under it. "Now being made free from sin (law of sin and death) and become servants to God, &c." "The law of the spirit of life in Christ Jesus hath made me free from

the law of sin and death."

That being made free from this law of sin and death, I think is the new birth, as a birth is a deliverance. That law of sin and death is the Egypt spiritually that God's people are in by nature. It was the man that was delivered from bondage and he never feared Pharaoh any more, neither did they violate the laws of Egypt any more, yet they transgressed the law but not in Egypt. Hence the man who is born of God cannot transgress the law of sin and death any more for he is free from it and in that sense cannot sin, for sin is the transgression of the law. They cannot transgress a law they are not under, hence the born child is not under that law but under grace, the law of the spirit that made them free from the other law. They never can go back in bondage and violate that law any more; yet they can do wrong, the law is in their heart and teaches them their duty, but they have two minds, two lives, two inclinations. One is to do right, fear God and keep his commandments, and in the other inclination is to do wrong, is proud, boastful, self-important. The former is the new and the latter is the old, what we have possessed all our lives. The apostle teaches us to put off the old fleshly lust (man) and put on the new (desires or man). We shall possess these contending powers in us as long as we live. The old fleshly lust causes us to do many things that are unbecoming in a christian. While we live we will have that groaning within waiting for the adoption to wit the redemption of our bodies, where we shall get rid of the aches and pains and the many turmoils of life, when the wicked cease from troubling and the weary are at rest.

The christian has an earnest and sincere desire to be clothed upon with that house which is from heaven. He is often made to abhor himself here, knowing that no good thing dwells within him and that all his righteousness is of the Lord. His experience teaches him that he is the "chief of sinners;" yet he is dead to the law by the

body of Christ. Good works are now enjoined upon him and in doing those good works he is blessed and receives a rest and an ease of mind. I offer the above scattering thoughts not to conflict with others, but it is some of my feeble views. I hope the view that I have given is not contrary to sound doctrine. Brethren have different ways of conveying their ideas. I read the writings of brethren who are sound and give the same views I have, but in different language. If we believe alike on the cardinal points we should not let minor points or views on texts divide us. O, am I born again? And is it for me that Christ died? Has he redeemed me from all iniquity? If so I shall be glorified at last. May the Lord bless us all and enable us to keep the unity of the spirit in the bond of peace. I write this by request. A sinner saved by the imputed righteousness of Christ if saved at all.

LEE HANCOCK.

Ozark, Ala.

EVIL SURMISING.

DEAR BROTHER GOLD:—The above words have been resting on my mind with some weight of late and I feel impressed to write a few words for the LANDMARK, but feel very unable to do justice to the subject so that the household of faith may be instructed thereby. I believe the words mean, "evil imagination, "evil suspicion." It always shows what is in ones heart or is the fruit of our fleshly nature that is against God. To imagine evil against our neighbor, our brother when there is no cause for it, is not only wronging the person surmised against, but it reveals the corruption of the surmiser. Besides this if one gives way to this evil passion it brings about jealousy, next hatred, then variance, confusion etc. We see it to be an evil seed that when once firmly planted produces much corrupt fruit. It is most sure to be the case that evil surmisers are the only persons in fault. Let us illustrate it in this way. If I am with a company of brethren or friends and they appear to

pay more attention to some others than they do to me, I begin to surmise that they feel themselves above me and therefore consider me beneath their notice; next to this there is some bitterness that springs up in my heart and I surmise further and say within myself, I don't care if they don't notice me, perhaps there will be a time that they will be glad to notice me. This would be evil springing out of my own heart and perhaps my brethren have never treated me wrong at all. It is one of the greatest evidences of selfishness and is directly contrary to humility which is one of the greatest of christian graces. I knew a man once to refuse to go in the meeting house to hear preaching and gave as his reason that preacher came up to him and others and did not speak to him. The preacher affirmed that he had no recollection of such a thing and if he did so it was entirely unintentional. The truth is evil surmising had gotten hold of that man's heart. If a person is not noticed as soon as they think they ought to be they should not begin to surmise over it but wait, probably the other did not intend to pass them unnoticed. This principle will even step in between husband and wife, the husband sees the wife talking with some one else, which she has a perfect right to do, he begins to surmise on the subject and at once jealousy sets in and family peace is destroyed and all without a cause. It is so if the wife begins to surmise against her husband. The evil surmiser is the whole cause of trouble and yet in nine cases out of ten he will declare his innocence. I have said that the jealous person was almost always the guilty one and now I believe I will strike out the *almost*. If they are not guilty of the very thing of which they are jealous of others they are guilty of surmising evil without a cause and thereby disturbing the peace of those who otherwise would be as happy as this world could make them. This evil principle often separates even brothers and sisters in the same household and may destroy their peace forever, and as a general thing the innocent has the

blame to bear. It is as mean as a tale-bearer, it separateth very good friends. Truly jealousy is as cruel as the grave. I never knew a case of it but that some body was buried, if in no other way their comforts were buried for life, and this would not be so bad if the distressing coldness of the grave should be felt by no one but the evil surmiser. There is no class of people but what are in danger of this evil principle. There are none of us so pure but that we may be defiled with it.

Brethren and sisters, let us beware of this evil principle. The christian spirit forbids that we should give way to such evil things. If our brethren or friends appear to slight us or do us wrong let us not surmise over it at all until we get an opportunity to talk with them and see if it was not an over sight, as it may be that we have only suspected these things and there is no truth in them. Let us wait and see how these things are. I have sometimes heard people say I am as stiff as he is stout, if he don't notice me I don't care, I will pay him back in his own coin. Let it not be this way with us, let us try to overcome evil with good. We are told that if we are evil entreated we shall return kind treatment and thereby we shall heap coals of fire on our enemies' heads. If we shall thus win our enemy will we not in the same way gain our brother who is not an enemy? I have had some to tell me that this will not work every time, that some have not enough conscience to receive it so as to feel the fire. Now if this indeed be true there are cases that we are subject to meet with that the scriptures fail to furnish us a rule for and this I cannot believe. No, we have only become impatient and have despaired too soon. Let us keep on applying the scripture rule and it will not fail. He who gave it was not mistaken. He did not say that you may heap coals of fire on his head, but you shall and his shall do not fail. I know this by experience and therefore I speak boldly. Sometimes we are all friend and then all enemy. This is wrong; we should use moderation in all things and at all times.

I know that I have been as angry under simply evil surmising as I ever have been under real insults, and I have been very much ashamed of myself because of this evil principle. Let us pray the Lord to deliver us from this secret sin wherein we are so apt to blame others for things of which they are not and would not be guilty.

Brother Gold, if you think the above imperfect thoughts on this subject can be of any benefit to our Father's children you may publish them,
Your brother in hope of a better life,

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN HOPE OF ETERNAL LIFE, WHICH GOD PROMISED BEFORE THE WORLD BEGAN:—If you will allow as unworthy a man as I know myself to be to claim kin with you, for I know that I am a sinner, and feel to be the chief of sinners, and feel to be the least of my Father's children. I see in your paper of Feb. 1st 1891, an article written by J. C. Hendrickson, in which he states that he was damaged. I was present when the Cadron Association had him published, and say that he was in disorder and is yet. You were present and heard what was said, and saw what was done, last July at Lebanon Church in Faulkner Co. Ark., and you know how I was treated. Now Brother Gold, as there were false prophets among the people, even so there shall be false teachers among you, and who privately bring in damnable heresy denying the Lord that bought them, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. There are now being told pernicious tales on me and the Cadron Association. When you preached at Lebanon last July, I was the first to give you my hand on the doctrine and the Cadron followed, and you know yourself that others called on you for an explanation of the doctrine. And you remember that my mouth was shut, for it was known that I knew all about the trouble, and you remember that you stated that the Mt.

Zion Church did wrong in throwing away her articles of faith. Now brother Gold, you say in your paper that J. C. Hendrickson was damaged by that publication, and by that you say the Cadron did wrong, and that he is in good standing. Brother Gold, I say to you, if he is in good standing it is more than his own brethren claim for him, and I say that he was in disorder and is now. Now it seems that if you hold that he is in good order, it is equal to saying that the Cadron and myself are in disorder. Now brother Gold, I learn that there are some busy bodies which work not at all, such I exhort in the name of the Lord Jesus Christ, to go to work with their hands, that they may have to give to them that need. Now brother Gold, I think you ought to correct the statement that you made about him being in good standing. Brother Gold, I do this in all kindness and goodness to you believing that you have been misled. There is all manner of evil said about me, and I am called a two-seeder which I deny, and which cannot be proven, and it is because I know all about the trouble. Now Brother Gold, if you want to know more about me, you can ask New Hope Association, Elder T. B. Little Clerk of South Arkansas Association, Elder Peterson Clerk of Washita Association, for reference Elder Nighton. For outside reference I give the Banks of Pine Bluff, Ark., and all my neighbors.

Brother Gold, I invite you and I hope it may be the Lord's will to come among us and see what we hope and trust the Lord has done for us, and share the good things which he has so graciously bestowed upon us.

Please publish this and oblige. Praying that the blessings of the Lord may rest upon you and me, and he may keep us in that strait gate and narrow way that leads to life everlasting.

Your unworthy brother in hope of eternal life beyond the grave,

D. WESTALL.

Wooster, Ark.

Remarks.

We are satisfied that Elder D. Westall is a brother of able gifts and excel-

lent character. There arose points of difference in these Associations involving order, and it has bred bad feelings, as such things are apt to do, and brother Westall feels that he and others are aggrieved. He desires to be heard in his own behalf which seems to be right.

It is strange that brethren when differing on points of doctrine will become embittered against each other as severely as if guilty of gross immorality. It shows however that principles are highly regarded by Baptists.

There are two parties. Brother Hendrickson stands well with his own party and is a man of good character.

We would advise the brethren in Ark. to bear with each other, and let this matter drop.

P. D. G.

WE SHALL BE MADE PERFECT.

DEAR BROTHER GOLD:—Yesterday I received a good letter from dear brother Francis, of Nashport, Ohio, in which he says that dear old Elder Wm. Dodd has lost his mind, and is nearing the end. While answering it this morning my mind was led to these words of Paul, "Charity never faileth: but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13: 8-10. These are very expressive and wonderful words of inspired truth. We are living witnesses to the very truth of the first statements, and Elder Dodd is a striking example of their reality. A man of learning and knowledge was he, as well as a prophet in Israel, a mighty man in the scriptures, but behold all this has now failed, ceased and vanished away, in his case, for he knew and prophesied in part only. But charity or the love of the Father bestowed upon him, in calling and

owning him a son, never faileth, but abideth forever, therefore it is greater than all these, and greater than faith and hope for it embraces God himself, who is love and endureth forever.

Charity or love is perfect therefore it shall never fail nor vanish, as shall all things temporal and fleshly, but it shall grow brighter and brighter unto the perfect day, "For love is of God, and every one that loveth is born of God, and knoweth God." And Christ is of God, His real and beloved Son, and his first born Son from the dead among many brethren, therefore in the love of the Father and in Christ his Son we are now the sons of God, the children and heirs of his everlasting and perfect love, and we even ourselves shall be perfected in the love of God, and glorified in the life and image of Jesus, the risen Son of God and heir of heaven. For our life and sonship are in the life and sonship of Jesus, the well beloved and only begotten son of God, therefore he says to his brethren and members, "Because I live ye shall live also." Jno. 14.

He is perfect in his life and nature, obedience and righteousness, glory and bliss, for he is the brightness of the Father's glory, and the express image of his person. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." This is that which is perfect, which shall come, and shall be revealed in us, when the end of all that which is in part shall have come. For then mortality shall be swallowed up of life, and the saying that is written shall be brought to pass, death is swallowed up in victory. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21. Jesus said, "Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20.

How positively this shows that the people of God shall not die forever, and so fail, cease and vanish away, as some vainly teach, but they shall live again, being the children of the resur-

rection, the children of God, and shall not die anymore. Jesus says they cannot. Do we believe him? Now if we be dead with Christ, we believe that we shall also live with him, Rom 6: 8. It is a faithful saying: For if we be dead with him we shall also live with him: 2 Tim. 2: 11. But the word of the Lord thus plainly shows that the saints who shall reign in life with Christ were dead, and are the children of the resurrection from the dead, even as Jesus died, and rose again. Therefore it is in our resurrection unto life and immortality that we ourselves shall be made perfect in the life and nature and holiness of Jesus, the risen and glorified Son of God, and shall be as he is and like him. And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thess. 5: 23, 24. For this *corruptible* must put on *incorruption* and this mortal must put on *immortality*. 1 Cor. 15. This must be, says Paul. Who or what shall prevent it? This corruptible being and this mortal body must do this—must be thus clothed with *incorruption* and *immortality*. This will be perfection in holiness and love, perfection in *incorruption* and *immortality*, perfection in life and glory, and the perfection of our whole spirit and soul and body in the spotlessness of Jesus, and in the love of God, and in the beauty and bliss of holy heaven.

O then! our sins and imperfections, ignorance and weakness, corruptibility and mortality, afflictions and sorrows, weeping and mourning, distress and death—all these shall cease and vanish away, when that which is perfect is come, but we ourselves shall abide forever in the perfection of charity, and in the life and holiness of Jesus, the Father's Son. When he shall appear we shall be like him, for we shall see him as he is, 1 Jno. 3: 2. And they shall call them the holy people, Isa. And this perfection of the holy people in love and holiness, life and glory and their perfect happiness in the infinite

possession of heaven; and of all that is perfect and lovely shall be everlasting.

In love, D. BARTLEY.

Greenfield, Ind.

ENTREATY.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I have said that I never would write any more for publication. Some one might ask why. I answer, because some I have written has not been published, and I wrote because I could not be satisfied until I did write. Yet I hope you do not think me reproaching, neither do I reproach any one, for I am sure there was better matter for the press than I had in it. Yet I am again an inquirer for the truth. I ask you to tell me if these words are in the Bible, (Are these things so?). If they are in the Bible please let me know where they are, for my mind is on them daily for some cause unknown to me. I hope you will pardon me for my ignorance, for I do not have time to read as I wish to do. I have searched, for them my self but have not found them. Now my mind is to speak to the people of God a few words, and I ask, Are these things so? I wish to look to him who has done great things for us whereof I am glad, giving glory to him and having no respect to persons, hoping that none will be offended with me, for I want to tell the truth. It seems to me that the brethren of the Toisnot Association might come together in peace and union if they would look to him who is the author and finisher of our faith, and not strive against one another for the mastery. Now my brethren, look back at the days of old and see how the brethren prayed for Peter while he was in the prison, and how God sent his angel and opened the doors of the jail, and Peter raps at the gate where they were all in prayer for him. Now let us all pray the Father to deliver our brother, or brethren to us as it was in Peter's day. If the brethren could first look to themselves and cleanse their own house they could say, I have sinned and come short of the

glory of God. I know I am ignorant and unlearned, cannot tell what is a Greek word or Latin, but I hope the word of God is in me, even in my mouth. I hope to live to see the vineyard of the Lord flourish again and grow as a seed that is planted in good ground, and that ground being prepared of the Lord. This ground is the heart of true believers in Christ, and there are many dear old mothers in Israel who are troubled in consequence of the contest between the elders of the church. Why? Because they look to them as being the stakes of the wall, and if they cannot hold together how can the doctrine which we believe be held up? A house divided against itself cannot stand. The world is having a gay time in talking about these things. Brethren, I ask, Are these things so? I look to Jesus for the life I have, and for that which is to come. I would to God that we all had the spirit of true feet washing, if so we would not be finding so much fault against our brother, for it does seem to me that feet washing is an humble act or example of Christ to us, that we should be acuated by it one to another. It seems to me that if I could see it carried out in the church of God I could rejoice in it, but shall I strive against my brother in these things? Nay verily. I rather suffer affliction in mind than to offend my brother, but Christ said, "why are ye offended in me?" Because I tell you the truth, speaking to the unbelievers: but to believers I would ask, look back to the time when the overshadowing of the Holy Ghost was upon you. Could you at that time see the sins of some one else? Nay verily, but could cry unto God for mercy, seeing your own sins as a mountain on either side, and the way in front all dark and death in the rear. Oh Lord, what must I do? About the time you looked for death to come upon you, that Holy thing that is born in you came with healing in his wings singing, Peace be still, or Thy faith has made thee whole, or Go in peace and sin no more. Then you could say, How can these things be,

seeing I know not a man? When the angel came to Mary, he said, "hail highly favored, the Lord is with thee: thou shalt conceive and bring forth a son, and call his name Jesus, for he shall save his people from their sins." How can these things be? Notice, John the Baptist is (to my mind) a figure of all true believers in Christ. How? Because he was conceived in the same manner that Christ was. The only difference is, Mary had not known a man. The angel talks to Zacharias concerning the thing, but he said, how can this be, for I am an old man and my wife well stricken in years. Therefore he could not speak for unbelief, but this was six months before Mary conceived Jesus. Just here I wish to ask a question, Was Mary a sinner after she conceived Jesus? "Blessed art thou among woman, all people shall call thee blessed," (or holy). Now I look at the work of the Spirit upon man to-day as it was upon Mary in her day. The Holy Ghost is sent of God to us. Our mind is lifted up. There is something to take place. Now, what is it. Ah, thou shalt conceive and bring forth a son, and call his name Jesus for he shall save you from your sins. I visited a dear old brother some days ago. He was on his death bed, and he said to me, I shall soon be delivered. Yes he delivered up the child to God who gave it. For we bear about in our body the marks of the Lord Jesus while we live here in this life, and when we die we deliver up that which we have conceived at the word of God, for Mary said, be it unto thine hand maiden according to thy word. Oh what a strong Father we have, but a weak mother. Look back to old mother Eve, how weak she was. Oh brethren, I cannot speak of the things that rush into my mind. But again we see in the book that one said to Jesus while he was speaking to a multitude, "Thy mother and thy brethren stand without desiring to see thee." Jesus said to him, "Who is my mother and brethren?" "He that heareth my words and keepeth them. The same is my mother, sister and brother," So

you see what I am striking at. The individual mother is these old bodies of ours. But Jerusalem which is above and is pure is the mother of us all, but that mother will not be fully manifested until the last day, or the resurrection of every one of the just, and then we shall compose that mother, the new Jerusalem which is above, which Mary the mother of Jesus is a figure of: for all nations shall call me holy. Now I ask, (Are these things so?) Dear brother Gold, please bear with me in my folly a little, for I know your time is precious to you, and you have so many things to look over. I shrink back and would not send this if I knew you did not have time to carefully consider what I have said, but do as you think best with this, and remember me in your prayers. May the Lord add a blessing to you and yours.

A little brother,

J. D. FLY.

Remarks.

If brother Fly will look at Acts 7: 1 he will find the words, "Then said the high priest, Are these things so?"

Mary was a sinner after the birth of Christ. That did not change her Adamic nature. It does not change our nature to be born of God. We are still by nature sinners. We suppose Mary the mother of Jesus died as other sinners of Adam's race, die.

We desire that the brethren in our Associations do as brother Fly advises, pray one for another. You will never harm any one as long as you truly pray for him, and when you would wrong one you have no heart to pray for him.

P. D. G.

DEAR BROTHER GOLD:—My daughter received her LANDMARK of April the first. She was reading to me last night what you had to say about the rights and privileges of a church, and how little a Council or an Association had to do with a church's business; and how

little one church had to do with another church's business. Now brother Gold, I know I am weak and destitute of education, and of the meaning of words; but I feel like I want to say something. In accordance with my understanding I indorse your remarks square out. And if we, here in the Little River Association, had taken that position there would have been no confusion here, or if they would take it now. I feel to believe the trouble would stop: for there was the least excuse for a trouble that ever I knew in a church, and if our brethren in our sister churches had let our brethren alone in Middle Creek church I do not believe that we would ever had but little trouble in Middle Creek church. They just kept patting and encouraging the disorder, shifting and turning, and not doing what they agreed to do. They often made me think of what old brother Wilson said in the pulpit time and time again. He said a man might tell a lie, and then he might tell fifty more trying to make that lie a truth and never could do it. It appears like our people did get into disorder and they would try to get out of it by committing another disorder, and went on from one disorder to another until they forced the church contrary to her will or wishes to withdraw from some of her members. Then some of our sister churches gave this disorder a certificate that they were the church, trying to take the business out of our hands into their own, and saying we will call a council, and the council will give you (the disordered party) the meeting houses. Now brother Gold, I have said more on this point than I thought I would say. I could say a great deal but it is useless. I believe christians can go into disorder and disobedience, and they become under a cloud of darkness and nearly destroy their christian enjoyment here in time. Now brother Gold, how shall we get out of it? I know of but one way, that is for us all to ask God to help us to lay down all our disorder, let each ones disorder be little or much. I am satisfied we are all more or less guilty. I

can answer for myself: I feel that I have done and said many things that I regret, notwithstanding I believe I have been contending for just what *Christ did* and obedient to the pattern which *Christ* left on record. And on that point I have nothing to take back. I would be one of the last men who would say that any brother or sister should or should not wash feet, for I look upon it as a matter alone between the subject and their God. If a brother or sister does not take the bread and wine and wash the saints' feet from a *principle of love* for God and his *cause* they had better let it alone. And I think the way to get out of this is for all hands of us to ask God and one another to forgive us for all we have said and done which was wrong in the past, and ask our brethren from sister Associations to join in with us in their petitions to God in one solid band of petitions to God for mercy in our behalf, and we also, as much as in us lies, perform every duty that he has laid down in his word for his servants to do to make us willing to obey Christ in all his commands. Now brother Gold, do you feel willing to extend your petition to God to make us willing, obedient servants in all his ordinances and duties? Enable us to let our last days be our best days, so that we we can unite in a song of praise to God the Father, the Son and ever blessed Spirit. Brother Gold, it is far better when we can't speak well of our brethren to say nothing. I had rather be right alone than to be wrong with all its numbers. I believe I will stop for fear I will weary your patience. Take this and examine it, and dispose of it as you think best. You will not hurt my feelings by not publishing it I want to do right, but I have long learned that everything that rolls through my mind is not of the Lord. I remain your unworthy brother as I hope in Christ,

RANSOM GULLEY,

Gulley's Mill, N. C.

Remarks.

We feel a desire to unite with brother Gulley and others in a true desire to

see peace in the Little River Association, and among our brethren generally. I feel that brother Gulley and others are in trouble.

Many troubles await the people of God here. It does look like we might have more forbearance towards each other. Now is winter. But summer will come again.

P. D. G.

AN EXPLANATION.

DEAR BROTHER GOLD:—Will you please allow me to make an explanation concerning a certain matter which I think ought to be publicly explained. More than one year ago I refused to commune with a church near where I reside. This church had previously agreed to wash feet whenever she communed, because she thought the scriptures taught it. I was at a Union meeting held at that church, and as some of the churches composing the Union were not feet-washers, she thought best to not observe feet-washing at the Union. I then thought and still think that Union meetings and Associations should not interfere with church ordinances etc., as they are creatures of churches, hence inferior. I mean as organizations, there being no scriptural authority for either. I did not think the church could consistently leave off feet-washing without scriptural authority, and they claimed to have none, but the church was pure in her motive. Hence I have never had the least coldness towards them nor they towards me, neither have they ever hinted as I know of that I should make any acknowledgement. I did the same once at our church. I did not refuse to commune merely because it was contrary to their church resolution touching feet-washing, but because at that time I thought it was part of the ordinance, and was linked on to the supper, I have said that it was as much a part of the ordinance as the bread or the wine, and would as soon leave off the wine as the water, that while the bread showed his body, and the wine his blood, the water

showed the cleansing effects of the blood of Christ. But since then upon a very careful examination of the subject I have concluded that it would be hard to prove feetwashing to be a part of the ordinance, and if I can't prove it I dare not affirm it. Hence I don't think it would be scriptural to refuse to commune when feet-washing is left off. I have never meant to make feet-washing a test of fellowship. In other words I did not mean by refusing to commune to nonfellowship the church hence I think my motive was pure. We may do a wrong thing in a right spirit, or we may do a right thing in a wrong spirit. I don't think feet-washing is so connected with the Lord's supper as to be a part of the ordinance, if so would Matthew, Luke and Mark have left it off, for in so doing they left off part of an ordinance, also John does not detail the Lord's supper, but simply mentions it, and begins at the close of it to give the feetwashing; also supper was ended before feetwashing, so that feetwashing could not have been a part of it. I don't think it is of the same importance that the supper is, because the bread and wine show Christ's body and blood, but there is no proof that I know of that feetwashing shows any part of Christ. I once thought it signified regeneration, but I can not prove it, it was only an inference. Regeneration washes the whole man, and it seems to me that any symbol or figure that does not wash one all over would hardly be a fit symbol to represent the washing of regeneration. If we cannot bring forward scriptural proof that feet washing is an emblem, figure or symbol of Christ's body, blood nor regeneration, we should not attach as much importance to it as we would to baptism nor the Lord's supper. The term ought, ye ought to wash one anothers' feet, is not the language most suitable to express a positive law or commandment, but such terms as the following are used. "Arise and be baptized, Go tell him his faults, This do in remembrance of me till I come, Go into all the world and preach the gospel to every creature etc. The terms here used are

positive and emphatic. I do not wish to attach too little importance to feet-washing, or less than the Saviour meant, but it seems to me that it was not made a test of fellowship in Paul's day, for in 1 Tim. 5: 10 he does not say she should be excluded from the church if she have not washed the saints' feet, but she must not be taken into the number to be supported by the church, and as Paul classes feetwashing there with household service, there seems to be some room to conclude that there is the proper place for it. If she have brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, diligently followed every good work. However the term every good work may include other things beside household service, but to my mind church ordinances are not included as the refusal to observe them would not only prohibit her from the right to live of the bounty raised for the poor, but from church membership too. The London confession of faith says nothing about feetwashing, also the Baptists of England do not practice feetwashing as a literal observance in the church: (Hassells' History page 850. In 1537) some practiced it and some did not. In the 17th century very few churches observed it, among the Mennonites of the 16th century some practiced it, and some did not, and never made it a test: (page 845.) Of course history is not our guide, but does not the fact that Baptists have never considered that the scriptures made it a test go a long way to prove that they have never thought it of the same importance as regular church ordinances are. There is no example of the disciples ever washing feet in a church capacity. True the Master washed their feet immediately after the supper, but he washed their feet, but they did not wash. However this may mean that they should wash each others feet immediately after the supper, but there is no example of it. If I were capable of giving advice, I would advise all churches who practice feetwashing in the church to continue it until they are satisfied that it is unscriptural, also those churches who do

not observe it to not take it up as a church ordinance until they are satisfied that the king in Zion requires it of them, also all churches who observe it in a church capacity to let those members who do not believe it a church ordinance refrain from its observance in the church, but whenever they commune let those who believe it should immediately follow the supper practice it then and there. Some churches have a custom of communing four times a year and washing feet at but one of their communions. I think they teach by precept that it is in order to wash feet in connection with the supper and immediately after it, and I know they teach by example that it is scriptural and in order to thus observe it. Well certainly if that be true it cannot be scriptural to leave it off, hence if any members of such a church should ask to be allowed to wash feet at every communion the church ought to grant them the privilege. Also if a church has been taught that footwashing is so connected with the supper as to be a part of the ordinance, and any member is fully persuaded in his mind that it is, he should be granted the privilege to not participate when footwashing is left off, until he should have time to be converted from his error, if he is in an error. I once knew a church to split and it was thought it was on footwashing, but both parties were advocates of it before and since the split. So how would it be footwashing. Both parties protested against making it a test of fellowship. One party claimed that it is scriptural and in order to wash feet immediately after the supper. The other party did also, and insisted that it could not be scriptural to connect it and to leave it off too. Now if such teaching is scriptural, it seems to me that according to such teaching any brother had a right to refuse to commune when footwashing is left off. I mean if he had been taught that it is a part of the ordinance, however such teaching may not be scriptural.

I have heard some saying they would not take the care of a church who would not observe footwashing in the

church. I think such preachers are conscientious, hence should be treated with love and respect, but I think it is too bold a position unless they can prove footwashing a church ordinance, and if they cannot they should retract. When Christ washed his disciples' feet the Holy Ghost had not been given them, neither did they know what a church was. They thought Christ would be an earthly king, and there was a strife among them who should be greatest. They know nothing of the resurrection, nor the atonement, nor did they believe in him as in a gospel sense, nor did they know what the gospel was. If I were perfectly satisfied that it is not a church ordinance I would not suddenly change, as sudden changes always cause ruptures. Let us go slow.

Yours in love,
I. J. TAYLOR.

Several persons have made enquiries of me concerning Dr. D. N. Gore who was with our people a few years. For my own satisfaction I wrote to brother Thomas Bell who is now pastor of the church that Dr. Gore was a member of. He writes me as follows, among other things.

ELDER P. D. GOLD, DEAR BROTHER:—I promised to write to you again concerning Dr. Gore. I can now state the way he has gone. He has joined the Farmer's Alliance, and the Missionaries, and is preaching with them. He does not go about us now. You can state these facts in the LANDMARK for the benefit of all concerned.

Churches in the Mill Branch Association all in peace, and some accessions of late to two of our churches. There has been great coolness among Baptists out here for a long time, hope it has been for the good of Zion although it is hurtful to see brethren do wrong; yet their wrong will find them and try them, and they will be proved and we can see them better.

Brother Gold, come and see us again, and I hope I could go and hear you

preach. Yours in love of the truth,
THOS. BELL.

Little River, S. C.

Remarks.

It is no matter of pleasure to me to see any come among the Primitive Baptists who are not of us. It is the best of all homes and the only one to those who are indeed Primitive Baptists, but no home to any others. One must be strengthened by principle to dwell among this people. There are giants in the land. True they are as grasshoppers to Caleb or Joshua, or to the man of faith, but they are giants of great stature to Saul or to all that walk after the flesh. Trials are sure to come and make manifest what sort of spirit we are of. The surest ground on which to try and make manifest just what is in man is this land of Canaan. Each one is sure to be found out and revealed here. The fire discovers what every man is.

It is true that if one comes to us with any other principle or feeling than that of an Israelite he will tire and go away. They went out from us because they were not of us. For if they had been of us they would no doubt have continued with us.

It is no pleasure to me to see one disappointed or to fail of what he expects. If he is sincere and therefore is mistaken, not finding what he thought he would, we regret that. If he is manifested to be controlled by improper or sordid motives, or has not strength to endure trials, it is no pleasure to us to see this failure of character.

We like to see every man appearing in his true colors and then there are no disappointments.

Those who follow the Lamb are chosen and called and faithful.

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.

ONE TALENT.

A dear brother requests my view of Matt. 25: 18. "But he that had received one talent went and digged in the earth and hid his lord's money."

Jesus uses the parable to represent his own departure from earth to receive a kingdom, and to come again and hold a reckoning with his own servants to whom he gave talents according to their several abilities.

It is specially of the one talent man our brother desires my view: for all of us are agreed that the faithful man, to whom the five talents were given or to whom the two talents were given, and who rendered so good an account of their service, should receive the approbation of their lord, and enter into his kingdom. But it is this disobedient servant, who digged in the earth and hid his lord's money, and on his lord's return brings the one talent and makes his self condemnatory excuse, of whom not only this brother but many others also desire the views of others. What sort of a servant can this be, and what is the punishment meted out to him? We are all agreed that the faithful are greatly blessed, but what is to become of the disobedient? Arminians do not

seem to fear so much for themselves, because they are quite confident of their ability to hold out faithful to the end, and are therefore quite sure of a reward; but they will hold such cases as this up before their hearers to the consternation of all who do not believe as they do, and to alarm them of their danger. While the Primitive Baptists are more ready to admit that they themselves are that unprofitable servant, and therefore will, they fear, fall away themselves; hence they are so uneasy about their own case.

Observe that this lord calls his own servants to him, and not the servants of some other. He had a right of course to do this. He gives good money to each of them. The difference is not in the quality of the money, but in the amount. So far as quality is concerned one gold dollar is as pure as five gold dollars. Nor does he give injudiciously or unwisely, but he gives to each according to the respective or several ability of these his own servants, and leaves the same instruction with each of them saying, occupy till I come.

What are these talents? They are gifts to be used as current money with the merchant, for merchants are representative traders. In the kingdom of God there are various gifts bestowed on the servants of the Lord for the comfort of the people or city of God. Some have one gift in the church and some another.

Observe these gifts, such as preaching, teaching, exhorting, ruling etc., in the church, do not cause those who are endowed with them to be children of God anymore than placing the talents in the hands of these servants caused them to be the servants of the king, for they were his servants before he gave them these gifts, and that was one

reason that he gave them these gifts. Gifts in the church do not constitute or make christians, but they are bestowed for the benefit of the inhabitants of the cities (churches) of the saints, as money is of use in the commercial cities of this earth, or as judicial, executive or legislative gifts are needful for political cities and commonwealths. When is the time of reckoning? When Jesus came on earth he called his own servants and gave them gifts to occupy until he should come again. When he comes in his glory as on the day of Pentecost and after or during his mediatorial reign (and we know of no other,) he comes and in the church or judgment of his people he dispenses favors and administers rebukes and reproofs, for his reward is with him and his work before him. The apostles for instance rule in judgment, and all obedient christians do now enter into the joys of the Lord according as they use the various gifts bestowed on them. We see that the obedient now eat the good of the land, or those who are faithful and serve the Lord do now enjoy the benefits of his bounty. It is too with his own gifts or talents, that they serve him, nor can anything else be substituted for these.

On the other hand, if one digs in the earth (flesh) and hides his Lord's money, nursing such excuses and pretexts as that Jesus is a hard master to require him with so little a gift to serve him, and hides his Lord's money, and fails to put it to the exchangers, or to put it in common use with others in serving the Lord, this one is to be cast out into outer darkness, (the blackest kind of darkness) where there is weeping and gnashing of teeth, or rebellion and rage, anguish and great distress, and his talent or gift is given to the faithful;

for the Lord will have that which is his own with usury or increase.

All the benefits of obedience are not reserved for the resurrection; but those who serve the Lord are now blessed with joys in the kingdom of God. While the disobedient now dwell in a barren and dry land. They that believe do now enter into rest, but the unbelieving and rebellious fail to enter into these joys of their Lord, and fall by the way in the wilderness among the murmurers where there is distress and sorrow.

P. D. G.

TROUBLES.

There are distresses among the churches in some sections. It seems that these will come. It must needs be that offences come. We should remember that there is a woe to that one by whom they come. The use of heresies is to make manifest those who are of the truth. We would be apt to think it would be to make manifest or expose those that are *not* of the truth, but it is to show who are of the truth.

In troublous times every one that is of the truth will be careful of his own conduct, or cautious about what he does, desiring to do right, and he will be careful not to offend others.

When brethren are involved in distress I do not think we ought to be forward to take sides before we hear the whole case. A party who is himself an actor or participant in the trouble is generally forward to talk about it, and state his side of the case, and enlist sympathy on his side, and secure an expression of leading brethren in his favor. This is always a bad sign. It is a sign that such an one is in the flesh and prompted by a fleshly principle. It is not necessary to get help in any such a way, and it divides

brethren and spreads the trouble still further.

Nor is it wise in brethren who hear only one side of a case to express their opinion in advance. Such an opinion is usually wrong. For he that is first in his own cause makes a fair appearance until his neighbor comes along and searches him out. When you side with him you encourage him in his wrong and he will make still greater effort to publish and spread the trouble.

It is not wise for brethren to publish and spread their strifes and confusions any way. Keep these things to yourselves. Publish the things that make for peace and whereby one may edify another.

It is not wise to take sides with parties when you believe all are wrong. Be on the Lord's side, and not on any man's side. Wherein you can, be ready to serve either side that tries to do right. Do not throw away a brother when he gets wrong. If you can be of any service to show him his wrong do that. For we are all liable to do wrong, and all need forgiveness. Do nothing to make a bad matter worse. Do nothing to offend any brother on either side. Remember that it is blessed to be a peace maker. Be assured that when God's people are in their right mind they do not quarrel and divide, and remember further that it is not on things clearly revealed we fuss and divide, but on hobbies or wrong notions that we have up. Baptists do not divide on matters clearly revealed in the word of God.

When you get in trouble go to the Lord in your distress, and cry unto him, and wait till he delivers you, if it is all your life. Do not take vengeance in your own hand. That never belongs to man.

P. D. G.

HOW THEY PREVAILED.

Brother Q. D. Weeks requests my view of Ex. 17: 11, 12: "And it came to pass when Moses held up his hand Israel prevailed: and when he let down his hand Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Rock—what a notable thing is a rock in Scripture. The most enduring substances are seized upon as figures of the eternal One in order to set forth his imperishable character and work.

While Israel were in the wilderness they often murmured because they had not food or water. How many are there in our day who would cease to murmur if they had bread and water. Few need that in this favored land. Almost any one with ordinary health can procure enough food and raiment for his needs. But most people desire more than this. Would we do less murmuring than the Israelites did if we were enclosed as they in a great wilderness for life. We are so often guilty of what we condemn others for. But great lessons were taught them in the wilderness.

While they were murmuring here for water the Lord commanded Moses to smite a rock on which God would stand and that rock should give them drink. What did that rock set forth? Paul says that rock was Christ. Moses represents the law or justice which smites Jesus as the surety of the people. The Lord standing above represents the two-fold character of Christ as both God and man. The sweetest water

comes from the rock.

Soon after this Amalek attacks Israel. This Amalek was the old enemy of God's people and the first one to attack them after coming out of Egypt, or it represents sin and the lusts of the flesh against which God hath indignation forever, and which is to be destroyed for there are to be perpetual wars against Amalek. There is no discharge in this war, the flesh lusting against the Spirit and the Spirit against the flesh. Soon after you drank of the rock Christ and felt your sins forgiven satan attacked you in the flesh as Amalek of old attacked Israel soon after they were refreshed with the water of the rock.

Moses takes his position on the top of the hill overlooking the battle, and when he holds up his hands Israel prevails; but Moses becomes weak, (an uncommon thing for him,) and his hands become heavy and hang down and Amalek prevails. This is a strange thing, is it not? Surely the ways of Israel are peculiar, and unlike the world. Aaron and Hur, both notable men in Israel, one on each side of Moses, hold up his hands, and Israel prevails. They not only must hold up his hands, but they place a stone under Moses and he sets thereon and they support his hands until the going down of the sun, and Israel prevails, until the going down of the sun, and then the victory is made sure forever.

Moses is weak. He never appeared so much so as he does now in conflict with Amalek, who is of Esau or the flesh. The law is weak through the flesh, and has no power to slay sin, for by it is the knowledge of sin, or the sense of our wretched undone condition, and that law can never justify the sinner whom it convicts. But Moses sets or rests upon the rock. Underneath are

the everlasting arms of Jehovah. Jesus bears up the pillars of heaven, and the law covenant rests upon this Stone of Israel.

The beauty and use of the law are never more clearly seen than when one sees Jesus and the law fulfilled in him. Then he can say the law is good, and the commandment just and holy, and O how I love thy law. When Jesus the rock is the foundation on which all is built and rests then the battle is turned to the gate, and the arrows of truth are sharp in the hearts of the king's enemies causing them to fall. For Moses may become weary and faint, but he is never weary nor faints, never slumbers or sleeps, who saves Israel and watches him every moment.

It was observed that as Moses held up his hands Israel prevailed, and as they grew faint and fell Amalek prevailed. The strength of the people was in their leader, and as he grew faint they also grew faint. Hence Moses the leader must have his support and Aaron and Hur hold up his hands. Aaron represents the priesthood which is the support of the law cleansing away sin in the type. The priesthood controls the law for the priesthood being changed the law must of necessity be changed. The priesthood of Christ reveals his glorious character as a Redeemer, Savior, Purifier, and as one eternally exalted to reign in righteousness as king of Salem and of Peace.

As the strength of Aaron and Hur is given to the hands of Moses he holds up holy hands without wrath and doubting. Faith and hope here appear as directing the battle and shouting for the victory. For this is a good fight of faith, since by faith we stand and march, and by hope we are saved. Faith establishes the law, and by faith

the righteousness of God (not of the law) is revealed, so that in God's light we see light and see our strength, and hope comes in as the anchor of the soul both sure and steadfast.

This battle rages throughout the day or earthly life of the Israelites, and there is prevailing while the hands of Moses are held up, yet the victory is not complete or ended and Amalek slain until the going down of the sun, or the end of this life. But how gloriously and peacefully it does end as the Israelite rests from his labors and enters into final, everlasting victory.

Observe that this battle begins from the time Israel drinks of the water of the smitten rock. We do not know Amalek or what the warfare is until we know the Lord Jesus. Then we find this enemy in the land ready to fight and slay us. Then fighting begins. When the young christian thinks his troubles are over he knows so little of the way and its conflicts, or that when he would do good evil is present, and that the very presence of Jesus in the mind is the occasion for the opposition of the law of sin in the members, and here the conflict rages until the sun goes down or the day ends. For this battle is not fought in the night, as we are children of the day and not of the night, though the enemies we contend with are of the darkness and the night.

Eternal indignation is proclaimed against Amalek. Therefore this war is perpetual and from generation to generation the children of Israel were to fight this foe.

The Lord told Saul king of Israel to slay Agag king of Amalek, and utterly destroy all his possessions even to the little ones of his realm. But Saul spared Agag and the best of flocks for

offerings. How pleasing at times some of these things appear, and surely one says, is not this and that too nice to slay, and would it not be a good thing in the kingdom of Israel. Surely money and worldly learning and many such things should be spared and consecrated to the Lord. But the foxes, even the little foxes, must be taken, for they spoil the vines of the gardens and orchards of Israel.

It cost Saul his kingdom to fail in the slaughter of Amalek. This is no trifling work. Samuel the prophet hews Agag in pieces. For the word of the Lord shall slay the wicked. Were it not for that what would Israel do? For this old, sly, deceitful enemy would destroy Israel as Haman the Amalekite plotted to slay all the Jews even to Mordecai who sat at the king's gate, not even sparing the queen Esther herself.

There is a kingdom higher than that of Agag or Amalek, the kingdom of our Lord Jesus, who must reign until he puts all enemies under his feet, even to death the first born of sin.

P. D. G.

WOE TO WHOM?

ELDER P. D. GOLD, DEAR SIR:— Would you please give your view of Amos 6: 1, "Woe to them that are at ease in Zion," &c.

The woe here is to certain characters in Zion. Who are they? Amos says they are such as trust to the mountains of Samaria. When the ten tribes rent off from Jerusalem they set up a worship in imitation of the Jewish worship in Samaria, and had idol gods, and base men among the Jews for priests, and defiled the worship of God. They trusted in their worship instead of trusting in God for deliverance.

They were at ease in Zion, for the worship of false god begets sluggishness and sleepiness.

Again, they put far away the evil day and prophesied smooth things, and looked for prosperity, and this puffed them up with pride, and they caused the seat or judgment of violence and oppression to come near. For such oppress the poor and needy and cause distress on others. So true is it that such as are at ease or puffed up bring trouble on others, while those that are distressed themselves are careful not to occasion trouble to others. They put far away the evil day or say evil will not come. They are not in fear as other men, and flatter themselves that because of their worthiness they shall prosper.

Another mark of them is that they boast of the purity of their worship. They are satisfied with their estate, and stretch themselves on their beds of ivory or elegance, and choose out the best seats for themselves, and invent to themselves musical instruments like David, or aspire to be the best of all worshippers, and anoint themselves with the chief ointments, or have such a high estimate of their own goodness that they take to themselves the best portions; nor do they have any trouble because of their vileness for they feel not this.

Such are not grieved for the affliction of Joseph, nor do they mourn because of any trouble that the poor and needy are in. For they are at ease in Zion. There are always afflicted and poor ones in Zion, but these who are at ease never are grieved because of them.

God's people are never safer than when afflicted and praying to the Lord, and thus drawing near to him, nor are

they ever in greater danger of a woe than when they are at ease.

To worship a false god brings ease or numbness; sleepiness and carelessness. But the worship of the true and living God brings watchfulness, carefulness, searchings of heart, labor, fruitfulness, increase, growth, or adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity, and to charity godliness, and when these abound there is growth and profit, comfort and peace, not the ease of carelessness and self-confidence, but the life, joy and peace, labor, growth and increase of life. As many as the Lord loves he scourges, and those that bear fruit he purges that they may bring forth more fruit. The case here condemned is not the peace of safety and righteousness, but it is the diseased state of one asleep among the dead—in the worst of company, and all defiled like a man so diseased he does not have life enough to be conscious of his danger, saying peace and safety when sudden fear cometh, or as one thinking he is rich and increased with goods, and not knowing he is naked and poor and vile and miserable. This is a very sickly state and spewing follows, for Jesus says, I will spew thee out of my mouth. The word of rebuke from the Lord casts such out in their filthiness. The woe of barrenness and rebellion causing such to dwell in captivity or to be cast as unprofitable servants into outer darkness where there is weeping and gnashing of teeth is to come.

He that purges himself from these, and is found obedient and enduring hardness as a good soldier, shall have praise of God. The diligent hand

maketh rich; but the slack hand that says I have enough, there is no need of labor and toil, shall have nothing and beg in harvest time. P. D. G.

ASSOCIATIONAL.

The New River Association meets with Laurel Fork church, Carroll Co., Va., about 14 miles east of Hillsville, Friday, Saturday and 1st Sunday in next June.

The Spring Session of the Mayo Association will meet with the church at Matrimony, in Rockingham County, N. C., commencing Saturday before the 3rd Sunday in May. Those coming by R. R. from the South can get off at Stoneville, six miles from the church, or at Prices Station, three and one-half miles from the church. Those coming from North will take the R. & S. R. R., at Martinsville, Va., and stop at Ridgeway, four miles from the Association. Visitors will find brethren living near either station who will take care of them.

F. J. STONE.

ELDER P. D. GOLD, DEAR BROTHER: Please give notice through the LAND-MARK that we expect if the Lord will to have Union meeting at Cane Creek church, to commence on Friday before the 5th Sunday in May 1891. We extend an invitation to brethren of other churches, and especially one to Ministering brethren. Those coming by Rail will get off at Ringgold depot where they will be met and conveyed to said church.

R. L. DODSON.

ELDER P. G. LESTER.

Brother Lester suffered a severe nervous attack in Ken. recently, which prostrated him, and he is now under medical treatment, and improving. Overwork is probably the cause of it. He will not be able to write again for a few weeks. We hope that he may be speedily restored to health that his useful gift may be devoted to the service of the saints. P. D. G.

Obituary.

ELDER WILLIAM WARREN.

My father, William Warren, was born in the Conetoe section of Edgecombe county on December 10th, 1821, and died near Jarratts Va., March 13th, 1891. His parents were Ollen Warren and Maacca Warren, and he was the oldest of six brothers, four of whom, together with one sister, are still living.

On the 22d day of January, 1845, in his 24th year, he was married to Sarah Atkinson, a daughter of Aaron Atkinson, who lived near Old Sparta, Edgecombe Co., N. C., and was a prominent and useful citizen of that section. Ten children were born to them, six of whom survive their father. He was received as a member of the Primitive Baptist church at Tarboro in June, 1860, and was baptized by the late Elder John H. Daniel. He was licensed to preach in July, 1861, and was ordained to the full work of the ministry in November, 1873, by a presbytery composed of Elders Jno. W. Purvis and P. D. Gold.

Reared in the country during a period when there were comparatively few schools, his educational advantages were exceedingly limited, his early life being spent in assiduous toil on his father's farm, where he acquired those habits of industry and close application to business that characterized him during all his after life. He had a most active mind, and it seemed perfectly natural for him to be engaged at all times either in some mental or physical labor. Even during his last years, when very feeble from overtaxing his energies earlier in life, he manifested a restless anxiety to be constantly at some useful work. He devoted much time to reading and studying the bible, which was to him the book of books. Industrious himself, he strove to promote the formation of such habits in his children, taught them the manifold evils that ensue from a life of idleness, which he regarded as a sin and a great curse to the world.

Perhaps the most lovely attribute of his character was his integrity, his unswerving devotion to right. I know that I have never seen a man more thoroughly honest in full meaning of that much abused term. Never did a thought enter his head as to how he might gain an unfair advantage over any fellow being, and while manifesting the ut-

most respect for the opinions of others, he was never prompted by mere policy to disguise himself or his motives. I do not believe that a man ever lived who was more guileless in thought and action than he; and he hated lying in all of its many forms and detested every species of hypocrisy. It always seemed to grieve him to observe these ugly traits in others.

And his unselfishness, the complete absence of selfish motives from his actions, and his disinterested solicitude for the welfare of others I have never seen surpassed in anyone. Had he been a selfish man, and had he studied his own interests to the exclusion of others, his habits of industry and successful labor would have made him wealthy in the things of this world. But the interest that he manifested in the welfare of others and his disposition to trust implicitly in the honor of those with whom he dealt often made it an easy matter for him to be imposed on in business transactions. Thoroughly honest himself, it was hard for him to understand how any one else could be otherwise, and therefore hard for him to regard any one with suspicion.

Until the year 1883 my father lived in Edgecombe, his native county. Having for several years suffered financial losses, it became necessary at that time for him to change his residence, as he was compelled to dispose of his property in Edgecombe county in order to pay debts that had rapidly accumulated. He therefore moved with his family to Sussex county, Virginia, where he spent the remainder of his days.

During the early portion of last January he had an attack of la grippe, which prostrated him, and from the effects of which his lungs became congested, his heart also being very seriously affected. Under this complication of diseases, his feeble bodily powers gave way rapidly, and all of us saw that the end of his earthly pilgrimage was near. He suffered intensely during the last two months of his life, and he was compelled to sit propped up in bed during that time, being unable to lie down at all. He breathed with great difficulty, slept but a few minutes at a time, and his condition was one of constant bodily distress and suffering.

It was my privilege to be with him several days during his sickness. From the first he seemed to have but little hope of getting well, and his mind was mostly occupied with thoughts of

eternal realities. He manifested great interest in the cause of truth which he loved so well, and he lamented the spiritual darkness that covers the land and the tendency of the age toward idolatry in its various forms. He seemed in full possession of his mental faculties and knew what was passing around him until about ten days before his death. From that time he grew oblivious of his surroundings and began to talk almost entirely of the blessed truths and promises of the bible, and he kept this up as long as he was able to talk. I do not think that he was at any time so entirely unconscious as not to answer intelligently when addressed by any one near him, but as soon as he had answered he would begin again to talk on religious subjects, repeating many scripture quotations with wonderful accuracy and commenting on them. At times he would begin to preach with great vigor on some familiar text, and would proceed earnestly until compelled to stop through weakness, when he would fall asleep for a few minutes.

My last visit to him was just a week before his death. My mother told me that for two or three days he had been preaching almost constantly and with great power, and they considered him unconscious. But as I entered the room he was looking toward the door to see me, and I shall never forget how eagerly he extended his hand and grasped my own. On my asking how he felt, he exclaimed in broken accents and with great difficulty, "O my son, I feel like, if it could be God's will, that I want to take wings and fly away and be at rest!" And then, pausing from exhaustion, and still warmly grasping my hand, he said, "Oh, if men could see and understand, and their eyes could be opened so that they would repent and turn from their wicked ways and be saved!" During the two days and three nights that I spent with him I stayed a great part of my time by his bed-side. No one who did not see him can understand the extent of his sufferings, and yet, as weak as he was, and struggling for every breath, he talked much and with wonderful emphasis and power of divine things. And as his hold upon life grew weaker, his mind evidently became more and more centered upon the blessed realities of the life to come; and as he felt more and more the weakness of the flesh, I believe that his faith in the all-sufficient efficacy of the atoning blood of

Jesus became stronger, and that he was enabled to lean upon the strong arm of the Lord while entering the "valley of the shadow of death." These were my thoughts as I sat near him and listened to catch every word that fell from his lips. Once he said, "I am so vile! I know it, and I feel it." After this I heard him say, "Thou canst if Thou wilt make me clean." "Him that cometh unto me I will in no wise cast out." Frequently he exclaimed, "My God and my King!" At different times, even when there was so little of vitality left him that I could scarcely feel his pulse at all, he gave utterance to such expressions as these: "Bless the Lord O my soul!" "O God, teach us how to watch and pray." "Praise the Lord!" "Oh my God, Thou art the same yesterday, to-day, and forever, and Thou hast declared that Thy counsel shall stand and that Thou wilt do all Thy pleasure." "There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." "The preparation of the heart of man is of the Lord." At one time with great earnestness he said, "I know I am a curiosity to this world, and the world is getting to be a great curiosity to me." Ah yes, he was crucified to the world, and was feeling now more than ever that he was indeed a stranger here, that he had no abiding city in this world, that for him to die was gain, and that to depart and be with Christ was far better than to remain in this sin-cursed world where he had seen and felt so much of trouble and sorrow and suffering.

I believe that I do feel thankful that I was permitted to be with him during that time; and while his great struggle for life was harrowing to my very soul, yet I could but rejoice to see that, even in the very furnace of affliction, his mind was so filled with thoughts of heavenly things and that his faith in God's power and willingness to save and to deliver him was so strong.

I left him on Sunday, March 8th, and while cheerishing the hope that I might be able to visit him again before he died, I received a telegram on the following Friday announcing his death. I went on the first train, but how hard it was for me to realize

that my father was dead! How utterly indescribable were my feelings on reaching the house! For the first time in my life, as hard as I have tried to be prepared for such trials, I felt the full force and meaning of death. And yet, when I was told that he died so easily that they thought he had fallen asleep, and as I stood and looked upon his face, so emaciated by his long illness and intense suffering, but wearing an expression so calm and peaceful, there came to me sweet consolation in the thought that he was at rest, his sufferings being all over, the battle fought, the victory won; and I could but say in my heart, "Let me die the death of the righteous, and let my last end be like his!"

How I love his memory, and how precious to me his life and character! How I remember now, as I have never remembered before, the great sacrifices he has made for me, his anxious watching by my bedside day and night during several long and critical periods of my illness; and how I appreciate now his anxious care over me during my childhood, and his solicitude that I should go in the paths of virtue and of right! And I love to remember that when I last bade him good-bye, he said, with so much tenderness and feeling, "God bless you!" Oh that I might experience the fulfillment of that benediction of my dying father in being able to live such a life of simple faith and purity and unselfishness as his was, emulating his virtues, and thus honoring the Almighty Father, in whom he trusted.

On Sunday, March 15th, we took his body to Tarboro, N. C., and laid it to rest in the cemetery of the Primitive Baptist church of that town. A large crowd of his relatives and old friends had assembled at the church for this sad occasion, and many of those who had long known and loved him gathered around his casket at the grave to look for the last time at the familiar face of their friend and kinsman.

Here I close this hurriedly, and imperfectly written sketch. If some one, who was not acquainted with my father, should criticise what I have said as being too highly eulogistic, to such criticism I would say that I am persuaded that those who knew my father best will fully agree with me in my estimate of his character and worth.

SILAS E. WARREN.

EDWARD E. BELL.

With a sad heart I will try to write

something this evening of the death of my dear husband, Edward Everett Bell, eldest son of Geo. M. and Susan E. Bell, formerly of Henry Co., Va., but moved to Roanoke Co., in the year 1865, when Eddie was a small boy where he has resided ever since. The deceased was born September 21st, 1858, died January 15th, 1891, age 32 years, 3 months and 24 days. He was an ardent Primitive Baptist, a devoted husband, a loving father, a dutiful child, an affectionate brother and above all we sincerely believe an humble follower of the meek and lowly Jesus. He leaves a wife, one little boy, a father and mother, two brothers and two sisters to tread a little longer the road of afflictions which mortals travel here below. He professed a hope in Christ the 12th of September, 1887, joined the Church at Laurel Ridge, now known as Bell View Church, on Saturday before the 3rd Sunday in November. Was baptised by Elder J. C. Hall. His conversion was the brightest I ever knew, and his chaste walk and godly conversation won the confidence of all who knew him. His chief delight was the perusal of the Scriptures. He sought for the heights and the depths of redemption. He told me one evening about a month previous to his illness that it had been impressed upon him that he would not live long, he was then as I thought in usual health, it troubled me so much that I could not talk with him for my grief and tears. But in that calm mild sweet voice that was always so dear to me he told me what would be best for me to do as he thought, and that he wished his father to be his administrator. He was taken sick about the 14th of December of typhoid fever, and in spite of skilled physicians, never tiring parents and friends, death, grim visaged monster, entered our happy little home and claimed the brightest jewel. Though he was delirious much of the time during his illness not one word was out of place, not a murmur heard, all was prayer and something pertaining to heavenly things. I told him one morning that it was raining and real dreary, he said but Jesus is here, though I walk through the valley and shadow of death, thy rod and thy staff comfort me. And when passing over the river exclaimed, I am going home to glory, also, don't fear to own Jesus' name. His father, mother and I are members of the same Church where his membership was and we dearly love

the truth set forth by the Primitive Baptists. He was deacon for nearly a year. Oh, that now vacant seat that was so well filled on our Church meeting days and Sunday following can be filled by my dear one no more, and I must own that this deep affliction almost seems at times to be more than I can bear. Though he has promised to help us in time of need, and I feel that I need him every hour. A little over two years previous to his death our eldest child, dear little Gale, a sweet baby boy, 6 months and 18 days old was taken from us by Him who gave him. That appeared to me heart rending. Mr. Bell seemed sorely grieved for a time, but long ere I could give him up he would tell me that he had become perfectly reconciled to God's will. Their dear remains lie side by side in the dear old church yard where my membership is, and not more than a stone's throw from his father's door. I go there often and though a melancholy pleasure, yet the most precious moments I spend are those around the last resting place of my dear ones alone, for it is there that I can give my whole mind unmolested to that sweet re-union beyond this vale of tears when life's troubles are ended.

Written by his wife.

MILDRED W. BELL.

Cave Spring, Va.

MRS. LUCY W. WALTON.

Mrs. Lucy W. Walton died February 8th 1874 at the home of her husband E. G. Walton. Lucy was born Oct. the 4th 1856 joined the Primitive Baptists and was baptized by brother J. S. Dameron in 1875, was married to E. G. Walton Nov. 1876 by the same, making her married life 15 years 2 months and 5 days. I have known Lucy ever since a child and I know she was one of the best women I ever saw. She was a good and affectionate wife and mother, a kind and affectionate child and sister. She leaves a husband and five little boys to mourn her loss and also a number of dear friends to her. May the Lord prepare each and everyone to meet her in heaven where parting will be no more. Lucy had been complaining of her head for some time though kept up until a few hours before she died. May her children and husband be led in and kindly treated by each and everyone as their just and faithful duty. I would say more if I could but I

can't express my feeling and sympathy towards my brother and his little children.

"Why do we mourn departing friends?
Or shake at death's alarms,
'Tis but the voice that Jesus sends,
To call them to his arms.

Are we not tending upward too?
As fast as time can move.
Nor would we wish the hours more slow
To keep us from our love.

Then let the last trumpet sound
And bid our kindred rise,
Awake ye nations under ground,
Ye saints ascend the skies."

Written by her sister,
J. P. H.

RECEIPTS.

ARK.—A P Glenn 1
CAL.—Emily A Hinshaw 1
KEN.—By A F Dixon 1 20 E. F Ravsdell 1 50
N Y.—Miss S C Fancher 2
N C.—H Kirby 1 50 Dr N Anderson 4
Mrs A Cherry 2 Elder J B Hardee 1 50 S Underwood 1 Mrs B W Strickland 1 50 H T Evans 1 80 E B Barnes 2
A F Hendly 1 50 Moses Dew 2 Mrs M Vincent 2 Mrs F R Ellis 2 S E Warren 6 Miss Fannie Wells 2 G T House 2 By WS Brantly 1 50 Elder S H Brady 4 50 Mrs Eliza Rowland 5 Elder L H Hardy 1 50 Elder JS Woodard 1 Elder J A Burch 3 G C Farthing 12
PENN.—By Elder S H Durand 2
TEXAS.—M Liles 2 S Crittendon 3 F E Johnson 1 50
VA.—Miss S E Broyles 2 R L Dodson 1 50 Elder W A Via 2 By Q D Weeks 15 By G H Thomas 3

APPOINTMENTS.

The following Elders will preach the Lord willing.

ISAAC JONES.

Dan River Tuesday after 3rd Sunday in May
Lick Fork.....Wednesday
Wolf Island.....Thursday
He will need conveyance.

J. D. DRAUGHN.

Arbor Monday after 4th Sunday in May.
Country Line.....Tuesday
Yanceyville.....Wed. and Thursday
Moon's Creek.....Friday
Rock Academy.....Sat. and 5th Sun.

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TRAINS GOING SOUTH.

Dated Apr 20, 1891.	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 29, Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:34 a. m.
Arrive Tarboro.....	2:47 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:53 p. m.	7:00 p. m.	7:53 a. m.
Leave Wilson.....	2:10 p. m.	.....	.....
Arrive Selma.....	3:59 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	1:15 p. m.	7:40 a. m.	8:40 a. m.
Leave Warsaw.....	4:12 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:40 a. m.
Arrive Wilmington.....	5:30 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28 Daily.	No. 30, Daily, ex- Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	10:57 a. m.	.....	6:10 p. m.
Arrive Warsaw.....	11:12 a. m.	.....	6:35 p. m.
Arrive Goldsboro.....	3:02 a. m.	12:25 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:25 a. m.	.....
Arrive Wilson.....	.....	12:30 p. m.	.....
Leave Goldsboro.....	3:43 a. m.	12:35 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	.....	2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:02 a. m.	9:15 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:00 p. m., Halifax 5:22 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:02 p. m., Kinston, 7:40 p. m. Returning leaves Kinston, 5:00 a. m., Greenville 8:10 p. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:00 p. m., Sunday 3:20 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:30 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:30 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 5:30 a. m., and 1:30 p. m., Connecting at Warsaw with Nos. 41, 42, 43, and 25.

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 2 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

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P. G. LESTER, Associate Editor.

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Wilson, N. C.
P. G. Lester
June 1, 1891

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.

WHEN WILL THEY CEASE?

ELDER P. D. GOLD, DEAR BROTHER:—When will our accusers cease? As far back as I am able to remember, which is now some fifty years, I can recollect hearing father and mother talk about the Primitive Baptists of which they were then members, being accused of preaching infants in hell not a span long. Ever since that time I have been associated with them, and about six years ago they recorded my name on the church book at old Abbotts Creek church, unworthy as I am, and in all this time many have been the times that these false charges have been brought up against our preachers, both ancient and modern, asserting, or that some one heard some one else say so, but never able to put their finger upon the identical person that heard it: but by way of a dodge always terminates in some one else said so.

Dear brother, if I have ever been made able to understand anything about the plan of salvation, it is eternal in the Heaven, which is God's plan. His all sovereign and glorious purpose was completed before man was born, therefore who can lay anything to the Elect? It is God that justifieth. Primitive Baptists say *amen to it*. I might go on upon this subject but space forbids, and I proceed to copy a circular letter written in 1842 by Elder Ashly Swaim, who was appointed by the Association at Abbotts Creek then in session, and at our conference 1st Saturday in April 1891, it was ordered that I should re-copy said circular letter and forward to you for re-publishing in ZION'S LANDMARK for the benefit of the rising generation, that they may read and under-

stand that we have ever preached the only doctrine that will save big children or little children. C. T. PHILLIPS.

AUGUST 27th, 1842.

ARTICLE 21st.—The committee to whom the article was refered called on Elder Swaim, who was appointed to prepare one for the present session, and found the circular not yet completed, but highly approved of what was written, and recommended the Association to request Elder Swaim to complete the same and have it attached to our Minutes—concurred in by the Association.

CIRCULAR LETTER.

The Minutes and Messengers composing the Abbotts Creek Union Baptist Association (of the Primitive faith and order) to the several churches they represent send christian greetings, and to all the saints scattered over the United States much beloved brethren and sisters in Christ. According to former practice, you no doubt will be expecting an Epistolary address from us. It seems that almost every subject has been written upon by this and other Associations, so that our minds were left much at a loss, but at length we have settled upon a subject which perhaps there is as little said about either from the pulpit or press as any subject we could have selected. The subject matter of our present address is that of infant salvation. We offer no other apology for writing on this subject than this, the enemies of God and truth, and who are false accusers, are unceasingly making false assertions that the old Primitive Baptists preach and hold a principle that infants dying

as such go to destruction. This address is laid before you and the public at large, that all men may know our principle or belief on that point, and also to shame and stop the mouths of those vain and unruly talkers, that they may have no evil thing to say of our good conversation in Christ.

Now we believe that the one triune God made a covenant, bargain or contract, before all worlds, and that the world is based upon this covenant, which will appear from the following Scriptures: Micah 5: 2, "Whose goings forth have been from of old, from everlasting." Isaiah 9: 6, "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace." Prov. 8: 22, "The Lord possessed me in the beginning of his way, before his works of old." 23, "I was set up from everlasting, from the beginning, or ever the earth was." 24, "When there were no depths, I was brought forth:" 26, "While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world:" 27, "When he prepared the heavens, I was there: when he set a compass upon the face of the depth:" 28, "When he established the clouds above; when he strengthened the fountains of the deep:" 29, "When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:" 30, "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him:" 31, "Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

We have taken this little ramble in showing the prior existence (virtually) of Jesus Christ, to that of the foundation of the world, for three purposes; 1st, to confute that Arminian stuff, which in effect denies the divinity of Jesus Christ. 2nd, in paving the way to the covenant; and 3rd, the foundation of infant Salvation.

The first Scripture we shall offer to prove a covenant, is recorded in Zech., 6: 13, "And the counsel of peace shall

be between them both." Psalms 89: 3, "I have made a covenant with my chosen, I have sworn unto David my servant." 28, "My mercy will I keep for him for evermore and my covenant shall stand fast with him." 34, "My covenant will I not break nor alter the thing that is gone out of my lips." Heb., 13:20, "Now the God of peace, that brought again from the dead our Lord Jesus that great shepherd of the sheep, through the blood of the everlasting covenant." Isaiah 42: 6, "I, the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Thus we have proven, not only the existence of a covenant, but that God gave his Son Jesus Christ for a covenant of the people, for a light of the Gentiles." Now the nature of a covenant or contract is such it takes two or more parties equally compos mentis to enter into mutual agreement, and engagement to and with each other, equally binding on all persons concerned.

We next proceed to show something of the contents of this covenant. Now if God gave his son for a covenant of the people, this makes good our position that the world was based upon this covenant for he was in the world, and the world was made by him, and the world knew him not: John 1: 16. Again, without him there was not anything made that was made. The Scripture abounds abundantly with testimony full to our point, but the limits of this address admonish us to be brief. Now the everlasting love of God seems to give rise to the covenant, I have loved thee (the church) with an everlasting love, the church seems to be the object to secure in this covenant comparable to treasure hid in a field (the world) and as vessels of mercy which he had afore prepared unto glory, &c. Now love must have an object, and the church is that object which the eternal mind of Deity was placed upon, manifest from this Scripture: "Behold I lay in Zion (the church) a stone, a tried stone, elect, precious." "Again, thou hast loved

them as thou lovest me, and thou lovedst me before the foundation of the world, hence they were chosen in him before the foundation of the world." Now, God must have known them or how could he have loved them, for whom he fore knew he did predestinate to be conformed to the image of his son. Rom., 8: 29, 30, "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." In this Scripture is shown the wisdom or knowledge of God, the purpose of God and the power of God, to effect his eternal purpose, which he purposed in himself, showing the work to be wholly of himself in preparing his church for that state of eternal glorification to which he will bring her. The names of this people were written in the book of life from the foundation of the world.

Now to the point, the question now arises, are infants recorded there? We answer yea, such as God takes out of the world in an infantile state. Have you not read that out of the mouth of babes and sucklings thou hast perfected praise. Again, "And Jesus called a little child unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven."—Matthew 18: 2, 3. "Then were there brought unto him little children, that he should put his hands upon them and pray; and the disciples rebuked them; But Jesus said, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven. And he laid his hands on them, and departed thence."

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter there in.

And he took them up in his arms, put his hands upon them and blessed them."—Mark 10: 13, 14, 15, 16.

"And they brought also unto him infants, that he should touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18: 15, 16, 17.

Now, from the above quoted Scriptures, little children, young children, infants, &c., there can be no dispute with regard to the characters that were brought to Jesus. These Scriptures show moreover that they were helpless and could not come—they were brought; they show also that they were not with Jesus, until brought; and that they stood in need of blessing. This leaves the advocates for infant holiness, and coming into the world in a justified state, and fit for heaven, without the least shadow of ground or foundation to stand upon. Moreover, it refutes that most vile and groundless notion, that this blessing was sprinkling water on them for baptism, neither can it be shown from any Scripture between the lids of the Bible that there is any precept, example or command; or that it was ever practised by Jesus Christ or any of his true followers, but the fact is, it is one of the wretched offspring of that noted whore, or anti-christian church. Jesus called a little child unto him, "suffer little children, &c., for of such is the kingdom of heaven." Now it seems he gives the finishing stroke, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The word has gone forth from the mouth of him that cannot lie, and that holds all power in heaven, earth, and hell; and has got the keys too. Where does this place all the workmongers, that want go to heaven, only upon their free will, power and performance? What will they do in the end?

Once more, children are an heritage of the Lord, and the fruit of the womb is his reward,—Psalms 127: 3.

These children were given to Christ by the Father in the covenant of redemption, and Christ says "all that the Father hath given me shall come unto me, thine they were and thou gavest them to me." Hence brethren, when Jesus calls them to himself, he washes their souls from original pollution, in his own blood, gives them grace, and clothes them with his own righteousness. Parents, you who have been bereaved of your infants, take courage and look forward; anticipate the time when you shall see them again, and ever be with the Lord. And in the same way he saves men and women, he calls them with an holy calling, calls them effectually; the Father draws them, gives them grace, and the gift of righteousness, makes them heirs of God, and joint-heirs with the Lord Jesus Christ; thus they receive the kingdom of God as little children, for it is God who hath wrought all our works in us, and the Scriptures recognize no other way from earth to heaven. And now dear brethren, we have glanced a little at the subject, we leave it with you, praying God for his blessing on the same. Now unto him that loved us and washed us from our sins in his own blood, unto him be glory in the churches by Jesus Christ, throughout all ages, world without end, Amen.

This done in conference at Abbots Creek Primitive Baptist Church.

P. W. WILLIARD, Mod.
C. T. PHILLIPS, Clk.

Elder P. D. Gold:—The Church invites you to pay us a visit at your earliest convenience.

Yours in hope, C. T. P.
Abbots Creek, Davidson Co., N. C.

DEAR BROTHER GOLD:—As I have to write to you on business I feel willing to write a few words on other matters. The ministers and messengers from nearly all the churches in the Little River Association met in council at Fellowship last Saturday according to request. I thought more love

and union were manifested than I have seen since the first confusion about the *lovely axample* (feet-washing) three years ago. I have heard it talked about and preached about 'till I am a dyspeptic on the subject, and, unless I can have a change of diet, I think I will die to the beauty I have once seen and felt in washing the saints' feet. I desire the true, honest, sincere "*milk of the Word*," that I may grow out of such a condition, and return to the first love, and walk in him, rooted and built up in him, and established in the faith as I have been taught, abounding therein with thanks-giving: Col. 2: 7. Not walking after the flesh, rooted and built up in some man's opinion or hobby; but walking in Christ, established in the faith of Christ, abounding therein; not boasting ostentatiously, nor stubbornly; but with thanks-giving to God, who loved his people with an everlasting love, delivered them when they were sinking down; put their feet upon the rock of eternal ages, and established their goings; having driven out the "strong man armed"; taking his palace, he puts a new song of thanks-giving and praise in the heart and in the mouth. Having before ordained that his people should walk in good works, he brings them out from under the reign of sin, and brings them under the reign of grace.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls": Jer. 6: 16. If we stand in the ways of the patriarchs, prophets and apostles and ask for, and walk in the old paths of the fathers, we will walk with Christ for he is found in the old paths, and if we walk with, or in Christ, we will find rest for our souls. If we walk with Christ we will walk in love, and thus "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace": Eph., 4th chapter.

We need less strife among us, and

more love and forbearance, and should manifest Paul's spirit when he said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth": 1 Cor. 8: 13. Let us live at each others feet, even the most eloquent preachers be willing to be taken by a sister or the weakest of the flock, and have the word of God expounded to them more perfectly.

Your unworthy brother,

R. G. TEMPLE.

Myatts Mills, Wake County, N. C.

EXPERIENCE.

DEAR BRETHREN AND SISTERS IN CHRIST:—If one as unworthy as I may call you so. I have been requested by some few to write out some of the dealings of the Lord with me, but I never had the least impression until a few weeks ago I was looking over the *Gospel Messenger* and read an experience from sister L. C. Smith of Va., and I could witness with her so much in her experience that I have had a great impression ever since to make the attempt poor as it may be, I will try to look to the blessed Lord for help, for without him we can do nothing. I cannot remember the first serious impression I ever had. I have had them as long ago as I can remember, would think more about death than anything else in the world, what a dreadful thought it was to me then to think I had to die and leave all my folks and friends behind and be cast into that bad place that I heard so much talk about to burn forever and ever. I would be with my playmates sometimes and would often look at them and wonder if they ever thought of death. My father's sister lived with us up to her death, and I have no doubt but she was one of God's chosen. I can remember when she was under conviction and it looked like she would cry herself to death. Oh I was so sorry for her, I was very small but knew what ailed her, and I would sometimes cry too and after she received a hope and was baptised she would often say that she knew I was under conviction, and

it would trouble me so bad to think she knew it, for I had rather anybody else had known it than she or my parents for I felt like they knew how mean and sinful I was. I would love to read the LANDMARK and would sometimes take it or the bible to read, and if I heard them coming I would hide it as quick as I could. I can witness with sister Smith so much in her experience where she said she never saw her sins rise before her like mountains like some say. I never did, and that has caused me to doubt so much, but when I read her piece I was made to rejoice. I have ever since I can remember felt myself to be a great sinner and feel sometimes now that I am not like anyone else for I am the meanest in the world, but my whole desire is to live right and do right, but satan does all he can to break peace and causes God's people to do wrong when they would not, but what a blessed thought to know there is one that has power over him. In 1884 I had a very serious spell of sickness during that summer. I was 16 years old, and was at my grandfather's when first taken, I felt like I wanted to cry all the time, I thought that I was taken with a spell never to get well any more, and the thought was more than I could hardly bear to think I had to die so soon and unprepared. Oh! miserable being that I was, for I felt like that if I died then that I should be forever lost. I would go off in a room and there I would lie and cry. My father came after me in a week after I was taken, and carried me home, and the next day I was confined to the bed and never left it anymore in two or three weeks. I did not only think myself that I should die, for all that saw me thought so, if ever I tried to pray in my life it was during that time. I would try to ask the Lord the best I knew how to raise me up from there again and I would be a better girl from what I had been, I would lead a different life, but dear brethren and sisters, he raised me up, and if there was any difference in my walk I felt like it was worse than before. I would not tell any one that I thought I was dying. I could not go to

ZION'S LANDMARK

sleep, for every time I would shut my eyes there would be my coffin or my corps laid before me, and I would keep my eyes open as much as I could, after awhile I told the people in the room that I could not go to sleep, and one of my aunts was there, she went to the bed and asked me what was the reason that I could not go to sleep. I said, aunt Mollie I am dying and I hate to die too, she told me I was not for I was better, but that did not satisfy me. I told her to tell mamma and papa to come in there and they came in, papa asked me what was the matter, I said papa I am dying and I hate to die so bad. He asked me what made me think I was dying, I told him my pulse had stopped beating and I knew I was dying, for I had not thought any of the time that I should get well anymore, he said why your pulse is beating as strong as they have anytime since you have been sick. Oh, I can't tell any of you how miserable I was, for I thought death had come and I would soon be cast into everlasting punishment. And dear brethren and sisters, I hope I did die but I can't say like some that I was delivered of my burden all at once, n'r that I was made to feel so happy like some say, but my troubles gradually left me and I could begin to feel that I had a little hope that I would not take ten thousand worlds like this for, and then my whole desire was to be baptized. I felt like that if I could only be baptized that I would be a happy person, I wanted to be with the people that I thought were the people of God, but I felt like I was not fit and I would think to myself what have I got to tell those dear people if I go up there, and I would have to say nothing, for I felt like I had nothing to tell that would be any comfort or consolation to them. I thought they were the best and happiest people on earth, and I loved them better than any people in this world. I had a great desire to talk to Elder B. C. Pitt for I loved him ever since I was a child, and I wanted him to baptize me. I would feel really ashamed of myself sometimes to think I wanted to talk to as good a man as he was and

nothing to tell him. I tried to keep all of this from any one, there would come people to my father's and they would ask me to tell them my experience, for they thought I had one, that they could see the mark, and I would know that I had not said nor done anything to give them any cause to think so about me, and how in the world can they see it, but now I see that mark in others. I was not troubled so bad all the time about joining the church, at times it would be so with me that I felt like I could hardly stay away and then it would wear off for awhile. In the fall of 1887 I was married and my husband was a member of the Primitive Baptist church. I felt like then that I had a friend to tell all my troubles to: in about three or four months after I was married I became so troubled about joining the church that I thought I should die if I did not go. So the first Saturday in May 1888 I went to Mill Branch Church and went forward, but I did not say only a few words and was received and baptized the next day by Brother Pitt. I did not feel happy or to rejoice so, but I felt good and easy as near as I can describe my feelings. I felt like I had been asleep a long time and had just awoke. The sun seemed to shine so much brighter. I have had trials since, but never regretted joining the church. I feel like some times that my hope is so little that I must be deceived and have deceived others.

May the grace of God be with you all is the prayer of the unworthy writer.

MATTIE L. LUPER.

Rocky Mount, N. C.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER.—I again take my pen to write what I hope to be the dealings of the Lord with me. When I was very young the Lord showed me that I was a sinner, but I did not feel the weight of sin at that time as I did afterwards. I went on careless and unconcerned about my soul's welfare until I was about 19 years of age, and then I became bur-

dened with sin, and I cried unto the Lord to have mercy on my poor soul, and about that time mother was baptized. Soon after this I saw myself a lost and ruined sinner, not fit to die nor live. My prayer day and night was, Lord have mercy on me a poor sinner. I would go to church every Sunday to see if the preacher could do me any good, but there was no good for me in this world, nor the world to come. I could not eat but little. I would go to the table and feel that I was too unworthy to partake of the blessings that the Lord has blessed us with, and it seemed that I was travelling in a wilderness, and there was a great wild beast running and keeping a terrible fuss, and I thought he was after me to destroy me, but I got through safe. I wanted a hiding place to hide from my sins, but no hiding place could I find. I went on in this condition some length of time and thought every day would be my last, and in my condition if I died where God and Christ was I could never go. I would go to preaching to see if I could get a word of comfort, but it seemed that all promises were to some one else, and not to me, and I would go back home worse dissatisfied than before I went, for I thought that if I was a child of God I would get some promise. I gave up all hope of ever getting any better, and I lay down one night and dreamed of travelling and I came to a large place of water and it was as black as it could be, and I thought this was the river of death, and there was a narrow footway over the river, and I had it to cross, but when I got about half way across I fell off and down I went into death as I thought, but when I struck the water it was not more than ankle deep, and I struck on a rock, and on my feet and my face was turned the way that I was coming from. The rock was white, and the water was clear as crystal, and this black water and footway were all gone. It was revealed to me while standing there that the rock represented Christ. This seemed to give me some comfort for awhile, but I could not take this as a hope in Christ. I became greatly

troubled again, and I thought that I would go and ask a minister to pray for me, but this scripture came to my mind, "Cursed is man that trusts in man or maketh flesh his arm." My whole desire was to see Jesus as my Saviour, and on Saturday night before the second Sunday in September I lay down and thought that I never should see the sun rise again, if ever I did pray it was that night, if it could be the Lord's will to let me see Jesus as my Saviour that night. I went to sleep and dreamed that I saw the Lord in the east and saw him bearing my sins in his own body. Next morning I awoke praising the Lord and was happy and did not want to live in this world any longer. Then I could say, Jesus, my Saviour, I know thou art mine. Nothing troubled me for a long time. I could praise the Lord day and night. Then my desire was to be baptized, but I felt too unworthy and began to have doubts and fears that I was not a christian, if I was there would not be so many things in my way to keep me from being baptized. The fourth Saturday and Sunday in June 1876 there was preaching at Moore's church, and my sister wanted to go, and I asked pa if I could go and carry her. He said yes, and that day after conference was opened she went forward and was received, but I could not get up off of my seat. I always had said before then if I ever joined the Church I would join on Saturday and be baptized on Sunday. I never would carry my clothes down to the water before I joined but the Lord showed me that his power was greater than mine. Next morning I went in my room to put on two suits of clothes for the purpose of offering down at the water that morning, for I felt like I could not stay away, but mother came to my room door and said don't you do that, I will prepare your clothes for you, and I never had said a word to anybody about myself joining the church, but she found it out some way and knew what I intended. I carried my sister down to the water, and when they opened the door of experience I went forward and was recieved for bap-

tism. Dear brother, I never felt water that felt so good in my life. I came out of the water rejoicing and praising the Lord, for it was the happiest time that I had ever witnessed. I have been a member of the Primitive Baptist Church nearly fifteen years, and have not told all yet, and never will, but I have had an impression for a good while to write some of what I hope to be the dealings of the Lord with me; and this makes the third time that I have made the attempt. In the fall of 1878 I was married to Miss Penny Elks, and we lived together four years, and then it pleased the Lord to take her home, for I believe that she was a christian, and then it was his will to take my baby soon after the death of its mother. It was hard for me to have to give them up, but not my will but thine be done O Lord. In 1886 I moved from Wilson Co., to where I now live, and then I moved my membership to Mill Branch church. In the fall of 1887 I was married to my second wife, Miss Mattie Walston. Brother Gold, I do not live as I wish to live.

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

I am so weak and sinful that when I would do good evil is present. I used to think before I joined the church that christians did not do anything wrong, but now I see that they do wrong as well as I, for there are none perfect save Christ. He is all things to the child of God,

Dear brother, remember me and family at a throne of grace. Your unworthy brother in hope of eternal life.

J. C. LUPER.

Rocky Mount, N. C.

DEAR BRETHREN:—If our purposes were always in harmony with the purpose of God we should never be disappointed. I had proposed meeting with the brethren and sisters at Laurel Fork to-day, but I am disappointed and, as I am in the valley of unrest, I have concluded to pen a few thoughts though feeble they may be for the readers of

the LANDMARK. Though we are the creatures of disappointment God alone is never disappointed. We may appoint, but God can disappoint. But I need not try to teach God's little ones this sublime truth because they all know it, but it may stir up their pure minds by way of remembrance. God's children are all taught of him, therefore they know the same things. All thy children shall be taught of the Lord and great shall be the peace of thy children. They all know Jesus whom to know is life eternal. They are not taught to know Jesus of man, for John says, of this teaching, "But the anointing which ye have received of him abideth in you, (for ye never forget this teaching) and ye need not that any teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2: 27. God's children know the truth, because he is not only the truth; but he is their life also. I am, says Jesus to a weeping Martha and Mary, "The resurrection and the life." "For ye are dead and your life is hid with Christ in God. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3 4. Our life if we are the children of God is hid with him, and we ourselves are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Again, how can we know God? Can we find him out by searching, or can man put God's law in the hearts of sinners? If so, the Primitive Baptists are wrong, and arminianism is right? To answer these questions we need not guess because the testimony of the Holy Ghost is given us in the scriptures, which were written for our learning. "I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying know the Lord, because all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their

iniquities will I remember no more." Heb. 8: 10, 11 and 12. This, dear reader, is the doctrine I believe, preach and rejoice in. I could not go to God but he could come to me, and if I am truly saved the honor and glory belongs to Jesus, while the benefit is mine. But oh, how unworthy am I, that I should be the recipient of such love!

—Oh for such love, let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
Their Saviour's praises speak."

I often mourn because I cannot love and serve Jesus more than I do. But I cannot do as I would. If it seems I could not read of the many afflictions of God's tried ones, in the book which "was written for our learning that we through patience and comfort of the Scriptures might have hope, I should faint by the way." See Rom., 15: 4. Paul exclaimed, "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 the flesh the law of sin."—Rom., 7: 24, 25.

What caused Paul's wretchedness? Was it not caused from seeing another law in his members? He says, "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

I know that sin is in my members, which often causes me to feel my wretchedness; but with the apostle, "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." May the Lord lead us in the way everlasting.

F. P. BRANSCOME.

Laurel Fork, Va.

ELDER P. D. GOLD, DEAR BROTHER
OF CHRIST, AS I HOPE:—Being at home
to-day I feel an inclination to drop you
a few lines for publication, if it will not
crowd out better matter.

I made a short visit to Washington
and Tyrrell Counties in Feb., that I

feel like giving you an account of. Myself and wife attended the quarterly meeting of the church at Morattock, in Washington Co., Sat., and 3rd Sunday in Feb., which was a very pleasant one. We remained in the neighborhood until Wednesday when I left my wife at her mother's and started for Tyrrell Co., and was joined at Roper City by our dear brother C. W. Holadia. We stopped for dinner with brother B. F. Bateman who together with his wife, sister Bateman, are always ready to entertain a Baptist, and though they are surrounded by the isms of the day, they are strong in the faith, and very interesting. From here we went to our friend Mr. C. H. Davenport, and stopped for the night. Mr. Davenport is a high toned gentleman and a Baptist at heart, and he together with his amiable wife is always ready to do what they can for the Baptists. Mrs. Davenport is a daughter of the late W. B. Liverman, who was a brother much beloved, and she too has the matter at heart. They made us feel at home with them, and we enjoyed it very much. Thursday morning we started for brother T. F. Holadia's who lives near Bethlehem church, where I had an appointment for that day and the day following. We were at the meeting house in due time and met our friends with whom we had spent the night, together with a goodly number of the brethren, sisters and friends, and we had a good meeting. We spent the night with brother and sister Holadia, also visiting our old sister Holadia who is in her 83rd year. Friday morning the weather was very disagreeable, but we had a good turn out. I read as a text, song of Solomon, 1st Chapter 14th verse, and I was blessed of the Lord as I humbly trust to speak of some of the good things contained therein, and had good reason to believe that many of the hearers were made to rejoice, and while we sang a hymn one dear young sister who is also a daughter of the brother Liverman, to whom I have referred, came forward and expressed her love for the church and was gladly received. Then according to an order of conference the

day before we communed and washed each others feet. We soon met at the water's edge and it was my happy privilege to baptize the young sister just received, and a more pleasant day I have never spent. Dear brethren and sisters, if not deceived I was blessed to eat some honey from the carcass of the lion. A few days before I left home I had written to the brethren authorising them to make some appointments for me, and I felt like the Lord required me to go, but one day my obligations at home came up before me, and I had a certain piece of work that demanded immediate attention, and it would take about the same time to complete it that it would take to visit the brethren as I had promised. Something persuaded me that I had better stay at home, and I had about consented to do so, when another spirit said, all these natural blessings are the Lord's to give or to withhold, and he will withhold them from all that live in disobedience. I was made by the Spirit of the Lord as I hope to believe that I should lose nothing by going, so I went and feel to thank the Lord for enabling me to overcome the temptation to stay at home. After the baptism I went and spent the night with brother and sister Sexton, and tried to preach to a goodly number of the neighbors that came together for that purpose. Next morning brother and sister Sexton, sister Sadie D. Liverman (the one I had baptized the evening before) and myself started for Concord, in Washington County, to their regular meeting. Here we met a goodly number of the brethren and sisters. After trying to preach to them we went and spent the night with that dear and interesting old brother Jesse Sawyer, which we spent very pleasantly, met with the church again next day, and was enabled as I humbly trust to speak to their comfort, and I felt to say that if the work I felt so much concern about before I left home never gets done I shall not be sorry I came. After preaching brother Holadia and myself took our leave of the brethren and started for friend Wm. Mizell's, near Roper City, where

I had an appointment for the night, which we reached in time and met a goodly number of the neighbors. From here I went back to my wife's mother's, leaving brother Holadia who went home on the train. Tuesday morning myself and wife started home, which we were blessed to reach Wednesday night, and a few days after we got home one of the brethren here appointed a day, and some of the brethren and friends came together and did the work that I had been so anxious about, and looking over it all and seeing how it has worked out I feel that the Lord was in it, and I am reminded of how frail I am. Brethren and sisters, I am sometimes astonished at myself. Since I have so many times experienced the truth of the word of the Lord that obedience is better than sacrifice, that I should sometimes seek an excuse to disobey my Lord, for I know that in disobedience there are heart burnings and trouble, that nothing but obedience will remove. Then why will I hold back for one moment from doing what my Lord requires? For I feel sure that no one has ever lost anything by doing his duty, but I feel sure that I have had many seasons of rejoicing by so doing. Brethren are any of you sometimes driven to do your duty for fear of the judgments of God? Or is it true that I am more inclined to disobey than the rest? But while there is such a rebellious nature in me I do feel to hope that the Lord has sometimes sent me to comfort some of his little ones. The church at Bethlehem is deprived of regular preaching, and I wish to say to the ministering brethren that when ever they can visit them it will be appreciated.

I have written more than I intended when I commenced, so I will close with a desire that all of us may be able to do our whole duty, and thereby glorify the name of the Lord. Much love to all the brotherhood.

Yours to serve,

JOSHUA T. ROWE.

Aurora, Beaufort Co., N. C.

CAN ONE LIKE ME BE A CHRISTIAN?

MY DEAR BROTHERS, GOLD AND LESTER:—I have felt for a long time that I wanted to write to you, but I have nothing to write about only my leanness, and some times I am so lifeless I do not even feel that. What a miserable condition to be in! "Woe unto him that is at ease in Zion."

But after an absence of more than seven months I am at home again where I can enjoy the company of those I love—the people of God. This evening I have been reading the LANDMARK and have I hope had a crumb from my Master's table. But how poor and little I feel.

It has been more than a month since I wrote the above few lines. Since then I have been sick, and I realized that it is good to be afflicted knowing that affliction in the people of God works for them afar more exceeding and eternal weight of glory. But can I claim this relation? Poor and vile as I am, I feel to hope that I can, not that I have done anything to merit the favor of God, but because he came into the world to save sinners, and I am chief of sinners. I thought when I joined the church I would go on to perfection. With the light of God's grace, and the knowledge and hatred of sin, I thought that by and by I would be enabled to trample upon every foe, and rise to peace and happiness with God. But after nearly ten years battling with sin and Satan I find that I only grow worse. And every day I live I need more and more of God's Spirit to keep me in the path of duty. I deeply realize that without him I can do nothing to praise or honor his great name. Instead of flowery beds of ease, I am often in the dark, and made to wonder if one like me can really be called of God, and if I am of what use to the church, the temple of the living God. All this I hope the Lord works for my good and his glory, for had we no tribulation how impatient we would become to be. When we are prosperous and everything goes well with us

we cannot realize the suffering of the holy Son of God for his people, hence cannot and do not bear in our body the image of Jesus. It is only when tribulation has wrought in us patience, and patience experience, and experience hope that we are humble, and Christ-like, willing to suffer all things, endure all things, not ashamed of Jesus before a frowning world; because this same hope makes us not ashamed, for the love of God is shed abroad in the heart by the Holy Ghost.

As by the light of opening day
The stars are all concealed,
So earthly objects fade away,
When Jesus is revealed.

Brothers pray for me that I may ever know and do my duty, for of all who have professed the name of Jesus I feel to be the most disobedient.

Your sister in tribulation.

S. E. BROYLES.

DEAR FRIENDS, GOLD AND LESTER:—I cannot in duty call you brethren because I don't belong to any church on earth, but feel to hope that I am one that belongs to the church of Christ, and therefore feel to love the children of the kingdom who are heirs by elective grace, and there has been an impression on my mind for months to write some for your valuable paper which comes to me regularly and gives me great comfort to read. Whether this impression is from the Lord or not I am not able to say, but so it is I am in possession of it from some source. And those that read what I write must judge by the fruit given. If you deem it worthy give it a place in your paper, if not cast it aside. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

There is much said nowadays about election and predestination, and being saved by grace, etc. The apostle here calls them elect according to the foreknowledge of God, and we cannot deny his testimony, he being one of the twelve witnesses chosen by our Saviour

to preach his gospel, and if we disregard his testimony we must of necessity cast away the bible. Then if the bible be truth and we feel to know that it is Election is the first link in the golden chain of our salvation, and the corner stone in the amazing fabric of human happiness. As Jehovah is the former of universal nature, the supporter and governor of all worlds, and as it is not consistent with the perfection of an infinite God to act without the highest and noblest design, so the adorable Lord of life and Creator of man, before he imparted existence, or time commenced, proposed and appointed an end worthy of himself in all he determined to do. This was his own glory, this was his grand design in all his glorious works. There is not a single creature in the vast scale of dependent beings but is connected with this as its ultimate end. The loftiest seraph that surrounds the throne and the meanest insect that crawls in the dust have the same original Creator, and are designed in different ways to answer the same exalted end. To deny this is to deny the power and dignity of the great first cause. Man therefore as bearing the image of his Maker, possessing such exalted capacity for labor and enjoyment, was designed in a peculiar way to answer this highest of all purposes. So the entrance of sin into the world did not make void the great plan of salvation, (or known unto) the omniscient God are all his works, and all events, from the beginning of the world. Then the saints are elect in the foreknowledge of God before the world began. The counsel of the Lord shall stand and he will do all his pleasure though the entrance of evil among mankind was an awful event. Though Adam and every individual of his numerous offspring became involved in the common ruin by it, yet it appears from revelation that he who declares the end from the beginning not only foresaw it but from eternity determined to display his perfections and promote his glory by it. His determination was to glorify himself in the complete salvation of some of the apostate race, and

in the righteous condemnation of others, so that glory shall arise to the great God from all mankind. This glory shall arise as well from the haughty infidels that renounce God's dominion over the earth, as from the king of Israel whose exalted name was a name after God's own heart. Also it will arise as much from the traitor Judas who betrayed his Master, as from a faithful Paul who counted his very life not dear to him so that he might finish his course with joy and promote the honor of his master. These shall be the monuments of reigning grace, and those of righteous vengeance, and both to the glory of God to all eternity. Nor is anything more agreeable to scripture or reason than to conclude that as the Lord of glory is the first cause, so he shall be the last end, and that he should be at the most perfect liberty to dispose of his offending creatures in what way he pleases for his own glory. To deny this is to deny his divine power to govern as a creator, and with Pharaoh denounce his dominion. So he being the center of all life and governor of all worlds, he of his free, distinguishing love chose a certain number out of the apostate race of Adam, and ordained them to salvation, to show forth his praise and glory. The doctrine of election, or which is the same thing, salvation by grace, is very much spoken against by those that have a desire to carry the lust of the flesh and the pride of life along with them in this world, and it is cashiered by them as a doctrine abhorrent of reason, and as at eternal war with the perfections of the just and holy God. It is assigned over to oblivion by them as worthy of no more regard than the wild theories of vulgar novelists. It is also declared by them to be an enemy to practical piety, and injurious and dangerous to preach or attempt to practice. This being the case we need not wonder that it is unpopular with those that preach works. But what is the reason of this great outcry against it? If it be not greatly deceived it is as follows: this doctrine of election lays the axe at the root of all our boasted excellencies.

This doctrine demolishes all human pride, for it leaves not a shadow of a difference between one man and another. Why the just God should regard and save this man rather than that, but teaches all who know and all who embrace it to rest in that memorable maxim, even so Father, for so it seemed good in thy sight, resolving the whole into divine grace and sovereignty, so that they are elect according to the foreknowledge of God, who knew the end from the beginning, and also provided the means by which they are saved in their several generations. It is written in these words concerning the elect, I speak not of you all, I know whom I have chosen. I have chosen you out of the world. The election has gained it, and the rest were blinded. They are described as having their names written in heaven, and in the book of life. They are said by divine revelation to be ordained to eternal life, and chosen to salvation, and in the boldest manner possible it is asked by Paul in one of his letters to the churches, who shall lay any thing to the charge of God's elect? Then they are elect according to his foreknowledge and grace given them in Christ their Redeemer before time began. That the objects of election are particular persons may appear from hence, from the beginning the Lord of life designed to manifest his love in the salvation of sinners. The damnation of many puts it beyond a doubt that this design extended only to some, for all are not saved, and the divine purpose cannot be rendered void. Hence we may safely infer that as the death of Christ was absolutely certain in the divine purpose, and the everlasting compact being made between the eternal three, so all the individuals that should ever be saved by the undertaking of Jesus were chosen of God, were distinguished from others, and consigned to the great shepherd as his peculiar charge. It is clear also that the elect were chosen of God before time began, for their election is one of the first effects of divine love. This love was from everlasting. The love of God to these persons and their

election to complete happiness must then be eternal; for thus we read in Scripture, God hath from the beginning chosen you to salvation: he hath chosen us in him before the foundation of the world. They were chosen in Christ as their head. Christ and the elect constitute one mystical body, he the head, they the members. Then salvation cannot be obtained by work or merit on the part of the individual: it must inevitably be by grace only. Elect according to the foreknowledge of God.

Well, we have other proof. It is written, as many as were ordained to eternal life believed. He hath chosen us that we might be holy. They believed because they were ordained, not ordained because they believed, or foreseen that they would believe. They were chosen, not because they were or ever would be holy, but that they might be so. Those and those only, partake of faith who are called by divine grace, but such only are called to faith and holiness who were predestinated to be conformed to the image of Christ, for whom he did predestinate them he also called. Then again, the chosen of God are the sheep of Christ. None but those that are chosen in him ever believe on him according to his own declaration. So thus they are elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Jesus himself said to the unbelieving Jews, ye believe not because ye are not of my sheep, by which we are taught that believing in him does not make us sheep, or give us a right to that character, but is evidence that we were so considered in the sight of God, and given into the hands of the great shepherd to be saved by him, for God hath called us with an holy calling, not according to our works whether present, future or past, but according to his own purpose and grace which he purposed in Christ Jesus before the world began. Then it is plain that we are not called according to our works, or worthiness, but according to

his purpose who worketh all things after the counsel of his own will. By grace ye are saved through faith, chosen to salvation through sanctification of the Spirit and belief of the truth. Election depends on the mere good pleasure of God alwise, without any motive in us to influence the divine will. No other cause is assigned by Paul or any other of the ancient fathers, no other reason is given by our Saviour. They all assert that the king immortal predestinated us according to the good pleasure of his will, that it is not of him that willeth, or of him that runneth, but of God that showeth mercy. Our Saviour declares with joy I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight. So we see from the evidence produced that election is according to the divine purpose of God, and not in the least according to the works or worthiness of man. But we have still more evidence. Paul while defending the doctrine and setting forth its principles, speaks of Jacob and Esau saying, the children not yet being born, and of course could not have done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it is said, the elder shall serve the younger: and again, there is a remnant according to the election of grace, and Paul confirms the matter after speaking about it in various ways, and brings in many proofs, he then says, 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. In this passage the truth under consideration is asserted in the plainest manner, and confirmed by the strongest reasoning, and he does it with the proofs set forth in scripture and reason, being taught of God, not being taught of men or man's device.

(To be Continued.)

"The Lord is my Shepherd, I shall not want."

A LETTER.

DEAR BROTHER GOLD:—I will forward you a copy of a letter which I have just sent to the Church at Middle Creek with a request that it be read in Conference.

To the Church at Middle Creek, Wake Co., N. C., in Conference on Saturday before second Sunday in May 1891.

BELOVED BRETHREN:—As I will not be with you at this your quarterly meeting, I have concluded to visit you by letter which you will please read in Conference. May love and peace be with you, and may you be governed by a meek and lowly spirit in the future as you have seemed to me to be in the past, for God hates a proud look, but he lifteth up the lowly.

I am glad to know that none of us have ever meant wrong, hence if anything which we have done has such an appearance or could be so construed we have not meant it so.

The Little River Association have for many years washed feet in connection with the Lord's Supper, which shows that they have so understood it, and that then and there is the proper place to observe it, and you have insisted that if it is Scriptural to wash feet at one of your communion meetings, that it is Scriptural to wash feet at each and every communion, hence to leave it off when you commune is unscriptural; hence they should not have blamed you for insisting on washing feet at every communion, unless they had shown by the Scripture that you were wrong. You have only contended for what they have taught you by example for many years, only you have insisted that their teaching be more faithfully followed. I mean to say that they have taught that Christ washed feet at the Supper, and that there is where we ought to wash feet. They have withdrawn from you because you would not follow a custom which they have never proven to be Scriptural, but I think that some of us have also erred in taking the position that we would not commune with any church that does not wash feet in

church capacity. This to my mind amounts to a charge against such a church. Then of course we could not very long fellowship her unless she repents. Now since it is true that we have never meant to make feet-washing a test of fellowship, let us commune with every church which is in Gospel order whether she washes feet or not, until we can prove by the Scriptures that it is a church ordinance, and that the Scriptures make it a test. According to my present feelings I had rather submit to the unscriptural position of the Little River Association, than to make feet-washing a test of fellowship. I mean to say that I had rather be forbidden the right to wash feet more than once a year at my church than to refuse to commune with good brethren who can not see that it should be done in church capacity. Perhaps if you will now make it known that you will commune with any church who is in Gospel order, whether she washes feet or not, that those members who withdrew from you, and from whom you withdrew in consequence of their course, will return to the bosom of the church. The Lord have mercy upon us and pity us all.

Yours in love, I. J. TAYLOR.

LaGrange, N. C.

[Answered in Editorial Column.]

ASSOCIATIONAL.

Brother Gold, you will please publish the next session, if the Lord will, the Stanton River Baptist Association will convene with the Church at Mt. Zion in Pittsylvania County, Virginia, commencing Friday before the second Sunday in August next. Ministering brethren are specially invited and will be met at Franklin Junction on the Danville and Lynchburg railroad Thursday before the meeting of the Association and conveyed to the place of worship. By request you will please publish the next Stanton River Union will be held with the church at Cane Creek meeting-house in Pittsylvania County, Virginia commencing Friday before the fifth Sunday in May.

JOHN HODNETT, Clerk.

ZION'S LANDMARK.

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

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

VOLUME XXIV. No. 13.

WILSON, N. C., JUNE 1, 1891.

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Editorial.

REMARKS ON BROTHER TAYLOR'S LETTER.

We get tangled in the wilderness whenever we depart from the word of God which abideth forever. It is because on the one hand too much is claimed by some for feet-washing who endeavor to make it a necessary part of the Lord's Supper, and by others too little attention is paid to it as an example of humility and forgiveness, that this distress has crept in among the people of God. Not until we find by precept and example that feet-washing is shown to be an inseparable part of the Lord's Supper should we so insist upon it. But we do not find either by word or deed of Jesus or any of his apostles that it is so taught. Supper was ended before Christ washed their feet. Whatever supper that was it was ended, and when a thing is ended what follows is not a part of what has already ended. On the other hand, when we see that Jesus said of feet-washing, "For I have given you an example, that ye should do as I have done to you," then it is plain and clear that we should not neglect it.

By claiming too much or too little for a thing, or getting beyond, or fall-

ing short of the word, we get into trouble.

If feet-washing is a necessary part of the Lord's Supper, and the Lord's Supper was never observed by the apostles and churches with out washing the saints' feet, then there is no sense in Paul's words concerning the widow that was to be treated with special kindness. He says if she have washed the saints' feet. Of course she had done this if they always washed feet whenever they communed.

What do we need? We need the spirit of feet-washing as well as the outward act. It is always dangerous for people to become inflated with a zeal untempered with love and mercy. Take for instance a Baptist who prides himself on disciplinary powers, and who holds a sword to cut off all that do not conform to his ideal, and that does not feel that he himself is a sinner and in need of mercy, and you will find a man that sacrifices love and tramples on mercy in order to carry out the heartless forms of discipline that degenerate into oppression and tyranny; and such men become the veriest oppressors. So churches that feel impelled to execute unbending rules they make at the expense of clemency, equity and mercy, and insist on executing the letter of the law, it matters not what hardship it may work, will disrupt and tear up churches, and oppress the Lord's humble and needy ones.

Mercy rejoices against judgment. We need mercy and forgiveness.

If we, or those of us who are in confusion, all had a mind and spirit to come together and each one confess his own faults without bringing any railing against another, then our strife would cease. As long as we accuse our brethren

we are judges of evil thoughts. When you and I meet to settle troubles and I begin to accuse you of all the bad things I have ever known of your doing, (and who is it that does not do bad things?) and you also begin to accuse me of my wrong conduct, when would we settle our troubles. By this course we rather dig up more troubles, and each becomes inflamed and more bitter in his feelings. Would we ever settle troubles thus? No, perhaps never. But suppose when we meet I confess my wrongs, and you confess yours, then how long will it take to settle all the trouble. It will require only the time that it is necessary to confess our faults. "Confess your faults one to another, and pray one for another."—James 5:16.

If we could have a general meeting of that sort, all that have sinned among us in word, thought, feeling or deed, each one confessing his own faults, what a large gathering would be there. I think I would like much to attend at such a meeting as that.

It is not important to accuse another of his wrong so much as it is to confess my own wrongs.

Humility is what we need. We talk about our feeling little and vile, and being at our brethren's feet. But we lie and deceive ourselves while we are accusing our brethren and striving and making confusion. We are not humble, but we are puffed up in our fleshly mind. A man can be puffed up as easily on matters of his religion as on other things, and can have a bitter spirit while talking about election or feet-washing as well as when talking about his cotton or tobacco. We should examine ourselves (not others) to see if we be in the faith.

If brethren wish to wash feet after

communion let them do so. If they do not feel so impressed do not throw them away for that. Let each one be fully persuaded in his own mind, and let us all dwell together in love striving together for the unity of the Spirit in the bond of peace, and hoping and waiting for that blessed day when we shall not see through a glass darkly but face to face.

P. D. G.

ELDER P. D. GOLD, DEAR FRIEND:— Will you be so kind as to answer me a few questions which have caused great trouble among us here of late. One is this, did you ever see the name of the fish that swallowed Jonah? I have always heard it was a whale and have heard it preached by Baptists too. The matter started from a Sunday School not far from me, although I do not attend it nor let my children go. I have been informed that one of the teachers asked his school what kind of a fish swallowed Jonah, and he told him it was a whale, and he said not, and told them it was a shark. Several of my friends have asked me if ever I saw it in the bible, and I told them I thought it was a whale. But I have looked and have failed to find it, and some of my neighbors have looked and failed also. If not asking too much of you, will you please give your views through the LANDMARK. Mr. Gold, it seems that these things rising up called Sunday Schools cause me more trouble than all things. Those that attend tell me how they teach the poor little children, and one of the smartest teachers came to see me, and he began to beg me to let my children go to his Sabbath School, and I told him that they could not go. He said they would not teach them anything wrong, but I told him they should not go any way. I am poor in this world's goods, and am not able to school them, but trusting to the Lord for all things, that he will be my helper in all things, and I don't believe he will forsake us.

Will you give your view of Revelation 20: 5-8, and oblige a poor beggar.
E. J. HINES.

Peanut, N. C.

Remarks.

If friend Hines will look at Matthew 12: 40, he will find what kind of a fish was prepared of the Lord to swallow Jonah. It was a whale Jesus said. Does not he know? He made all things, knows all things, and upholds all things by the word of his power.

But some of these self-appointed Sunday School teachers say that whales have never been found in the Mediterranean sea where Jonah was thrown overboard, and hence they conclude it could not have been a whale. But that sea is the largest sea in the world, and is called the Great Sea in the bible. Could not the Lord who prepared the fish have caused one to go there? Has he not command of all the fish and fowl, the sea and the dry land? Should not any man be ashamed to dispute the word of Jesus? Especially should not one who attempts to teach little children religion avoid teaching them anything contrary to the words of him who said, "suffer the little children to come unto me."

Science, as they call it, is full of infidelity and impudence. They say Joshua was an ignoramus to command the sun to stand still. But Joshua was moved by faith to do this, and the *Sun and Moon obeyed him*. When did they ever obey science? The Sun and Moon both have a motion, and they rule the day and night, or are as the driving wheels controlling all the other machinery of the Universe, and the proper way to stop all things is to stop them; for when the Sun and Moon stand still all things controlled by their motion must likewise stand still. The

command of Joshua was in accord with the will and word of infinite wisdom and power, or the word of him who made and marshalls the universe.

The tendency of philospoy falsely so called is to dispute the teachings of the bible, and call in question the possibility of the performance of the miracles narrated in that book. If for instance men could prevail on you by their sophistical teachings to believe that it was not a whale that swallowed Jonah they would throw doubts on the accuracy of bible teaching on other points also, for if Jesus is wrong or mistaken in this case why should he not also be wrong in other cases, and thus your confidence would be weakened in every part of bible teaching. Or if they could get you to believe that this particular passage of Scripture is a wrong translation then why not others be wrong also, and where is there good proof that any part is right.

Such teaching helps much to make infidels. How bad is it to take little children and thus poison their minds in early youth and warp and twist them. It is doing them a great wrong. The Sunday School system is not only not authorized by the bible, but it is in opposition to the teachings of that blessed book of truth. True religion can not be taught in that way. Ye are taught of God to love one another. They shall all be taught of God from the least unto the greatest. There are none below the least. That expression does not leave out any of the little ones. Further, they shall not teach every man his neighbor saying know the Lord. This is the new covenant or the gospel covenant. Further, there is no example in the new testament of a Sunday School. They are of modern origen, about 100 years old. When

you oppose them though its advocates count you as sacreligious and heretical. But you had far better let your children grow up in ignorance of such learning as this which makes conceited infidels than to be taught such stuff. There is much cant and rant about education any way. It cannot supply common sense, nor honesty, nor industry. So many whites and blacks too think if I can obtain an education my fortune is made. I can live without labor. There is much study and concocting to obtain a living without labor. The more education one has, if he is not honest and sensible, the more he thinks it will enable him to live without labor. Ah, that thing of work how they dread and hate it.

But you notice that our most useful and successful men are not what the world calls great scholars. A certain class of men of good memories are stuffed and crammed with other men's thoughts and that is called smartness. They do not know how to plow a row of corn, but they can tell you all about farming. Like a man that has no children of his own can give you far better advice about bringing up your children than one can who has brought up a dozen. Such men do not know enough about bringing up children to know even the difficulties there are about it.

Practical men are the most useful and the most successful in business affairs. It is in the school of labor and trial that we acquire the most available knowledge. By doing things we learn how to do them, and not by reading about them. Suppose one wishes to become a carpenter, and, instead of serving an apprenticeship under some skillful house-builder, he sets down to reading about house-building, and spends 2 or 3 years in nothing but

reading books on carpentry, what would be known about that business? Nothing in the world. He could not saw a piece of plank straight, nor drive a nail properly.

Often we see men of bright parts and very successful in their avocations, but they have not much book learning, and some fools that think they know much more will say, if such men only had the advantages of schooling what wonderful men they would have made? But look around you and think of the scores of men you can count that have gone to school for years, and perhaps rubbed the outside of their heads against the college walls for years, and graduated in such schools, and what common preachers, doctors, lawyers, merchants, teachers they make, or it may be many of them are not even attempting to earn a living, but allowing their wives to support them. Some of them probably are gamblers or drunkards. Some run off with other people's money. Think if you please how few of such men do anything that is of much value to the country.

Here is a man that is a gospel preacher. He has bright mother wit, and good common sense, and in an original, striking way, using such illustrations and arguments as nature and her God furnish him with, but his speech is not dressed in the tinselery of rhetoric. But some admirers of human learning say, what a pity that man was not sent to school more and prepared to preach. Then he would they say have made a good preacher, but as it is he cannot preach. Thus they worship the idol of human learning and say that makes preachers of the gospel.

If you are not able to send your children to school teach them to labor and

be honest and to mind their own business, and gather what information they can from nature's great teachers. Ah how many teachers nature has that with eloquent mouths pour forth streams of rich thought and great warning as the sound of many waters.

I never expect to send a child of mine to a Sunday School because they do not teach the truth. The bible requires parents to bring up their children in a proper way at home every day.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired Satan shall be loosed out of his prison." Rev. 20: 5-8.

John saw the souls of them that had been beheaded for the witness of Jesus and the word of God, These *had been put to death*. They lived again, not in the flesh, but lived and reigned with Christ. When God's people die they enter into the joy of their Lord. God is not the God of the dead but of the living, for all live unto him. "Blessed are the dead that die in the Lord." Thy dead men shall live. Together with the body of Christ they shall rise. They live and reign with Christ, not here in the flesh, or this mortal state, but John was shown by revelation how they live unto God.

A thousand years: We know not how long that is. It is as one day (no night) with the Lord. Time is not marked with the Lord or in eternity as it is with man.

Such as have part in this which is the first resurrection are holy and over such the second death has no power.

Satan is bound during this time, but

at the expiration of that time Satan shall be loosed a little season and shall go out and deceive the nations, and shall gather all the nations of the earth (Gog and Magog, which embraces all the earth) not any of the saints though, and what shall they be gathered for? To make war on the saints is the object of this gathering. For Satan is loosed, not to deceive the saints but to deceive these nations. Are there many of them? They are as the sand of the sea. They are an innumerable company. Now which is the larger company, these saved by Jesus Christ and blessed and holy in his resurrection, or this number of Gog and Magog, or all nations of earth that are gathered up to fight God's children? Why, the nations of the earth far out number them. The true church is but as a remnant. Now which side is larger in numbers, they that teach Sunday Schools, or the other side. They that teach the Sunday Schools far out number the other side.

Judge ye which is right. Satan is marshalling the hosts of earth to fight against Christ and his saints. The saints are saved alone in Jesus through his death and resurrection, for they have part in that, while the others go about to establish their own righteousness and make war against the doctrine of God our Saviour and against those that follow Jesus.

P. D. G.

The Rail Road is complete from Wilmington to Jacksonville, N. C. If any Primitive Baptist preachers desire to visit Stump Sound, Yopps or Bay, if they will notify me I will meet them at the Mineral Spring Station and convey them.

E. J. HINES

Peanut, Onslow Co. N. C.

Obituary.

NINA HAWKS

Nina, daughter of Orville and Malinda Hawks, was born in Lambsburg, Carroll Co., Virginia April 27th 1876 and died July 7th 1889, Age 13 years 2 months and 10 days.

Nina was a lovely little girl and we feel our loss to be great, but the Lord giveth and the Lord taketh away. While sorrow calls tears from our eyes to know she will be seen on earth no more, our hearts are filled with joy at the certainty that our loss is her eternal gain. From the evidence she left behind we are sure that she has exchanged sickness, sorrow, pain and death for an everlasting, happy home with Jesus, where she will ever praise her blessed Redeemer and no one can make her afraid. She seemed to delight in singing praise to God. One of her favorite songs was,

"Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be."

But her sweet tender voice will be heard on earth no more. Oh! how sadly she is missed by her dear father, mother, 3 brothers and 5 sisters, and by her dear school-mates and many friends and relations. But can we wish her back since we believe earth is too poor a home for such a darling girl? No dear one, with God remain. Death for her has lost its sting. There she can praise God with flaming notes of louder praise than can be uttered on earth. Before she died she told her experience and expressed her willingness to leave this world and go to Jesus. Said she dreamed one night that satan had hold of her and scared her most to death, when she awoke she was much distressed on account of her sins and prayed to the Lord for forgiveness. Was much troubled for some time, even felt too sinful to pray, yet could not help begging for mercy. After being in distress for sometime she dreamed of being upon something in a field and had wings, felt happy and flew up toward heaven. When she awoke she was happy and felt that her sins were forgiven and felt to praise the Lord. Thought she would be bound to wake her people and tell them her happy feelings, but they seemed to be sleeping so well she thought

she would not and did not express her feelings to them until she was taken sick. Her mother asked her if she had ever been in trouble since she felt her sins forgiven. She answered yes, but not like I was before. Since then I fear I am deceived or have not the right kind of change. Then her mother asked her if she ever felt like she wanted to join the church. She answered yes, I would love to join the church and be baptized, but I am afraid I have not the right kind of change. The night before she died she dreamed of being in the prettiest place she ever saw and thought her people here were grieving after her and she wanted to come back to tell them not to grieve after her, for if they only knew what a pretty place she was in they would not grieve after her. On recovering from one of her smothering spells she observed that her father was weeping and said, papa don't cry, I am going to get well. After awhile she told her mother that she felt the best and happiest while in her arms with that bad smothering spell that she ever did before and she did not dread to have them like she did before. And we think from her actions that she had a view of heavenly things which none of those around her saw. To the grief-stricken father and mother, brothers and sisters we offer our heart-felt sympathy in their sad bereavements, and hope their afflictions are sent in mercy which will eventually work out for them a far more exceeding and eternal weight of glory. May the parents be enabled to raise their surviving children in the nurture and admonition of the Lord that they may prove a comfort to them in their declining years, and may they all be prepared to meet the loved ones in heaven where parting will be known no more.

L. J. JOHNSON.

Monitor please publish.

MARTHA E. RICE.

Mr. P. D. Gold, dear sir, you will please publish the death of my beloved wife for the comfort of her friends both in Va., and N. C. Died in Franklin county Va., near Callaways' on the 21st day of June 1890, my beloved wife, Martha E. Rice, daughter of James A. and Susan W. Bork. Her remains were buried 10 miles west of Rocky Mount, Va. My dear one professed religion in August 1874, though she never joined the church. She was good and obedient

to her parents, and was very much beloved by all who knew her. She had not been in good health for some time. She was confined to her bed on the 12th day of May 1890, and during her affliction she never murmured or complained. She was conscious of her death sometime before she died. A week before she had all of her clothing laid out that she wanted to be buried in, and told me she could not be with me long. She was anxious and did delight in hearing good old fashioned singing and said she felt that Jesus would stand by her in the trying hour of death. On Thursday before she died on Saturday I was sitting by her bed and she said what a bright time, I thought she meant it was a bright day. She said it is a bright world, and Jesus is near by, and she would soon be in that bright world above where her troubles and trials would be over. On Friday she said she was trusting in the Lord, and felt his grace was sufficient for her. She spoke about the bright world and said, Jesus is near by, I will soon be in that bright world above. As I wiped the tears away from her cheeks she said the Lord would wipe all our tears away. Saturday she was quiet as though she was sleeping, and between 5 and 6 o'clock she passed away without a struggle. I felt then that she was "Asleep in Jesus, blessed sleep, from which none ever wake to weep." She was 34 years and 10 months old when she died. We had been married 8 years, 4 months, and 26 days, and during the time we lived together she was always kind and affectionate to me. She leaves me with two little children, Annie Sue is a little girl, will be 7 years old the 5th of July, and Willie Sheppard is a little boy who will be 3 years old the 23d day of April 1891. She leaves a father and mother, 2 sisters and 2 brothers, and many friends both in Va., and N. C., to mourn her loss, but not as one that has no hope. I felt at that sad time that the Lord knew best and does all things well. Though I will not see my loved one again, O may I and my little ones live here in this present world in such an acceptable way that when the alwise Creator shall call us away from time to eternity we may be prepared to meet our loved one in that bright world above, is my daily prayer. I desire the prayers of all God's people.

WILLIAM F. RICE.

Fishes Store P. O. N. C.

MOLLIE A. TAYLOR.

Miss Mollie A. Taylor, daughter of Mr. William A. and Adaline A. Taylor of Patrick Co. Va., both of which are members of the Primitive Baptist Church was born on the 20th day of Nov. 1869 and died April the 2nd 1885, making her stay on earth 15 years 4 months and 12 days. In early childhood the deceased was a sprightly little girl and was a great pet in the family being the youngest. As she grew in years she became a great favorite with schoolmates and playmates: all with whom she chanced to be acquainted soon learned to love and admire her on account of her beautiful features, her winning ways and well ordered conversation.

But alas before she reached her sixteenth year she was stricken down with that terrible disease consumption which terminated her existence on earth. Although parents, neighbors and physicians did all that human skill could invent for her relief but all to no effect. She gradually grew worse till death ended her sufferings: she bore her suffering with great fortitude and was never heard to complain of the Providence of God. In the summer or fall of the year 1884 she became deeply concerned about her future welfare and desired to hear preaching. All through her latter years she seemed to manifest a great love for the ministers of the gospel and would often give them little presents.

The writer of this piece was sent for only a few days prior to her death. I complied with her request and tried to preach at her father's house from these words, "Come, see a man which told me all things that ever I did, is not this the Christ?" On the next morning she said that she had derived great satisfaction from the preaching: she seemed to have hope that her sins were pardoned and seemed willing to die. We believe she died in the triumphs of a living faith. She leaves a father, a mother, one brother and one sister and many friends and relatives to mourn their loss. But we believe that their loss is her eternal gain.

Dearest Mollie, thou hast left us,
And thy loss we deeply feel,
But 'tis God that hath bereft us,
And he will our sorrows heal,

Written by request of her parents.

R. M. MARR.

I. W. TAYLOR.

Died at his residence in Patrick Co.,

Va., March 9, 1891, aged 29 years, 8 months and 29 days.

He was the only son of William A. and Adaline A. Taylor, and was married on the 14th day of Jan., 1883 to Miss Mary Wade, with whom he lived until it pleased God by a dispensation of his providence to call him hence, then closing his eyes upon the scenes of this life he seemingly died without a struggle. He died of consumption after a year's illness, during which time he often expressed a desire to get well, but always confessing to the justice of God in afflicting him, and seemed to be resigned to God's will being done. He professed a hope before he died, and we feel a blessed assurance that he has left a world of sorrow and care only to bask in the fullness of a Saviour's love.

He seemed to calmly await the appointed time of the Lord trusting alone in the death and resurrection of Jesus for justification, having realized within himself that vain is the help of man. He leaves a wife, a little child, father, mother and one sister who will miss his gentle words and bright smiles, and many relatives and friends who deeply feel the loss of a worthy citizen. Yet when we consider the bright evidence that he left behind the memory of his great assurance comes as a balm to soothe our sorrows, and feel assured that he is far happier than those who yet walk in the circle of life and, surely we should not wish him here again. And may his companion together with his aged parents consider the source of their bereavement and be enabled to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

J. E. M.

EXONY L. SHEPHERD.

The subject of this notice was the daughter of Wm. and Adaline Taylor of Patrick Co., Va. She was born Nov. 26, 1859, and died Oct. 27, 1884, making her stay on earth 24 years, 11 months, 1 day. In early life she was a bright and obedient child, and won the affections of all who knew her, and was a favorite with her school-mates.

On February 8, 1876, she was married to Mr. Caleb Shepherd, of Carroll Co. Va., with whom she lived the remainder of her life. She professed a hope in Christ some years before her death, but was not fully satisfied until during her sickness, she

sent for the writer of this piece to come and preach at her house, which he did, and tried to preach from Matthew 27th chapter and latter clause of the 46 verse, and while treating upon the travail and evidences of a child of God the deceased expressed words of gratitude, and from that time she became satisfied with her hope and seemed willing to die.

The deceased bore her sickness with fortitude. Her disease was consumption, for the first several months of her protracted illness she expressed a desire to get well. But for several days prior to her death she seemed to be calmly reconciled to the will of God, and many times expressed a desire for the time to come when she would be released from her suffering. She talked a great deal about dying and begged her husband, mother, relatives and friends not to grieve for her for she would then be free from suffering. She requested the writer of this to preach her funeral. She leaves a husband and three children, a father, mother, one brother and two sisters and a great number of friends to mourn their loss, but we believe their loss is her eternal gain.

Dear Exoney has left us,
And the loss we deeply feel,
But 'tis God that has bereft us,
And he will our sorrows heal.

R. M. MARRV.

ANN KINGSMORE.

Ann Kingsmore, the daughter of Thomas and Temperance Perry, was born in Franklin Co., N. C., Dec. 16th 1838, and died 1st of Nov, 1890. She was one of seven sisters who all lived to be grown and married. She was married to R. S. Kingsmore in 1860, and moved to Wilson Co.; she had no children. In disposition she was kind, attractive, unselfish, honest and truthful, always abiding by her candid convictions of right or wrong, and we can truthfully say of her to know her was to love her. She was for about 21 years a devoted member of the Primitive Baptist church and was firmly established in the faith of God's elect and contended earnestly for the faith once delivered to the saints. She suffered occasionally for 28 years with kidney disease; but during her last illness was confined only three weeks, and during this trying period, as ever, she bore with the greatest resignation and patience every affliction which her heavenly Father deemed her worthy to suffer.

Her last words leave indelibly impressed upon us a truthful picture of her whole life: "I feel so weak, but God is able and He knows best and I want His will to be done. I want the Lord to bless you all, and I want to go to glory." With these words fitly spoken she entered the Golden Gate.

"Blessed are the dead which die in the Lord from hence forth: yea saith the Spirit that they may rest from their labors, and their works do follow them."

M. P. WOOTEN.

Wilson, N. C.

J. H. HALL.

SCHOOL MEETING, Feb. 21st, 1891.

After sermon by brother A. N. Hall, the Church was called into Conference; all in peace. Doors were opened for the reception of members.

The committee appointed at last meeting to draft resolutions of sympathy &c., in consequence of the death of brother J. H. Hall was read and received and ordered docketed in the Minutes of the meeting and a copy sent to the editor ZION'S LANDMARK, asking the publication of same.

There being no applicants for membership, nor any other business Conference adjourned till next regular meeting.
A. N. HALL, Mod.

Z. T. BROOKS, Cl'k.

Whereas our esteemed and beloved brother J. H. Hall who filled the offices of both Deacon and Clerk has been summoned from time by the messenger death, we a committee appointed by Conference at our last sitting do hereby offer the following resolutions of sympathy and esteem, viz:

Resolved, 1st. That while it seemeth good in the sight of the God whom we worship and believe he feared, to take him from us, that it may prove a blessing to us who remain, and a home in heaven for him.

2d. That while we miss his face and presence, and that his place has been vacated and we are never more again to be hold him in the flesh, we will endeavor to be submissive to the will of the Lord, and ask for prayerful hearts that his will be done.

3d. Though we as a church miss him as a member gone, and as Deacon and Clerk to be supplied by another who in the discharge of duties embraced in these

offices characteristic of him as a man, gentle, yet firm, never foremost in expressing an opinion, yet when expressed, carried conviction with his words, for they were guarded by reason, and thought and well weighed before spoken.

4th. That while his aged father and mother have lost an only son who was kind, true, dutiful and obedient to them; his grieved and heart-broken wife a husband with untiring energy who plied through hot and cold, with the view of providing for himself, wife and seven children, to whom he was so fondly attached, is gone, we extend to them our sympathy in this their bereavement.

"In hope of life eternal given,
Behold a pardoned sinner dies,
A chosen blood-bought heir of heaven,
Called to his mansion in the skies.

He trod the shades of gloomy death,
Could set his seal that God is true,
Finished his course and kept the faith,
And died with glory full in view.

'Twas through the strength of Israel's king,
He proved a conqueror when he fell,
'Tis to the praise of grace we sing,
Though of the dying saint we tell.

Fearless he entered death's cold fold,
In peace of conscience closed his eyes,
His only trust was Jesus' blood,
In sure and certain hope to rise."

W. J. LADD,
WILLIAM JONES,
GABRIEL BAILEY,
Z. T. BROOKS,
Committee.

Brother Gold, I feel like saying this little myself in conclusion that Joseph died several months ago and the committee would have reported, and this proceeding sent long ago but for the fact that the weather at the time of our regular church meetings was so inclement there was not sufficient attendance to transact business. In March 1847 Joseph was born within three miles of where your humble writer was: we were reared together, went to school together. As a school boy he was much beloved especially so by the steady, dutiful and obedient boys, for his walk through life while a boy was gentle, kind, dignified, virtuous, yet firm and nobly bearing these virtues all along through his short life.

In 1864 he was taken from the bosom of his mother and father to the camp life in the Confederate Army in the Malarial districts of eastern N. C., at the tender age of seventeen when from infections and ex-

posures his system yielded to disease from which he never entirely recovered.

After the close of the war he again went to the farm, which pursuit he industriously followed till he was stricken down.

In 1868, I married his only sister and thus became more associated with the family. Shortly after, he married a Miss Jones and by their joint energy and untiring industry accumulated a snug little estate. Not long after his marriage he obtained a hope in Christ and lived an exemplary life, and died willing and resigned. He did not expect to get well and expressed himself that way from the time he was first taken, though he hated to be separated from his family. He battled with the enemy day after day and night after night, and gave up the ghost at exactly five weeks from the first of the attack. As long as memory lasts I will never forget the beaming countenance of his aged father, who I believe even in that distressing hour to the balance of us was lifted up in the spirit and actually closed the eyes of his dying son and exclaimed the words in pathetic sweetness, "Sleep on my son, sleep on." Would to God brother Gold, that when I come to my dying hour that I may see and feel my way as clear as I hope I saw the spirit in Mr. Hall that night.

Yours in great love,
Z. T. BROOKS.

RECEIPTS.

ALA—Elder R Jenkins 1 50 G R Hardwick 50 cts
ARK—J W Simmons 2
FLA—J F Burtshaw 2 Amanda Bennett 4
GA—J W English 2
IND—E Thompson 3
N. C.—D B Jones 50 cts Mrs M Moore 2 Mrs Carrie Williams 2 Mrs I Allsbrook 2 L K Pennington 2 J F Ferrell 1 Josephine Tolson 1 50 Mrs C Moore 3 D A Hix 1 C Atkinson 1 50 C H King 2 G T Dawson 2 Mrs L Williford 2 J A Cobb 2 W H Tolson 2 Bede Faithful 1 Cornelia James 2 By Elder J C Hudgins 3 Elder C Meads 7 Elder R W Dix 3 G C Farthing 3 Mrs T P Braswell 2 Josiah Thomas 1 50 Elder Job Smith 12 G W Carter 1 50

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TRAINS GOING SOUTH.

Dated Apr 26, 1891.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	* 2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	1:15 p. m.	7:00 p. m.	7:51 a. m.
Leave Wilson.....	* 3:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 p. m.	5:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	6:17 p. m.	8:40 p. m.	9:46 a. m.
Arrive Wilmington.....	5:30 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75 Daily.	No. 85, Daily, ex Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	3:05 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	* 9:10 a. m.	.....
Arrive Selma.....	.....	11:01 a. m.	.....
Arrive Wilson.....	.....	12:20 p. m.	.....
Leave Wilson.....	3:43 a. m.	12:55 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:51 p. m.
Arrive Tarboro.....	.....	* 2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:35 p. m.	10:00 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 7:00 p. m., Halifax 8:22 p. m., arrives Scotland Neck at 8:15 p. m., Greenville 6:02 p. m., Kinston, 7:30 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:50 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:40 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 6:30 p. m., and 11:15 p. m. Returning leaves Clinton at 8:00 a. m., and 5:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 75.

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

Trains No. 27 South, and 14 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

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

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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 \$1.75; 12 copies \$3.00. Address P. D. Gold, Wilson, N. C.

VOL. 24.

JUNE 15, 1891

NO. 15.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

NOTES BY THE WAY.

DEAR EDITORS, AND TO ALL THE BELOVED OF GOD:—It has long been in my mind to write, and my mind seems to be drawn out in love to the household of faith. Could I write anything to the praise and glory of God, or drop a word of comfort to any of his dear children it seems I then would have hope. Sometimes I think of the poor widow's two mites and it was all she had. That was all she could do. We sometimes may think we have so little it is not worth anything, or if we had as good, or could write like some it would do. Sometimes our hope seems so little we think if we had as bright a deliverance as some have we would not doubt, forgetting that when we get on doubting earth we are almost ready to doubt everything. The other night when I had retired for the night's rest Jesus showed his smiling face. I thought could I hold the pen of a ready writer I would love to divide some of the precious joys with the precious. Jesus always comes in love could we perceive it. Sometimes we may be in thick clouds of darkness, and the stormy billows may seem to roll over us, but Jesus is the same, could we but see his smiling face when he shines away these thick clouds of darkness and enable us to look away from these low grounds of sorrow, temptations and trials to that blessed immortal glory that awaits the children of the Most High. Then it is we can look back and see it is the same lovely Jesus leading us and bidding our souls rejoice. "Twas love that spread the feast and bade my soul partake of him." I often think what would this world be without Jesus.

"Oh had sufferings saints no mercy seat."

We may have good friends, such as good fathers and mothers, brothers and sisters, but what can they do for us in the hour of temptation, or great distress on the beds of sickness, or at death's dark door. They may try to console us and do all they can but it all availeth nothing till this good Friend comes that sticks closer than a brother, and pours the oil of gladness in our hearts, heals all our diseases, binds up the broken heart, gives strength to the feeble, and then all is well. Then we feel to cry out in language like this, Though he slay me yet will I trust him. I shall yet again praise him. Oh the wondrous love of Jesus. Think of his dying love, think how he intercedes above. And while I write my heart responds, oh could I love him more. I seem to be a long way off, ever forgetful of a Saviour's love. Help me Lord to love thee more: I want a pure love. "I want, alas what want I not, when Christ is not with me." If we could always feel as we wish when would we wish for great tribulations and trials? I rejoice sometimes to know I do suffer trials, temptations and distress, not that it seems joyous for the present. I rejoice to know that I am counted worthy to suffer for Christ's sake, if indeed I do, for he says, "in this world you shall have tribulation, but be of good cheer, I have overcome the world. If we had none of these troubles and trials we would have no hope in the resurrection, for it is through great tribulation we are to enter the kingdom. "These are they that have come out of great tribulation, and have washed their robes and made

them white in the blood of the Lamb."

O happy day, O joyful hour:
When free from envy my soul shall tower.

I often think of dear brother Greenwood. I have wanted to shake his hand ever since I first read his little book, "Dealings of God with a Laborer." Many a time when I seem to be overwhelmed with over much sorrow I have picked up his little book to read, and the tears of joy and sorrow would begin to flow to see the hand of God in leading his dear children. He leads them about and instructs them and keeps them as the apple of the eye. The time will soon come when all the purchase of his blood will meet around God's throne to sing redeeming love throughout all the ages of eternity. Then bear up, bear on, the end shall tell. The Lord does all things well.

Dear brother Gold, I hate to trouble you with my scribble, I hope you will please pardon. It is written in love though in much weakness. Hope you will remember me in your prayers.

Yours in love and much affliction.

DEAR BROTHER GOLD:—I have just been reading the most precious letter of Elder Lester's which is a reply to the "new departures" made by some who are wanting to unite with the daughters of Babylon.

If they are so anxious to join house to house or field to field and want to go to the Arminians let them go, but why are they wanting to give the church so much trouble?

They are wanting to be like the nations round about her. They will eat their own bread and wear their own apparel (interpret the Scriptures for themselves, all believe what they please and practice what they please) only desir to be called Primitive Baptists to take away their reproach. They have no love for us; they would not want to introduce or bring Babylon's filth into our camps. Primitive Baptists will do well to let them alone and stand aloof from all these departures. They have excluded themselves from our fellowship, and the old Baptists can

only put up the gap. If they are God's children, they will get sick of eating among the swine and want to return to the Father's house where there is plenty and to spare.

The Scriptures teach that men of your own selves shall arise among you speaking perverse things to draw away disciples after them. Do we not see this fulfilled in this new departure?

Remember the quotation by our dear brother Gold to remove not the "Landmark which our fathers have set." If I were to remove the Landmarks so as to claim somebody else's land I would be a thief.

Then if we depart enough from the Scriptures to claim Babylon's baptisms and secret societies what about that? We must not steal. Jesus cast these thieves and robbers out of the temple once, but it seems that they have gotten in again. I do not mean that they are dishonest naturally but spiritually.

"All that ever come before me were thieves and robbers." When men are not willing to wait for the Lord to "add to the church such as should be saved" but become so rich that they wait to hasten God's purposes or not wait for him but get up unauthorized modes for increasing their number they are robbing God of his glory. As long as one is satisfied with his or her baptism (so called) and with the institutions of men let them remain there. Primitive Baptists do not want them while they are willing to forsake everything to follow Jesus. Where did Christ or his apostles recognize the works of the pharisees.

Then should we to-day recognize what Christ did not?

No doubt "the leaders (preachers) of the people cause them to err"—Isaiah, and are leading off God's children in this *new measure*. It is like a brother has remarked, "Arminians have nothing to sacrifice in joining in with us, but we have all to sacrifice in joining them."

An harlot has nothing to sacrifice in joining herself to a virtuous person, but the virtuous person has all to sacrifice in marrying or joining an har-

lot. It seems that these men have made a great departure and sacrifice in joining this Harlot of "church polity &c." No doubt there is some one who has departed and become restless and is wanting to lead off a party with him. It reminds me of a fable about the bob-tail fox to wit:

"A fox being caught in a trap was glad to compound for his neck by leaving his tail behind him: but upon coming abroad into the world he began to be so sensible of the disgrace such a defect would bring upon him that he almost wished he had died rather than come away without it." However, resolving to make the best of a bad matter, he called a meeting of the rest of the foxes, and proposed that all should follow his example. You are not aware said he of the ease and comfort with which I now move about. I could never have believed it if I had not tried it myself; but really, when one comes to reason upon it, a tail is such an ugly, inconvenient, unnecessary appendage, that the only wonder is that, as foxes, we could put up with it so long. I propose, therefore, my worthy brethren, that you all profit by the experience that I am most willing to afford you, and that all foxes from this day forward cut off their tails (have a church polity, receive alien baptisms and unite with Baal). Upon this one of the oldest stepped forward, and 'said, I rather think, my friend that you would not have advised us to part with our tails, if there were any chance of recovering your own."

The leader of this party has gone off into Arminianism seeking popularity, mixing and affiliating with the world until he got disfigured and the brethren did not want to tolerate him and he was restless and wanted others to get into the same dilemma, hence he had a meeting and got a number of the foxes to bob their tails. Now they are trying to get many more, but I do hope that the brethren will stand aloof from them until they set themselves in order. Every time a fox gets his tail bobbed he tries to get followers like

Elders Burnam, Harman & Co., and others have done.

The time has come that there are designing men that have gotten among us speaking half Ashdod and they would deceive the very elect if possible.

The nearer one can come imitating the truth the more liable he is to deceive the children of God. There are many imitators to-day that are going out from us but they were not of us, if they had been of us no doubt they would have continued with us. "Some shall depart from the faith giving heed to seducing spirits and doctrines of devils." This is now being fulfilled in these departures. Let error arise in any form and it will have followers.

God has established a church here as a home for his people and all his people were chosen in him before the world began, and Christ died for them and atoned for them alone, every one will be called at God's appointed time to a knowledge of the truth by God's unerring spirit and he does not use means or instruments to assist him. They after being brought from darkness to light shall be preserved in Christ and not finally be lost. The church is given a law which is to govern her in faith and practice and God never gave a law to any but his people.

The law was given to Israel and she was forbidden to keep company with the nations of the earth or to marry among them, hence when the church dwells alone she dwells in safety.

Let us dear brethren all be at our post, and if any depart go not after him.

I love the Old Baptists, I love the doctrine and practice of them and she has nothing to give up. I have written plainly but I think it needs it at this time. Primitive Baptists here would not fellowship these new departures any more than they would Missionaries.

Some have gone off here, but the Baptists stay together and such generally among the Missionaries. We are blessed with sound Baptists here who do not want to affiliate with the world.

I do hope that the children of God may return to the Lord, all of them

who have gone off in this iniquity.

A strict discipline keeps the church healthy, and my opinion is if we had less fleshly sympathy and when members visit drinking saloons and drink to excess if we would withdraw from them we would get along better.

May the Lord help us all to be faithful and stand firmly upon the walls of Zion and cry aloud and spare not. May he enable us to earnestly contend for the faith of God's elect and contend for the "Old Paths." "Be ye steadfast, unmovable, always abounding in the work of the Lord."

In hope of immortality,

LEE HANCKS.

Oreari, Dale Co., Ala.

ELDER P. D. GOLD, DEAR BROTHER:

—In response to a request made by a dear aunt Mrs. Lucinda J. Edwards, I will try if the Lord will to relate my experience for publication in the LAND-MARK, provided you consider it worthy to appear in print.

I was twelve or thirteen years of age when I began to be troubled about my sins. It was while I was engaged in sport with my playmates that something troubled me so that I could not enjoy myself as I had previously done. There was a feeling of sorrow and heaviness in my breast which threatened to rob me of breath, and the thought of death was a terror to me, as I reflected on my sinful life. As time passed on my troubles became greatly increased until I finally came to regard myself as the greatest sinner on earth. I thought about telling some friend of my condition, but thought it would be useless and probably produce grief, and finally decided to say nothing about it. I continued in this condition for a long time, my cry being, Lord have mercy on me a poor sinner. I often sought secluded places, and there begged the Lord to pardon my sins, and was often so oppressed by sorrow that I did not believe I would live to return home, but that the earth would open and engulf me. One day as my grandmother was preparing to start to the pasture to feed some sheep, I was standing in the

door, feeling less troubled than usual, when she invited me to accompany her. I accepted the invitation, but before I reached the gate at the edge of the yard my eyes were full of tears, and the agony of my mind was so intense that I experienced great difficulty in repressing my emotions. After we had fed the sheep and were returning my grief became so tormenting that I was compelled to forsake the company of grandma, and when I had reached a place of solitude I cried out, Lord have mercy on me. By this time it was nearly night, so I went to the house and told the family that I had the headache which was true, but it was by no means the greatest source of pain which I experienced. They prepared a bed for me, near the hearth, upon which I laid myself face downward, constantly breathing the supplication, Lord have mercy on me. Later in the night after going to bed in my room, I fell asleep and dreamed of telling my troubles to Elder J. M. Blancette. I thought that he said, that is enough, and at once received me into the church and baptized me in the creek that runs by our house. I thought that when I came up out of the water I felt very happy, but before I got to the house I was fearing that I was deceived, and implored the people to keep the matter a secret, for I was deceived. When I awoke I felt somewhat relieved for awhile, but soon my troubles were as great as ever. Some time after this one night after retiring it occurred to me that I could not live any longer, and was afraid to go to sleep lest I should never wake again. I thought of arousing my sister with whom I was lying, and tell her of my deplorable condition, but soon decided that it would frighten her and do me no good, and that if I died without telling any one of my woe no one would know what an awful place I had gone to. So I tried once more to pray to God to have mercy on me, and soon after fell asleep. During my sleep I dreamed that I was in a horrible pit, which was glazed inside with pitch, and which had no door through which I might escape. I made every effort to

get out of the bound dungeon, but all attempts were fruitless, and I thought that I was doomed to remain there forever. I could hear alarming sounds, but could see nothing, for the darkness which surrounded me was impenetrable, and the last ray of hope left my heart. With unspeakable anguish I turned and walked to the centre of the pit, and while standing there I looked upward and beheld something as white as snow. I thought it was the Lord and I cried out with a loud voice Lord have mercy on me, when he reached down and took me by the hands and lifted me out, and then leaving me ascended heavenward.

All my burden was gone, and my soul was filled with unspeakable delight. When I awoke I was very happy, and everything appeared to be changed from its former condition, and everything seemed to join me in praising God. If I had possessed a thousand tongues all of them would have been devoted to the praise of Jesus. But this did not last long for I soon began to doubt and reflected that it was only a dream. I tried to cast my hope aside, but found it impossible to do so. I thought that I would keep it a secret and succeeded in doing so for awhile, but one of my aunts perceiving that a change had been wrought in me asked me one day if I did not feel relieved. I was compelled to admit that I did, and then she began to ask me embarrassing questions. The answers to which divulged my secret.

I joined the church at West Fork near this place and was baptized by Elder O. D. Weeks. Hoping that you will dispose of this as you may see proper, I remain,

Your unworthy sister.

BETTIE CASSELL.

Floyd C. H. Va.

ELDER P. D. GOLD, DEAR BROTHER:—By the mercy of God I am yet permitted to live and am blest with the privilege of having what I believe to be a christian experience to send to you for publication, if you think it proper. It is the experience of my niece. Her mother died when she was a baby. Her

grandparents raised her. I want you to send her and me a copy of the LANDMARK that has her experience in them if it isn't too much to ask of you, address hers to Betty Cassell, Amos Floyd Co. Va. Mine to Lucinda J. Edwards, Salem N. C. I haven't seen a new copy of the LANDMARK for some time but I hope it may be the Lord's will for you to live long, to publish the LANDMARK for it contains many wonderful pieces to the lovers of truth. This from your unworthy sister as I hope in christian fellowship and love.

L. J. EDWARDS.

Salem, N. C.

MRS. MAGGIE JONES, DEAR SISTER:—After somewhat of an apology for an intrusion of correspondence, I would say I am at home, sweet home, finding all well. I desire to be thankful. I have not been feeling very well myself since leaving your house. I reached the neighborhood of my meeting Tuesday evening and stopped, as I thought, just for a few moments at the house of a gentleman with whom I was well acquainted, intending to go on to the house of the brother baptized some three weeks ago. The longer I stayed the more inclined I felt to spend the night with the man and his wife where I was then stopping. I will here relate an incident in my life's history very peculiar indeed to me. I had spent some little time on the porch before the lady came out. We had been acquainted over fifteen years. The face I had so often seen depicted with anxiety, about the cares of this life was all changed. How very manifest indeed did the change appear. A number of thoughts and suggestions were in my mind. The face looked solemn, yet serene, dignified, yet pleasant. After supper we talked some little. More than once the words were on my tongue, Polina (for that was her given name,) is there not something you want to talk about, but being tired, sleepy and not well I retired earlier than was usual with me, slept soundly until near 4 o'clock, and rose at this time.

Since I had left home my bosom b

frequently heaved, Lord have mercy on my children, and yet my petition had never seemingly embraced any save the two oldest. I thought of it without any peculiar concern. The desire for my children returned on awaking from sleep, but a sudden inquiry in my soul, Oh my soul, is there not one desire in thee for the salvation of the other six. How strange it all appeared. The strangest scene of my life followed. A power suddenly seized or possessed me. I call it a power, for that is what it seemed to be. I felt in it, and it in me. I felt drawn by it. Oh! how near the Saviour, how close to the throne, and now once in my life I could trustingly, believingly present, not only 140 but eight, and the dear mother. And in unuttered accents plead for their salvation. My soul's enquiry was, Lord, is not this faith? I felt indeed it was. Pondering and endeavoring to fathom that mighty power, for power it was, I thought I remembered that one of old, as a prince had power with God. My mind finally turned to the changed appearance of the lady of the house. How sweet indeed to feel, my daughter, my sister, the dear sister of my dear Lord, the daughter of my heavenly Father. Larose and dressed myself. Just as I finished and took my seat by my bed, my poor soul was freed from troubles, from anxieties, free and unfettered. It left all of earth behind. Now I loved the Lord. Once I indeed felt to love the Lord with all my mind, soul and strength and my neighbor as myself. How I kept from outward demonstration I can't tell. I felt indeed the sacrifice of praise. The man of the house later on arose and kindled a light. At last he turned to me and asked if I was sick. I told him I was not, though a very strange and peculiar scene had possessed me. The lady burst out in tears and praises to Jesus, saying she had wanted to talk with me. Since the last meeting I have embraced a hope in Jesus, blessed Jesus. I seemed to understand the whole affair and told her I had already realized her blessed change. Saturday at meeting she came forward together with two others and

testified to the grace of God that brings salvation, making in all four for baptism on Sunday. How lonesome I felt. Brother Jones did not meet me, although lonesome, I felt it was a time long to be remembered. I saw faces solemn as death. I heard the sobs of a broken heart for mercy. God's dear sons and daughters were glad with an exceeding gladness. My soul with the Psalmist could say, "Bless the Lord, Oh my soul and all that is within me bless his holy name. Bless the Lord oh my soul and forget not all his benefits."

In conclusion allow me to express my thanks for the kindness shown me, not only to God that works in his dear people here on earth to will and to do of his good pleasure, but also to kind hands that brought these ministrations of mercy to one so unworthy. Desiring to be remembered to sisters and companion, and if the will of God be to meet you all again in the future on earth.

With love for the cause of Christ, and with many thanks for kindness shown, I remain yours in hope of eternal life.

D. M. BEAUCHAMP.

Picayune, Howard Co., Ark.

ELDER P. D. GOLD, DEAR BROTHER:—I wish a small space in your paper, to tell the brethren what the Lord in his mercy has shown me, though I am one of the poorest among the poor, and the weakest among the weak, and have been living a long time upon charity, yes the charity of God our Saviour. I say a long time because I am now 53 years old, and have been living on the charity and mercies of God all the days of my life, for I am and have always been an unprofitable servant if one at all.

Dear brethren and sisters, on the night of the 13th, it seemed as if I was in conversation upon the goodness of God, and a man in shining apparel appeared and said, let me draw you a picture. I said, please do, and he showed me a man fully developed standing on a sand bank, and while I was looking at him there was a disease

struck him in the feet and penetrated up his legs to his body until it got to the shoulders, and his arms dropped down as a limb from a tree, and the disease went up his neck, and when it struck the head a great wind came and blew him from the earth, and I saw as he was in the air Jesus meet him and took him and carried him to a pool of water, and plunged him in, and brought him back to the earth, and placed his feet upon a rock, and clothed him with the same garments that Jesus had on, and when it came to pass and I beheld it I cried out and said, that it was a perfect picture. Again, on the night of the 17th as I was on my bed, the same man appeared to me and behold I was standing on the bank of sand, and I saw the leprosy take me in the feet, and the flesh turn white, and it penetrated me just as it did the man I had seen before, and when it was about to get to the head I cried out, Lord have mercy on me a sinner. Lord save, I perish, and the wind took me off and in the air. While crying to the Lord to have mercy Jesus met me and took me to the pool, and as I went into the water the disease left me, and behold I had on the most beautiful garment that Jesus had on, and he led me back to the earth, and put me on a rock, and I began praising God, and exclaiming, "Praise God, oh my soul, Let all that is within me praise his holy name," and I awoke praising the Lord with all my heart, and voice, and it was so plain that it caused me to go back over my experience, and see myself when all of my strength was taken from me by the great disease which is sin and when the Lord appeared and gave me a little hope in Christ, and the Spirit of the Lord spoke to me and said, go tell it, and this is the method that I take to tell it, so I hope that if it is any comfort to any one they might have the opportunity of reading it.

Yours in hope,

K. L. PRINGLE.

Peletiers Mills, Carteret Co. N.C. March 25, 1891.

DEAR BROTHER GOLD:—I to-day try to relieve my mind by writing a

few things which have occurred to me from some supernatural power unknown to me. I have been burdened with this a good while, but thought I never would write it. But last week I thought for the space of one night and day that I must die, since that time I am made willing. On last Sunday evening I was filled with the love of God if not deceived, to overflowing. I was willing to be God's anything. My dear brother, if I could write anything to cause Zion to rejoice I would not hate to attempt it so badly, but my testimony is rather for mourning, if it comes from the Lord.

Neither would I hate it so much if I could describe what I see and feel as many of you dear brethren and sisters do. Yet if it is God's purpose to show to this poor weak vessel our condition, what am I that I am trying to resist him? It seems as if God has any purpose in all my journey through, that it has been by showing me many things in dream, and yet I should hold my peace and say nothing was it not for the burden which follows until an interpretation is given, I can only testify to what I have seen and felt, and leave you brethren to judge. I will tell you one which occurred December 1888, and I was nearly three months burdened before it was ever revealed, and it was shown me it was the church, her condition anciently and in modern times. It seemed as if I went to my father's to spend a night with a parcel of little children, and it seemed as if I had not slept any until about the hour of midnight, and I heard a noise that I could not liken to any sound I had ever heard. So I took those little children and walked out and at the distance of 40 or 50 yards from me I saw something in the likeness of a bush standing in a broad way between two fields of corn. In the midst of the bush was one of the most beautiful lights I ever saw. It did not resemble fire, neither did it resemble the sun, but it was a pure light. The corn on either side was about head high, every top was bowed to this light. Then in a few steps of

me I saw a stalk of corn of the same height which had silked, and at the top instead of a tassel there was a head and face, one of the most tender, sorrowful, heart-broken looking countenances I ever beheld, and on the head one of the most extravagant hats I ever saw. I thought I would approach it and see it. It would look on me but it never raised its eyes, and the stalk bent down from me. I tried the third time, but it would not let me touch it. The last time it turned its face and let me only see one side of it. Then it began to fold itself joint after joint until it was in a kneeling position. At length it stood erect, but I had thought it broken to pieces. So in the way it was revealed to me it was on this wise. When Christ made his advent into the world it was at the hour of midnight and his people were warned of his coming by the angels before they saw him, by the shout of the angels. No doubt but the shepherds of Judea were greatly alarmed, and the space that he came in was the space between the two covenants. He came and was the light of the world, the gospel word being meant. This corn on either side meaning the Old Testament saints and the New all bowing to that same Christ, all of the same height, all in perfect harmony. Now the second appearance meaning Christ, I being a woman and meaning the church as revealed, he took not on himself the nature of angels but the seed of Abraham, was made like unto his brethren, and as I saw the ear of corn on this stalk (none of the rest had this) denoting that he is the bread of life, of which if one eats he shall not hunger, the head and face showing my dear brother what the church has done to her head and husband, instead of bringing forth the royal diadem and crowning him Lord of all, she has crowned that precious head with pride and vanity of every description as it swerved from me. He has declared to us if you withdraw from me I will withdraw from you, and the almost hiding of his face though his loving kindness shall not utterly depart.

The folding of stalk denoting that the church shall be brought down, and the rising of the stalk denoting she shall flourish again. Oh brother Gold, could it be God's will to show to you all as I hope he has me the look of that face. I cannot forget so long as memory last, yet I am as rebellious as I can be. I don't write this to make you think for a moment that I am innocent and the rest guilty, for I am as guilty as my limited circumstances will allow. Next, last summer I saw her as a woman, and seemed to join in her company on a journey. At our first meeting her dress was full of small dots rather greyish and soon she began to out walk me. She left me far in the rear, and it seemed the farther she got off the plainer the dots looked, and when she would go and leave me I would grieve because I dearly loved her. This she did several times, and at length she vanished out of my sight for a moment, and it almost broke my heart for fear I should not see her any more: but presently she was near me again, and again I rejoiced. It seemed as if a man came up to me and asked me to tell him something concerning this woman, and who she was. I only told him that she was the loveliest object I had ever seen, and that she had the greatest experience imaginable. We know that one says that his beloved has become as a speckled bird. When I first joined them I could hear of a few things that I would rather not, and could see some things in the dress of my sisters that I hated to see, yet I loved her, and now the farther the church gets out of her place the plainer I can see it, yet she's lovely beyond comparison. I wish to tell another dream that I had recently, and if my God that I hope to serve will excuse me I will quit, if not I must keep on. I saw as it were that I awoke one morning feeling very feeble but did not know that I was as feeble as I was until after I had dressed myself, and began to sink down and fell on the bed and it was revealed that I was dying. I was not in any great agony, but was bearing it patiently and wanted to ask

my husband to take care of my children, but was so near speechless I could not. My oldest son stood by the bed looking on. I saw a man coming in at the door dressed neat with a very pleasant countenance. My son introduced me to him. I have never been able to know what he said. He came to me with the tears streaming down his cheeks, and took me by the hand and said, my sister God bless you. I managed to whisper and tell him I was nearly speechless. Next I saw myself standing out of the door of my house. I looked and saw a fowl come flying. It was as large as a hen, and was as speckled as it could be. It pitched on the roof of a building, and I climbed up and took hold of it, and it became a little girl in my hand and put it down and next saw myself standing on a piece of very rich land, it looked as if much corn had grown there, but now there was nothing left but the stalks, and they were well hedged in with weeds. I looked northward and saw this same little girl coming out of a forest. When she came to me her clothes were all torn. She stopped in front of me and looked me in the face and said: I once had a father but now I have a step father. My mother was once vastly rich, but through extravagance she has come to perfect want. Then beholding herself she said, for all I am so small there has been three of most extravagant wedding dresses bought that I ever beheld, and rather than marry she chose to wander. I asked her to tell me her father's and step-father's and mother's name, but she declined to do so. Then my curiosity led me to strip this child, and its back was full of dreadful sores and bruises, its knees were a perfect bed of scabs. Now it seems to me that the church is in a dying condition. She is not sensible of her weakness. She is almost speechless. As to telling her complaints I find it so in my action, but God will bless her at his own appointed time. I find my brethren and sisters generally troubled and bow down, and can hardly tell their complaints. The bird showing the pecked condition of the church, the

child again denoting our condition, the church has a father that I believe once revered indeed and in truth, but now she is serving the step-father denoting pride and vanity. She has forsaken the right way by going in idolatry. She was once rich in the faith of our Lord and Savior, but she is now in perfect want of peace and harmony. The scars denoting what she must endure, the whip is for the horse, the bridle for the ass, but the rod is for the fool's back. The knees denoting her humbling, but what oh mighty maker will it take to bring us down. We know to fall on sore knees would be painful, and to bring us down through famine would be still worse, but how the Mighty God intends it none of us know; but we do know it will be just. Last week I saw her again making her appearance from the East as a beautiful dove. When she came near me and alighted she sat high on her perch with her head and breast beautiful and tall, but a man put forth his hand, took her and wounded her, and brought her to me with the blood dripping from her body, and I felt grieved because she was hurt so, and he took her the second time and threw her up in the air to see if she could fly, but she came immediately back to the ground, and I picked her up and her wing was broken, and there were no marks of a dove about her, save her head and eyes. Yes she had dove eyes, but the partridge's feathers. As to this dream I have had no special light. Night before last it seems as if I was carried on the top of a very high house in secret to gather up something resembling white sand, as white as snow, with not a step or ladder to come down on, and he that bade me go there stepped up and took me down in secret, and I know not the meaning. This is only a small portion of what I have seen, and brother Gold, I feel like I have only hinted at the part that has been revealed, missed all the substance, but I pray God if it is of him that he may show you the substance of the whole matter, and if not of him may it be sealed forever from me also, for I

wish to know nothing among you save Christ and him crucified.

"Oh that we were all as in days that have past,
When love seemed to flow from breast to breast."

I must confess my dear brethren and sisters treat me with the tenderest love and respect, more than I deserve. If they only saw me as I see myself, for I feel to be the smallest, yea the weakest in my Father's house, if indeed I be a child, and I often fear that I am deceived in the whole matter; yet I know there has been a change, and this change had it been from satan never would have caused me to love the blessed people of the living God, for I do believe the Primitive Baptist is the true church. It is said, "woe to them that be at ease in Zion." Brethren, what are we doing? Resting in carnal security? To be sure I often compare myself to a ship in harbor with its sails all let down, she ought to be sailing but she can't because there is no wind stirring, or they are contrary.

"Saviour, visit thy plantation,
Grant us Lord a gracious rain.
All will come to desolation,
Unless thou return again."

The time has been when I felt to ask many things in behalf of the church, and now I am scarcely permitted to say anything, save God be merciful to me a sinner. Could I only adopt this language indeed and in truth.

"Oh that day when freed from sinning,
I shall see that lovely face.
Richly clothed in blood-washed linen,
How I'd sing thy sovereign grace."

May the Lord again visit Zion is the prayer of the unworthy writer for Christ's sake. I subscribe myself as a poor horse who has to draw his load with a galded back.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If one so unworthy as I feel myself to be may dare to claim such 'ationship with thee. Oh how near that name draws us together, I feel too sinful and unworthy to write, but I have been impressed with a feeling for some time to write something to the LANDMARK, but feeling my

weakness to be so great I have put off writing from time to time, hoping I would feel more, worthy than I now feel myself to be. I hope that it is by the grace of God that I am what I am, and without that I am nothing. Many doubts and fears rise up within me which often makes me fear I am deceived in myself, and have deceived the dear people of God. Unless guided by the Spirit of God I cannot do anything aright, for in me, that is in my flesh, dwells no good thing. I feel the need of the prayers of all God's dear people and go astray so often. I fear after all I am deceived, but I know there has been a change in me, whether a good one for me or not: for things I once loved I now hate, and the things I once hated I now love. I love to meet with the dear brothers and sisters and hear them tell what good things they hope the good Lord has done for them. When I am with them I feel at home, and I do not feel so with any other people, and above all things to be blessed with the presence of such heart cheerers and soul comforters as I was blessed to meet with on Monday after the 3rd Sunday in December last. Brother I. J. Taylor and brother Thos. Bell preached at our church, Hadnott's Creek, on that day. Brother L. H. Hardy is our pastor, and when he comes he always brings supplying food for those that are hungering and thirsting after righteousness.

My whole desire is to live in the obedience of truth, and live and walk in the footsteps of my dear Lord and Saviour. Oh what a sweet promise to those that mourn in Zion, for they shall be comforted. Much love to the true in Christ Jesus.

In hope of eternal life,

ORA C. WATSON.

Stella, N. U.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have for some time had impressions to try to scribble some things concerning my feelings. It will take so much time and space for me to go clear back and tell all my travails. I will tell just a little. A few words in

answer to an inquiry made by a minister. I undertook to advance some remarks on Adam's fall and his position after he fell, and the question was asked, what did I know about Adam the brother said, and I humbly state in candor and truth, I know what the Bible says is truth and the reason I know that it is truth is because it has been revealed to me I know, if not I know nothing, if Christ be not risen I know nothing, if I don't know I am a sinner I know nothing, and the reason that I know that I am a sinner is because I have felt it, and have been condemned under it, and the reason I have hope is because it has been shown to me that Christ died for me, and the reason I think that heaven is a happy place is because I have felt it, and the reason I know that torment is a bad place is because I have felt it, and the reason I know I am poor is I feel that and I rejoice in my poverty. I feel to be low down and the promise is to him that is abased that he shall be exalted. I feel to be poor in learning, poor in purse, poor in property. But if rich in Christ it is enough. "Bless the Lord oh my soul, bless him with all my heart, with all my strength and all my mind." I can say with the poet, "the world has been put under my feet." I can say from my heart:

"Let others after earth aspire,
Christ is the treasure I desire."

Brethren and sisters I beg you to pray for me, I don't mean pray for my eternal well-fare alone, but time also. My sincere heart's desire is that Zion may live in peace. It seems to me that there is a flourishing time with the churches generally at present. May the Lord continue to add his blessing.

Brother Gold, I don't know that my scribble is worth anything. I will leave it for your consideration to do what you think best. I feel to want to know what I am and what the Lord's will is for me to do. I have had impressions to try to preach and have made the attempt several times. I know to do is to go according to my own feelings. Let the world say what it will, I want you to write me private-

ly if you don't admit this in your paper. I don't take your paper, the LANDMARK, but my brother does, I get it regular as I clerk in his store, and I read many encouraging pieces in them and find much comfort to my poor soul. I hope the Lord has guided my pen while I have been writing these lines. The brother that I have reference to in the outset says he prays and he knows christians as soon as he sees them if he has never spoken to them, and says he is set as judge, and I want to know what Paul means when he says it is a very small matter that I should be judged by you for I judge not myself, but God is my judge. I don't know that I ever prayed and I don't know christians, I don't know myself.

May God bless you and yours, nothing more at present,

W. F. COVIL.

Pollard's, Onslow Co., N. C.

ELDER P. D. GOLD, DEAR BROTHER:—If I be worthy to claim you as such. I feel my weakness and inability this evening in attempting to write to you asking a favor of you. I have read in the 15th of January brother Lester's reply to a "Little Orie." This piece filled my soul with joy. My love flowed out of my heart toward brother Lester, so much that I felt that I wanted to grasp his hand and call him brother, though we are strangers in the flesh, but I hope we are not strangers in the spirit, for as many as are led by the spirit of God they are the sons of God. The letter I wrote him I intended sending to him privately because I felt like it was not fit to go before the public, but I have been persuaded by a kind friend to send it to you for publication, as I am not personally acquainted with him. Besides I do not know his post office address. You can publish it if you wish to. You are more competent to judge the matter perhaps than I am. I have written that and this piece to relieve my mind of a heavy burden, for about all the rest I get is when I follow the impression of my mind. It is true I can quit work at times, sit down

be quiet, but I am miserable at times, and in a great agony because I know I have neglected what I have felt to be my duty, but feeling a sense of unworthiness I shrink from the task. The fear of the Lord is the beginning of wisdom. I set a resolution to never mention again what I had written unless some one particularly mentioned it to me. Then I would almost quake at the thought, for I was and am afraid it is not the work of the blessed Lord. If I am deceived how great is my deception. I desire to be led by his Holy Spirit, for God is a spirit and of such he seeks that do worship him, him in spirit and in truth. I have received a precious promise I hope from the Lord. He will your every need supply. I feel that if my need is supplied by the Lord it will be sufficient. Remember me in your prayers.

Your sister in Christ I hope,
M. M. BROOKS.

Greenville, N. C.

ELDER P. G. LESTER, DEAR BROTHER:—It is through much weakness I attempt to write to you upon this occasion, but hoping the Lord will be with me and direct my mind aright, for without him I can do nothing. In the fifteenth of January I read your reply to a Little One, it was a feast to me, I was thirsting for some spiritual food, but that piece was more consolation to me than anything I have read in a long time. In admonishing her to her duty you reached my case I hope, for you expressed my feelings far better than I can myself. I don't feel worthy of anything of the kind, I must confess I have impressions to write upon different subjects, but I do not know what source they are from. That remains to be seen. I have striven against such impressions with all my might, but it seems to be in vain. My burden grows heavier and there is no rest for me at home nor abroad. I go mourning and begging all the time nearly, begging for mercy, for without the mercy of God I am a lost and ruined sinner at times. I am willing with all my heart, but there is a great obstacle thrown in my way

which makes me doubt whether it is of the Lord or satan, but Paul says we know in part. I believe it is true. I know as far as I have written I have felt relief, but I can't say that I know it is right, and will be profitable, for I have such a cross in writing it makes me doubt the whole matter, but this has been my cry to the Lord for a long time, if I am deceived Lord undeceive me, if I am not deceived strengthen my hope and increase my faith.

"Oh could I, but believe,
Then all would easy be,
I would but cannot, Lord relieve,
My help must come from thee."

For several years I have been a great sufferer for my disobedience to my God. I was promised in obedience I should find peace of mind and health, but in disobedience was promised trouble and afflictions, and was also promised that my labor should not be in vain, but do see so much imperfection in myself daily I am prone to do evil. I am corrupt. How to perform that which is good I find not. This all makes me feel like my writing would be unprofitable because I am ignorant and weak. This all makes me backward, for I don't know whether it is of the Lord or a delusion of the mind, but I have rendered many excuses time and again, but that don't relieve me one bit: for my burden grows heavier, my oppression is greater, my afflictions are more severe. But poverty stares me in the face so much at times it looks to me like I shall suffer for food and raiment, If I undertake to write all that is upon my mind it would take weeks and months perhaps to get through, but the Lord has abundantly blessed me in my past life. I hope he will in the future. If my impressions are of him he is able to provide a way for me. He has promised to be with us in the sixth trouble and in the seventh he will not forsake us. Oh, what a blessed promise. But am I his or am I not? This is what I long to know, but if I knew it I wouldn't have anything to hope for. I hope I can witness with the apostles and prophets in many instances.

Paul said in his writing he lived by hope. My faith has been tried in many ways but I hope the Lord has been with me and delivered me out of my distress. I have been made to rejoice in tribulations, knowing it maketh patience and patience experience, and experience hope, and hope worketh not ashamed. About three years ago I got so rebellious and hard hearted I did not know which way to go, nor what to do, for I was shut up in complete darkness, it seemed to me, and surrounded with temptations, so much so I could not rest nor sleep. I felt like I had trampled the mercy of God under my feet, by being so disobedient. I was promised if I did not obey the command my mind should be taken from me. This distressed me greatly, for I felt sure if I lost my mind I should have to go to the asylum. This and other troubles bore upon my mind with so much weight I was overpowered both in body and mind with trouble and afflictions. I knew I was unable to work for my living. But saw no way for me to get along through life without work. I was, and am, willing to work for an honest living. That is my intention, but when my strength faileth me I am at my wits end to know what to do. If I was not so doubtful, and could put my whole trust in the Lord I believe it would be better for me. The spirit is indeed willing, but the flesh is weak. In March 1888 I finally lost my mind. I became unconscious of most all that was done or said. I lost all self control, I was carried to the Insane Asylum, Raleigh, N. C., for treatment. The physicians I believe did all they could for my recovery, besides kind friends and attendants. They seemed to take an interest in my welfare, for which I feel thankful to the Lord I was cared for even as well as I was, for my case was a pitiful one. I did not know who I was, nor where I was. I remained in this condition for several months unconscious. I didn't know night from day. I was a great sufferer both in body and mind. There are not words to express my feelings. I am sorry to say it, but the truth I must confess. I

used profane language and could not help myself, but as far back as I could remember I begged the Lord to have mercy upon me, and deliver me out of my distress. After I was restored so I knew where I was, I was troubled about my case, for I expected the church members had lost confidence in me and had taken my name off of the church book, but I found it quite different from what I expected. They bore with me in my weakness. They showed much love to me when I returned home. This all revived me. They seemed to deeply sympathize with me in my afflictions, knowing that God works all things after the counsel of his own will, and none is able to hinder. I remained at the asylum nearly fifteen months. My faith was tried in many ways while there, but I was strengthened to resist the dances and amusements, also the entertainments. I recovered so I was brought home by my brother Jno. W. Brooks on the 18th of June 1889. I have been tossed to and fro since then, but I am yet spared for some purpose unknown to me. The Lord is good as well as just, and kind are all his ways. Praise the Lord and bless his holy name, for his goodness and his mercy to the children of men.

"Through many dangers, toils and snares,
I have already come,
'Twas grace that brought me safe thus far,
And grace will lead me home.
The Lord has promised good to me,
His word my hope secures,
He will my shield and portion be,
As long as life endures."

May the Lord bless truth and pardon error is my desire.

Your unworthy sister if one at all.

MARY MELISSA BROOKS,
Greenville, N. C.

ASSOCIATIONAL NOTICE.

[Copied from (Teen.) Primitive Baptist.]

ELDER S. F. CAUCE—You will please publish this notice: All brethren that intend to visit the Harmony Association by railroad, will start so as to be at Coleman, Thursday before the second Sunday in July 1891.

Arrangements will be made to convey them to the Association, ten miles west of Coleman,
E. W. NEEDHAM,
Coleman, 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.

GOOD STRIVING.

Sister Maggie Jones requests my view of Luke 13: 24:

"Strive to enter in at the strait gate, for many I say unto you, will seek to enter in and shall not be able."

Because many shall seek to enter in at the strait gate and shall not be able (certainly shall not be able,) in the mouths and eyes of free-willers and all such as object to salvation by grace through faith, and that not of ourselves, for it is the gift of God, would be sufficient reason why we should not strive to enter in. For, say they, if it is certain before hand who will be saved and who will not, then there is no use of striving at all. But Jesus gives as a reason why we should strive that many seek to enter in and shall not be able. The straitness of the gate shows much difficulty in the way. It is strait in the sense of being contrary to what nature loves, and therefore the carnal mind is enmity against it. If a natural man seeks to enter in, it is not because he loves the gate or heaven, but because he is afraid of torment, not because he loves holiness and hates sin, not because he fears God, but he fears the devil. If a thief does not steal it is

because he fears being caught and punished, but an honest man hates the act of stealing. Those that are not able to enter in at the strait gate have in part their incapacity in the love of the opposite of the strait gate, for they love that which is not strait. One must be made weak and small, poor and needy, helpless and vile, in order to enter in at this gate, and man does not desire thus to become. This strait gate is full of beauties to those that love the gate of Zion, and the holy city, and hate the world. One must forsake all that is of the world to enter in at this gate, and he must have such desire for it that he seeks it with the whole heart, or feels that he perishes and fails. The gate belongs to the holy city, and it is the place or seat of judgment, and only those who have the spirit of judgment or truth in them can enter into this city. No enemy of the king can enter in at this gate, for that which searches and discovers all enemies to the king is at the gate to turn away all that is wrong, and this is part of straitness itself.

Many shall seek to enter in and shall not be able. They seek in their own strength and that is unable always. For it is not by might nor power of man that any enter. The ability to enter comes from the king or from within, nor is there any power from without the city that can strengthen one to enter in. How much better then to feel our dependence on the Lord.

Men are fond of striving for corruptible crowns and honors, yet they must strive according to the rules of the contest for those honors and rewards, and no man is crowned except he strive lawfully. To strive to enter in at the strait gate is to seek with the whole heart or the greatest desire for salva-

tion. It is give me Jesus or I die, if I perish I perish but I must go.

P. D. G.

SATAN AS LIGHTNING, &c.

A friend requests my view of Luke 10: 18:

"And he said unto them, I beheld Satan as lightning fall from heaven."

Jesus sent out seventy disciples into every city and place whither he himself would come. Could they go just any where they pleased? Not unless it was in a city or place to which Jesus would himself come. Only to those cities and places where it was the purpose of Christ to go, and to which he did after that go were they sent. Wherever Jesus sends his servants or word there he himself is sure to go without failure. His servants or word are never sent out empty nor return to him void. In the Acts of the Apostles we see illustrations of that. They are sent to certain places as Peter is sent to Cornelius, Philip to the Eunuch, Paul and Barnabas are separated unto the work to which the Lord had called them. Paul was not suffered by the Spirit of God to go to a certain place which he assayed to go to: Acts 16: 7. But a vision is given him telling him where to go. See the Macedonian cry, Acts 16: 9-11. Paul is told to abide at Corinth because the Lord had much people there: Acts 18: 9-11. Such examples as these, illustrating the Lord's control and direction over Paul and Peter who preached to the heathen, show that the prophets and apostles and all gospel preachers are subject to the Lord who sends them, and that they are not to go where the Lord himself does not come.

Jesus told them to pray the Lord of the harvest to send forth laborers into

his harvest which is great. Is not the harvest great now, and are not such laborers as the Lord sends few now? What should we do? Pray the Lord of the harvest to send laborers into his harvest. Do you feel in need of a preacher and of hearing the gospel preached? Then pray to Jesus to send laborers for he is Lord of the harvest and it is his.

Jesus bid them go without provision of men. Provide neither garments nor money. You shall be supplied with these things. Salute no man by the way. Do not make bargains with men on the way to get their help, nor confer with them for any such a purpose. You are sent as lambs among wolves. How helpless and dependent on God. Go in peace. Preach peace. Into whatsoever house ye enter say Peace be to this house. If the Son of Peace be there—be there already—your peace shall rest on it. What does it mean, "If the Son of peace be there already"? Does not this show that the preacher cannot preach in peace and power where the Lord has not begun a good work already?

If the son of peace be there then enter in and abide there, and whatsoever they set before you eat. Go not from house to house. You will be welcome in all houses where the Son of peace is, and there let your peace remain. You need not be afraid of wearing out your welcome at such houses. So you should continue there and not go from house to house.

"If they will not receive you into a city or house let your peace return to you, and leave there shaking off the dust of your feet as a witness against such." The dust of the feet looks like a small thing, but it is a witness. Dust is filthy and cleaves to the feet. How much better it would be for us to

love our brethren so much as to wash the dust off of their feet than for one to so act that the dust of the feet of a disciple should be a witness against him.

Jesus gave them power to heal diseases and to cast out devils, for when they returned they said to Jesus, even the devils are subject unto us through thy name. What a great power this is, and the apostles so considered it, and Jesus said he saw Satan as lightning fall from heaven. It is the nature of lightning to fall from above or from heaven or the clouds. It does not come up from the earth. Is Satan in heaven? Not in the eternal heaven any more than the lightning is in the eternal heavens. Satan was in the Jewish or legal heavens, and that is the heaven in which there was war as mentioned in the book of Revelation. Satan is fond of high places, but the Lord casts him down to the earth. Lightning always falls to the earth and never goes back to heaven.

The effect of gospel preaching is to cast out Satan, and cast down every high thing that exalteth itself against God. Satan is the king of the children of pride, and loves high places, and his children and servants love high seats.

Satan transforms himself into an angel of light, and therefore appears in this character and is cast down from heaven wherever the Lord rules.

The disciples rejoiced over this, but Jesus tells them of something far better to rejoice about, namely that their names are written in heaven, and if written there they never will be effaced or cast out, but abide there forever. The source or cause of greatest rejoicing is that our names are written in the Lamb's book of life. This is true of all the tried servants of God. They

are a chosen people, and their names are written in the Lamb's book of life before the world began, and Jesus reveals this to them as it pleases him.

The people of God are not cast down, or do not fall from heaven. They are humbled in their feelings so that they feel they are not worthy of the least of all God's mercies, and are softened in heart. To cast one down that is exalted in his own view of himself is to chafe and enrage him as one thwarted as was Pharaoh who still desired to afflict Israel; but when a child of God is humbled he is raised up to see that he receives far more of goodness than he deserves, and is surprised at the goodness of the Lord toward him. The beggar is made to inherit the throne of glory with princes, and this to him is so much better than to sit on the dunghill, which he thinks a fitting place for so vile a wretch, that instead of being cast down he feels to be wonderfully raised up to sit in heavenly places in Christ Jesus.

P. D. G.

NOT AS MEN EXPECT.

Brother L. T. Webster requests my view of Matt. 20: 16:

"So the last shall be first and the first last: for many be called, but few chosen."

1st. Even after men in their distress are reduced to a conviction of their vileness and agree to be content with a penny a day, they will prefer themselves to others, and be dissatisfied if they do not receive more. For here are these laborers dependent on the proprietor for employment, and they agree to labor for so much a day. While others who are not employed until later in the day are told by the same good master to labor and he will give them what is right. When the hour of settlement

comes the steward acting under the direction of the owner gives to each man a penny, beginning at the last and ending with the first. But those who had begun first supposed they would receive more than those that had labored so short a time, and began to murmur. This shows a feeling of preference that lurks in their hearts for themselves. "We have labored longer and we should have more. We have deserved more of course than those that have labored but one hour, for we have borne the heat and burden of the day." This is according to man's nature, for we prefer ourselves to others.

(a) Had they not agreed for a penny a day? Yes; but then they had labored longer than these others.

(b) Were they damaged by his paying the same amount of money to the others? No; but they think they had earned more than the others.

(c) If they had loved the others as they loved themselves, would they not have been glad that the others had received as much as themselves? Yes, but that is not according to human nature.

2nd. There is the Canaanite, the original inhabitant of the land, still in Canaan. By this I mean our carnal, fleshly principles still lurk and hide in the fleshly nature of the christian, and come out pretty boldly in the night, or in time of war, and join themselves to the enemy whenever the prospect of defeat lowers over the Israelite. The native, predominating principles of our corrupt nature are not eradicated while we are in this mortal state. If one has naturally a high temper and is quick to become enraged this disposition is so seated in this nature that it is liable to break forth on occasions when one considers himself provoked, hence he finds

he is still vile and prone to sin. Perhaps the deepest seated of all these vile affections is the self-righteous spirit that looks for reward for our labor, and seeks the chief seats and best places. Grace equalizes all God's people. There is no difference here. A negro is just as much saved as a white man, a white man is saved as much as the black man. A rich man is saved as a poor man. One who is wise in the craft and wisdom of this world is saved just as the veriest fool is saved. Such as have labored long in the vineyard are no greater in heaven than the thief saved on the cross, for all are saved by the cross. Such as are pardoned in the end of their lives receive their penny first and go home to glory. But one that has labored and toiled many years is so apt to think he has earned more than the one that has wrought but one hour.

How common to hear such preaching as this, That you can save souls by your well doing, and the more you save the greater will be your reward in heaven, and they will be stars in your crown of glory, and you will outshine one that has not done so much for the Lord; and some will have higher seats in heaven than others. This is all based on the notion of creature merit and goodness. What else is it based upon? Nothing. This is self-righteousness. Does one have this after he is called of God to serve in his vineyard, or is a christian plagued with this? After he agrees for his penny a day, or is made willing to submit to the Lord and receive what the good man gives to all his servants, does he ever after this think he is better than others and therefore should receive more than one who has been in the field so short a time? Yes; it is evident from this

teaching of the Lord that it is so. When one is abased and humbled he is willing to be saved in God's way and agrees for a penny a day, or just enough to get along on; and feels that if he can just have the lowest seat it is enough; but afterwards the fleshly principle of pride rules and he feels he deserves more than another that he thinks has not labored as long, or suffered as much, or been as useful as himself. Or he is first in his own cause, and feels he should have the preference. While another feels like Paul, "I persecuted the church. I sinned and am the chief of sinners, not meet to be called an apostle, less than the least of all saints." Now such as Paul receive their penny or joy and daily bread far sooner than those who say and feel that they have served the Lord well for a long time. Consider the elder son who said to his father, I have served you all my life, and yet you have never given me a kid to make merry with my friends; but as soon as this your son, that has wasted his substance in riotous living, comes home you kill the fatted calf for him. He was first in his own estimation, but the younger son did not feel that he deserved anything and was last in his own estimate of himself; but he gets his penny first.

Salvation is all of the Lord, and therefore he has a right to give it to whom he chooses or pleases. Has not God a right to do as he will or pleases with his own? But man thinks God is under some obligation to save him. This is the deepest rooted principle or lust of selfishness. Hence men reason that it is unjust in God to save one and not save another. But God makes no difference, for none are saved until they become last, or just what no man in

nature wants to be. Take the cases of the two men that went up into the temple to pray. The Pharisee thanked God he was better than other men, and especially that he was better than that publican. He was first in his own judgment. The publican would rather have anything or any body than to be just what he was. He was last in his estimate of himself. But God who sees not as men sees justified the publican.

If left to our choice none of us would ever be saved. We have to become just what we do not want to be in order to be saved.

Even after we become christians our daily experience is that we must become last, the very thing we do not want to be, before we can become first, and we never think while cast down and thrown in the rear that it is that we may become first.

When one is so submissive to God that he is content to labor for just what God is pleased to give him he will receive his penny much sooner than one who makes his bargain or agrees to work for so much; for men will not abide by their bargains. I mean this that the principle in man that wants to make a bargain is not the principle of salvation. Suppose two men work for you, but one makes his bargain beforehand for so much, while the other truly feels that he altogether leaves it to you to give him just what you please, knowing that you will certainly do right, and he is not at all afraid to trust you knowing that you will do for him, and feeling perfectly satisfied that you will thus do, and also feeling that his labor is very poor and worthless any way; but he labors just as well as the other who made a bargain, and quite likely much better, now which gets his penny or reward first?

Why the last one has his penny all the time in principle.

The humble soul who feels that he does nothing good, and is not worthy of the least of all God's mercies, and who fully commits his case to God knowing that the Judge of all the earth will do right, and cannot do wrong, and is fully satisfied with God's disposition of the case, gets his penny far sooner than the other character: for he has faith in God and faith always prevails.

P. D. G.

HOW ESCAPE?

Brother L. T. Webster requests my view of 1st Peter 4: 18.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Peter, as all other inspired writers, discerns between him that serves God and him that serves him not. The line is drawn between the righteous and the wicked, and there is certainly a difference between him that fears God and eschews evil and him that does not.

Again, there is a difference among those numbered among the inhabitants of Zion between those that are obedient and faithful, and such as sleep or are unfaithful. Why so many exhortations to watchfulness and diligence if it matters not what a child of God does, or if God's people cannot sin? *All must suffer.* Therefore let us be sober and watch. Let none of you suffer as a murderer, or thief, or as an evil doer, or as a busy body in other men's matters. But if you suffer as a christian, or because of your righteous conduct, then you need not be ashamed, but should glorify God on this account. For the time is come that judgment must begin at the house of God; and if it first begin at us what shall the end be

of them that obey not the gospel of God?

Judgment begins at the house of God, and it has already begun. The people of God are judged. It is not that at the resurrection judgment begins. The ax is now laid at the root of the tree, and judgment is brought to the line and righteousness to the plummet. Now if it first begin at us, the apostles and other faithful followers of Jesus, what shall the end or result be concerning such as do not obey the gospel of God?

The judgment or suffering here is this—that if you are reproached for the name of Christ ye are happy: but if it be for your sins then you have no escape or support. All must suffer and judgment must begin at the house of God, and the righteous will have nothing to spare, or will scarcely be saved, and if that is so what shall be the end of those that obey not the gospel, or where shall the ungodly and the sinner appear.

Not only does persecution or opposition as coming from the world attack one, but all who are in the household of faith, and it strikes first at those most prominent and active among christians, but it reaches to the disobedient among them, and they have no escape furnished by the consciousness of having served well as obedient children. But the very ground on which the children of God stand is holy, and our God is a consuming fire, and only those escape or stand that have holy hands and walk in white. The defiled and unbelieving are overwhelmed with confusion of face at their sins as they are accused. For the word of God tries each one and only the righteous dwell in these devouring fires and searching burnings. The safest place is nearest

the throne of judgment if one is faithful. There is no need of outside witnesses. Inwardly the fire burns if the fuel of sin is there, and it is hot. One's own conscience accusing or else excusing and the thoughts of the heart are accusers enough if one is disobedient. So that the righteous only and scarcely are saved.

Remember Lot's wife. Lot himself a righteous man barely escapes, for not even he can save his sons-in-law, nor even his own wife. She, lingering and looking back, is turned to a pillar of salt, an enduring monumental warning to the disobedient. While she is not consumed in Sodom, yet as salt, having lost its savor and fit only to be trodden under foot, she stands a beacon of warning to this day near the border of that guilty city that suffers eternal vengeance.

Achan sins in the searched camp of Israel where judgment lingers not, and the overthrow of Israel proclaims sin in its borders. The search reaches the guilty man and finds the accursed goods in his defiled tent, and Israel bury him under the heap of stones that inflict his death. Let these examples under the Old Testament set forth the swift and unerring flight of the eagle wings of judgment. Nor in the New Testament is the eye of judgment waxed dull of sight. Annanias and Sapphira lie to God and death strikes them down a fearful warning of the speed of the ax of judgment that lies at the threshold. Paul was delivered from the mouth of the lion—a narrow escape but he is saved out of the lion's mouth. Peter is delivered—saved from the expectation of Herod and the Jews, even though cast in prison. They both suffered according to the will of God. The light discovers the crooked ways of

sinner, and the jealous eye of judgment sees the guilty. If an Israelite sin he feels that a hundred eyes see him, and that everybody knows his guilt, and cowardly he flees as if all pursued. He has no strength for he has sinned. The accusers are within and silence them he cannot. No hush money can be used here.

Now suffering there must be. Let them therefore that suffer according to the will of God commit the keeping of their souls to him as unto a faithful creator. Commit them how? In well doing. The strength of the child of God in this conflict is his faith or faithful obedient life. He comes out more than a conqueror through him that loved us and in the good fight of faith it is proved. Who is on the Lord's side? A man that will serve two masters escapes not judgment and finds not protection. He pleases neither. The safest place in the battle is near the commander with shield and buckler on and your place as a soldier well filled. But cowards and deserters are apt to be shot in the back, and there is no armor to cover the back, and no provision made for deserters nor cowards. Neither from their commander nor their own consciences do they find any pity, nor does even the enemy think so well of them as it does of the brave soldiers. To sell our life as dearly as possible is the best of all service. Let it be in the genuine service of truth for then there is no death.

P. D. G.

ELDER P. D. GOLD, DEAR EDITOR: Being anxious to know the truth and hope willing to practice it, I take this opportunity of asking you a few questions, also giving my views on same. I am so sinful it may be wrong for me to write these words. So what am I to do? 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 do not belong to any church, though I sometimes hope that my sins have been pardoned. I would undertake to tell you the reason of my little hope, but it is so small I reckon I had better not. "Jesus is all in all, and I am nothing. I am a stranger here below, and what I am I do not know." I am cast off here where I seldom ever hear the gospel. I can hear what the world calls the gospel. I asked a professor of religion a few days ago what was the gospel. He said it was the written word of God. I told him I did not understand it to be that way. I understand it is the power of God unto salvation to every one that believes. Well how can a man believe when there is no life in him? John 3 chap. 36 verse. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Friend Gold, the question that leaves the greatest weight with me is this, the word dead. I want to know is one partly dead or is he as spiritually dead as George Washington is corporeally dead. I mean a man that is dead in trespasses and in sins. I don't know that I am right, but I believe he is just as dead as George Washington in that sense.

RICHARD YEATTS.

Pullens P. O., Pittsylvania Co., Va.

Remarks.

The expression, "dead in trespasses and sins," does not mean a partial death, any more than dead in the grave means a partial death. As easy could one dead in his grave resume his life, burst the bands of death, and come out of his grave and exercise all the powers and functions of natural life again, such as he possessed and exercised before he died, as one *one* dead in trespasses and sins can deliver himself from the

power and dominion of sin and death, and make himself holy and free from corruption and its consequences.

If one is dead in his grave, as George Washington is, he never comes back to this earth to resume this life again. What avails it that Washington once exercised the powers of the chief magistrate of this government? Of what avail is it now that once he commanded the veteran army of the revolutionary war, or that he is more honored than any American that has ever lived? All this gives him no more power to resume his natural life and live here again than if he had been the obscurest man that ever breathed. Because he is dead to all these things, as dead to them as if he had never lived.

So it matters not how great or upright man was in his creation, nor what his dominion, in the day he sinned he died and death passed on all men because all have sinned. Death does not pass on a man before he sins. There is no difference therefore among men. By nature all are equally dead in trespasses and sins, it matters not what their advantage of birth or degree of morals may have been.

It is God that quickens the dead. That is not man's work. 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. We live then by the power of God.

Men while dead in trespasses and sins do not believe they are dead. I was alive without the law. Then sin was dead. But when the commandment came sin revived and I died. When you live in sin it is dead so that it gives you no trouble, and you are alive in your own supposed strength. When sin lives in you then you are dead in the sense that you have no

confidence in the flesh, and are a wretched man because you feel that you are a sinner. Then you are dead to sin. How shall we that are dead to sin live any longer therein, that is take pleasure therein. What a difference there is in being dead to sin and dead in sin.

P. D. G.

Obituary.

DR. ANDREW J. ALMOND.

Dr. A. J. Almond, son of Mann and Barbara Almond, was born in Luray, Page county, Va., January 25th, 1836. While but a youth he entered the University of Virginia, from which he graduated in medicine in 1858, after which he also graduated from the Jefferson Medical College of Philadelphia in 1859. He began the practice of medicine at Charle-mont, Bedford county, Virginia, where he remained until the breaking out of the late war, when, at the call of his beloved State he joined the 2d Va., Cavalry as a private, but was soon made assistant surgeon of his Regiment, from which he was transferred to the 5th N. C. Regiment as Surgeon.

On the 14th of Aug. 1862, he was married to Miss Mary J. Ficklen of Washington, Ga., who survives him together with one son.

At the close of the war he located in Liberty—now called Bedford City, Va., where he again began the practice of medicine, but the effects of years of exposure in the camp and on the battle field were such that he was unable to meet the demands for his services. His generosity was too great to allow him to select his patients—he could not discriminate against the poor, and his inheritance from the last cause would not allow him to neglect those who could pay, so he established a drug business, and confined his practice to his office which he continued to the time of his last sickness and death. If there ever was a man who was generous to a fault Dr. Almond was one. He lived more for others than for himself, especially for the poor and the needy, both white and colored. All who knew him loved him, and there were none in the bounds

of his practice round about but that knew him both old and young, all of whom no doubt hold him in blessed remembrance.

He was confined but a few weeks when on the 8th of March 1891, he was released from the earthly house of this tabernacle, and no doubt was given a glorious entrance to that building of God that house not made with hands eternal in the heavens.

Brother Almond professed a hope in Christ very early in life, and joined the Primitive Baptist church in his native town when about 14 years of age, and was baptized by Elder Ambrose C. Borton. He was taught the way of life and salvation, though yet in the tenderness of youth so clearly and impressively that his whole life stands forth as a wonderful effect of the effectual working and teaching of the Spirit of our God in whom he ever had the most implicit confidence and trust. In all the walks of life to which he was assigned the divine tuition of the spirit and grace of God served him as a guiding star; pointing, directing, leading, keeping him firmly rooted and grounded in the truth, the way and the life, and finally brought him no doubt into the glorious fullness of the resurrection.

His life was the more sublime because of its simplicity. In all the relations of life he was a plain, unassuming, practical man. He was meek and gentle in his manner of life. Yet at all times was quick and faithful in defending the doctrine in which he saw reflected the ground of his hope. His was an every day religion, the consistency of which he well maintained at all times, so much so that those who differed from him could but admire the abiding honesty and firmness of his faith, which his works declared. He was by no means blind to the fact that, by the grace of God he was what he was, and that in his flesh there was no good thing as of himself.

Brother Almond was a useful member of the church, and will be greatly missed by it, and the Association, the Pig River, to which he belonged, he was ever faithful to his duties to the church and to the pastor.

He leaves several brothers and sisters together with the church, and a host of friends who readily mingle their sorrows with those of his dear companion and son, among whom none will realize more keenly than myself, the fact that he is gone.

But our sorrow is not without hope While he is for a few days dead to us, yet he ever liveth unto God. When the Lord shall finally make up his jewels may we all be among them. And his name have the praise.

P. G. LESTER.

MARY A. WITT.

Was born in Lee Co. Virginia Oct. 17th 1844, and died Dec. 8th 1888. She was united in marriage to William H. Clarkston Jan. the 16th 1868. After living a married life of various scenes for 20 years, she died leaving a husband and 8 children to mourn their loss. She like many other women had many hard trials to encounter with in this life, and she was not as patient as she might have been, but she died in full triumphs of a blessed immortality. She professed religion at the grave of her eldest son a few weeks before her death. She was deprived of being baptized or joining the church on account of her illness. She was brought up by Baptist parents and under Baptist influences. Her father and mother lived and died in the Old Baptist Church and has long since gone home to heaven.

The morning of her death she told her sorrowing friends that she had been visited by angels during the night. She talked with all her friends who were present, and wanted all that would promise to meet her in heaven to give her their hands. She called all her children to her bed side and gave each one a motherly talk and asked them to be good children and meet her in heaven. She said she had a father, mother, brother, two sisters and one beloved son in heaven and expected to meet them soon.

Weak as she was, she was given breath to talk, sing and praise God until her tongue was silenced by death. She sang a part of the following songs:

"My rest is in heaven my rest is not here,
And why should I murmur when trials appear."

"How blessed the righteous are,
When they resign their breath."

Her suffering was very intense during the night, and just as day was dawning she fixed her eyes on heaven and her spirit was ready to wing its flight to that house not made with hands, and her husband told the children their mother was dying; they gave vent to their feelings and burst

in tears, and during that trying moment she turned her eyes on the children and said, don't bring me back. This was the last word she ever uttered. Her little babe she bid the sad farewell has followed on after her. Yes little Arlena has gone to meet her mother and little Marion where parting is no more. Oh! how sad and how lonely are the bereaved husband and children, Oh how dark is that home now. Dear reader do you ask why? Because the light of that home is gone, gone never more to return. Gone to await the resurrection of the just. We sorrow, but not as those who have no hope. O, may we look forward to that hour, and the language of our hearts be, O Lord when we are nearing the river of death, when we have finished our pilgrimage, when our last hour is come, when we are numbered with the dead, and all the joys and sorrows of life concluded forever. Oh then may those ministering angels that watch the children's steps become our convoy to the abode of bliss. If we follow in the path of those we have loved, we too shall soon join the innumerable company of the spirits of the just made perfect. Our affections and our hopes are not buried in the dust to which we commit the poor remains of our dear sister. We will cherish our remembrance and our love for her while on earth. Oh how hard it seems to us to give up our relatives and friends, and how painful the separation, the ties how tender. Only a few more days or hours of sorrow, only a few more tears, and we will live where our dear sister lived, die where she died and sleeps in the tomb. Here, let us live right and wait with patience and resignation, wait until we see the bright morning "Break on the golden Shore."

Our relations with our dear ones cease not with life. The dead leave behind them their memory, their examples, and the effects of their actions. Their influence still abide with us. Their names and characters dwell in our thoughts and hearts. Those whom we have loved in life are still subjects of our deepest and holiest affections. They are with us in our solitary walks, and their voices speak our hearts in the silence of midnight. Their image is impressed upon our dearest recollections and our most sacred hopes. They form an essential part of our treasures laid up in heaven. For above all we are separated from them but for a little

time. We are soon to be united with them. Dear husband take the advice of the dying wife, and meet her beyond the river where sorrow never comes. Dear children take the advice of the dying mother and when your days are numbered here, when it is yours to bid a last adieu to all the joys and sorrows of earth, you too shall rest with thy mother, sister and brother in that home where all is joy and peace forever and ever.

J. F. WITTE.

Zion's MIB, Va.

SALLIE E. HEDDLES.

Please publish this in remembrance of my dear sister, Mrs. Sallie E. Heddles, who departed this life Thursday morning, May the 7th. My sister had been confined, and she never recovered from the severe ordeal. She left a little babe only a few weeks old. Sister was the kindest, best and noblest of us all, she was the family favorite, a favorite with us all. But she has left the family circle here below forever. But I trust she is now with Jesus in Paradise, which is infinitely better than to dwell in this world. Sister never joined any religious organization but she was of a very kind and modest disposition, and always made friends wherever she went. Elder P. G. Lester was well acquainted with the deceased, and he will doubtless remember how kindly and faithfully she waited upon the Lord's people at the home of our dear departed grand-mother, Mrs. J. F. Johnson, whose house was ever a home for the Baptists, and who was ever ready and willing to spread her table with the best and to minister to the temporal needs of the Lord's people. Sister and I had been together a great deal, and she was very dear to me. She married a year or two ago, Mr. Willard S. Heddles, and settled down in Edgerton, Wis., and life seemed opening for a bright future. But death has crossed the threshold and plucked the full bloom rose. Could I have only been at her bedside and seen her lovely face, and heard her kindly greeting once more, it seems then I could bear the sad stroke, and be better reconciled to the sad dispensation of an all-wise Providence. But it is my lot to be in this far off land, Oh! that we may be enabled to say:

"Peace 'tis the Lord Jehovah's hand,
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

Oh we know to fall asleep in Jesus, blessed, "from which none ever wake to weep."

We know that God's decrees are just, righteous and holy, we know that God's seal is sure, "for the Lord knoweth them that are his." We know that it is impossible for one of the Lord's people to sink down to the region of unending woe. For Jesus has said "my father who gave them is greater than all, and none is able to pluck them out of my father's hand." Oh that it may be our blessed lot to join our dear sister in the upper and better kingdom, where parting will be no more, and death is unknown. Dear brethren please remember me in your prayers.

Yours in trials and tribulations,

WM. F. SLOANE.

Templeton, Cal., San Luis Obispo Co.

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Dated Apr 26, 1891.	No. 26 Daily.	No. 27 Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:20 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	*2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:35 p. m.	7:00 p. m.	7:54 a. m.
Leave Wilson.....	*2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 p. m.	8:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:17 p. m.	8:40 p. m.	9:40 a. m.
Arrive Wilmington.....	5:30 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14 Daily.	No. 71 Daily.	No. 40, ex-Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	1:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Arrive Warsaw.....	.....	11:31 a. m.	6:25 p. m.
Arrive Goldsboro.....	3:05 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:03 a. m.	.....
Arrive Wilson.....	.....	12:30 p. m.	.....
Leave Wilson.....	3:43 a. m.	12:55 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:37 p. m.	8:53 p. m.
Arrive Tarboro.....	.....	*2:17 p. m.	.....
Leave Tarboro.....	.....	10:15 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:35 p. m.	10:00 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 7:00 p. m., Halifax 7:22 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:01 p. m., Kinston, 7:10 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:30 p. m., 5:30 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williamston, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 11:15 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 47, 40, 23, and 25.

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

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

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

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

VOL. 24

JULY 1, 1891

NO. 16.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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

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

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DEVOTED TO THE CAUSE OF JESUS.

AFFLICTIONS.

Afflictions lead the way to God
And checks our love for sin,
Tho' heavy be the chastening rod,
A Heaven we hope to win.

Affliction forces us to trust
In God alone for aid,
'Ere we return to mother earth,
And all our hopes are staid.

Affliction lifts our thoughts beyond
A world of pain and care,
Where many of our kindred's gone,
To suffer here no more.

Afflictions check our foolish pride,
And put our mind in frame,
That we may land on Canaan's side,
To reign and bless God's name.

Afflictions turn our foes to friends,
In sympathetic love,
And all the host with pity ends
As their better nature's move.

Afflictions hide the world from view,
And fixes in our minds
An earnest longing for faith anew,
The world to leave behind

Afflictions soon will pass away,
To visit us no more
If fitted for a better day,
On the bright and happy shore.

Afflictions on the bed of death,
If Christ be smiling there
To soothe the last expiring breath,
To own us for his heir.

Afflictions leave the body when
The stream of Jordan's passed,
Christ our Savior, Brother, Friend,
Receives our soul at last.

ANONYMOUS.

SALUTATION.

TO THE HOUSEHOLD OF FAITH,
DEAR BRETHREN AND SISTERS:—By
request of a few, I will try to write for
all in the LANDMARK if the Lord will
enable me. I need not offer any apolo-

gy, as you will soon see my weakness.
You are aware I am permitted to live
on borrowed time, and I feel I have
none to spare to idle away, as my house
seems much tossed to and fro, and my
family cannot set it in order for me,
though I reckon they would compare
favorably with the world so far as kind-
ness and affection abound. I feel this
morning to be a blank in trying to
write as a mouth for God to his dear
children. But Jesus went and preached
to the spirits in prison, and O that he
may turn and look upon me with pity
and direct me. My mind leads me to
Jesus, and he said, "he that loveth
father, mother, son or daughter more
than me is not worthy of me." I feel
to say the love of the natural man will
perish with its mother earth, but the
love of Christ is not of the world. It
is a hidden treasure, and none find it
only those who have been delivered of
their second birth and that love will
never die, but will abide with him in
Glory.

Christ's sermon on the mount presents
itself to me. Here he designates who
are blessed, who are the salt of the
earth, speaking of alms, prayer, forgiv-
ing our brethren, fasting, where our
treasure is, of serving God and mam-
mon, exhorteth not to be careful for
worldly things, but to seek God's king-
dom, reproveth rash judgement, for-
biddeth to cast holy things to dogs,
exhorteth to prayer, to enter in at the
strait gate, beware of false prophets,
not to be hearers but doers of the word,
like houses built upon a rock and not
on the sand, and many, many other
things. My brethren, who of us will be
able to stand in that great day?

For see, saith he that thou make all things according to the pattern shown to thee in the mount. All Scripture is given by inspiration of God and is profitable for doctrine, reproof &c. The whole canon of Scripture leads and points to the Lamb of God who taketh away the sin of the world. In Him there is fulness of joy. Allow me to remark if God's children were always under the teaching of Jesus through life, as it appeared to them at the time of their hope of espousal, my mind is the swords would all be beaten into plow shares, and the spears into pruning hooks. Love to all God's children that this may find its way to pray for me.

Affectionately farewell.

A. REED.

Winston, N. C.

Remarks.

Brother Reed is now an old man well stricken with years, perhaps 80 years old, yet still bright and lively as a well as lovely in his deportment. He has been a Primitive Baptist perhaps fifty years. Such bear fruit even to old age. All the solid comfort and joy such could have that is desirable is in the fellowship of saints, and the blessed comforts of that Spirit that kept Simeon waiting for the consolation of Israel.

P. D. G.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

It seems to me that God thus ever had a people, that he has so arranged it that his people have been a poor and afflicted people, and they shall trust in the Lord. I do not understand that the scripturally poor always means the poor of this world, for blessed is the poor in spirit for theirs is the kingdom of heaven. His people I understand have ever been a persecuted people. Our enemies say that we are the worse persecuted people in the world. Does that prove that we are not the church

of Christ? According to the teachings of God's word it is the church of Christ. We see from Gen. 4:4, that Cain was of that wicked one and slew his brother. It seems from this from that time to the present that God's people are persecuted. We find by reading that Jesus has laid a pattern that his people should follow him through evil report as well as good report, and amid the persecution that Jesus has been within, and has delivered them from the hand of their enemy. "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." This should be consoling to every child of God. We find this in the word of Jesus, if the world hate you, ye know that it hated me. "If ye were of the world the world would love his own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hated you." It seems to me the Primitive Baptists being so persecuted is a proof that they are the church of Jesus Christ.

In this country all sects, modern Missionary, Methodist, Campbellites &c., are disposed to persecute us, because we preach salvation by grace, unmerited by the creature. Again, our enemy says that we are so few in number. Does that prove we are not the church of God? By the mouth of God I have chosen you, and you are the fewest of all people. And Jesus said, "fear not little flock, it is your Father's good pleasure to give you the kingdom." I do not believe that Primitive Baptists are any fewer than they were in Elijah's day. Lord, they have killed thy prophets, digged down thine altars, and I only am left alone, and they seek my life. But what saith the answer of God? "I have reserved seven thousand men, which have not bowed their knee to the image of Baal," or as there is a remnant according to the election of grace, and if by grace then it is no more works, other wise grace is no more grace. Again, our enemies hold long, protracted meetings, and make their boast that we have got but few preachers. I look at it again, though we have

but few preachers, we have as many as God sees proper to call and qualify. It seems that in the days of ancient Israel, when they were captured by Baal's that they were very numerous, while the Lord had but one prophet, and according to my judgment it is no better to-day. If a test were made now there are thousands of these so-called preachers that know nothing about the true God. All they know is naturally as brute beasts. I think if this world were searched there would be few found to contend for the faith once delivered to the saints.

Brother Gold, when I was first arrested by the Spirit of God, and was brought into the liberty of the children of God I thought that I never would see any more trouble, but to my sad surprise I was like the children of Israel when they started from the land of bondage to the land of Caanan. I had not gone far until I was hedged on every side, and from that time to the present I have had many joyful seasons and many sad ones. I have had to undergo many persecutions, and this is in accordance with God's word; yea, all that will live Godly in Christ Jesus shall suffer persecutions.

J. N. PRESNELL,

Falls, N. C.

ELDER GOLD, DEAR BROTHER:—From some cause I feel impressed to try to write a piece for publication, if the brother editor think it worth a place in the LANDMARK. I feel to say that I wish nothing but peace with the brethren, and am ready to acknowledge my faults, and have no other object in view only for the good of the many brethren. There is a Scripture that I have thought some about, Proverbs 11: 13: "A tale-bearer revealeth secrets. But he that is of a faithful spirit concealeth the matter." The above is the Scripture I wish to write from. In connection with others if every flying report is received by brethren and dealt with by preachers it will spread confusion and give rise to doubtful disputation which is destroying the weak, and gives the enemy a chance to

cast in his arrows even lying and bitter words. The Scripture says, meddle not with him that is given to change, and discover not a secret to another, and that is the rule to go by. The written word of God should we go by. Any other rule would be like trying to cultivate corn and the oxen going contrary to the rows that are laid off. The corn would be plowed up and trampled out. He that is of a faithful spirit conceals the matter. We find more that is of the unfaithful spirit than of the faithful. We wish that every servant of God would be of the faithful spirit, and that they would even be as David and would buckle on his shield which we believe is the truth, and being a man after God's own heart, if we were to personally examine church members we would find more that would say they were Davids' than would be Sauls. We find in the written word that David says, he that tells lies shall not tarry in his sight. If we were all of that spirit it would work for the peace of the army of the Lord. We find by reading the travail of the children of Israel that there was a part that the earth swallowed up because they strove against the will of God, and they went down into the pit, and the earth closed upon them, and they perished from among the congregation. Even so to-day the earthly mind does swallow up the children of God. The Scripture says, he that doeth violence to the blood of any person let him flee to the pit, let no man stay him. We understand this to mean their life in the church. Several members have had a vision about going to church and seeing some that were dark. We believe those are the ones that have fled to the pit and are smouldering in their own fire, being of an earthly mind, and there they will remain till the wild nature of the carnal mind is consumed, not that we believe but what they are children of God, but they give way to the carnal mind which is at war with the Spirit. Bear in mind I do not put myself above the others, for I feel to be the least of all if a saint at all. The timber that is in the pit may come

out and honor the commonwealth of Israel by a reformation. I do not ask the church to hold me as a member if I follow any of the out-breaking practices such as lying, gambling, swindling, swearing, drinking and so on. As this is my first attempt to write I will close.

Your servant in hope,

J. P. Winesett.

Wood Lawn, Carroll County, Va.

(Continued from June 1st 1891.)

"Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" 1 Peter 1: 2. The love of God to his offending creatures must be considered in the whole of its exercise as under the direction of his divine understanding and as his boundless intelligence comprehends all possibilities, his love must be consummately wise in all its operations. The perfection of Jehovah's nature forbids our supposing that he can decree without wisdom any more than govern without rectitude or punish without justice. So the apostle when speaking of that subject, eternal predestination, concludes thus, O the depths, of what an arbitrary will detached from wisdom, O no, but of the riches both of the wisdom and knowledge of God, if therefore the question be asked why any were chosen to salvation when all deserved to perish, the answer is, because our maker is Lord of all; but if it be further asked why Paul for instance was chosen rather than Judas, the answer is, he is a merciful God, he has said that he will be merciful to our unrighteousness and he has an indisputable right to do what he wills with his own. But if this answer will not silence the credulous they are directed by the spirit of inspiration to ask the father why he makes different vessels out of the same lump of clay, some to honor and some to dishonor. He will readily answer as directed by common sense, not anything in the clay but my own deliberate choice for it is all of the same kind throughout the whole mass, thus

the ignorant potter without hesitation would assert a kind of sovereignty over his clay, and are not mankind in the hands of God as clay in the hands of the potter, or shall Jehovah's sovereignty over his offending creatures be inferior to that of a puny mortal over passive matter, reason and revelation forbid the thought. Having shown in the preceding paragraphs that election is an act of sovereign grace, we will now consider the great end which the supreme Lord intended by it. The ultimate end is his own eternal glory, and subordinate to it the complete happiness of all his people. The glory of the Supreme Being is as before observed the final cause of all the eternal councils and of all divine operations, especially of those which respect the salvation of sinners. They were all designed for the praise of his glorious grace. As the eternal glory of God is the complete happiness of all his chosen is the exalted end of the decree of elections, so the means appointed to accomplish the wonderful design are equally worthy of infinite wisdom, they are such as proclaim the just God and the Saviour, such as demand the testimony of conscience that the Lord is holy in all his ways, and righteous in all his works. The principle of these means are the incarnation of the eternal son and his divine mediation, the sanctification of the Spirit and belief of the truth, for thus we read, God hath appointed us to obtain salvation by our Lord Jesus Christ. He hath chosen you to salvation through sanctification of the spirit and belief of the truth, redemption by the blood of Jesus and sanctification by the spirit of God are equally necessary to accomplish the great design, for as there is no remission without the shedding of blood, so without holiness no man shall see the Lord of glory, as none will be condemned to final perdition, but those that did such things as were worthy of death. So none will enjoy heaven and happiness but those who impartial justice shall entirely acquit and He that is holy entirely approve, and as none of the damned can be able to assign any other cause of their infir-

its punishment, but sin which they freely committed. So all of the elect can only ascribe their salvation to the grace of God and the finished work of the Emanuel. So we may safely conclude that election to future happiness and the certain enjoyment of it cannot be separated, "for whom he did predestinate, them he also glorified." This doctrine is adapted to promote humility for it shows that all mankind in their natural state are equally obnoxious to wrath and exposed to ruin, and exclusive of that grace that reigns election that their condition is absolutely desperate. It allows not the least liberty for any of the sons of men to claim superior worth or merit to glory, over their fellows. When self admiring thoughts arise in the christians' breast, it stops him short with sharp rebuke, and says, "Who maketh thee to differ, what hast thou that thou did'st not receive now; if thou did'st receive it, why dost thou glory as if thou had'st not received it." So those therefore who are the favored objects of the eternal love of God, and who look for salvation by it can claim nothing on their part to boast of. They only feel to lie low in humility before God, being fully convinced that the choice of their persons was not on account of the least possible difference between themselves and others, and that the whole reason of their hope is centered in that grace which might have been manifested to others, had the great God so determined for they are always free to acknowledge that they are among the chief of sinners. The influence of this humbling truth they feel at all times and their whole desire is to express it in their lives. This doctrine inflames the heart with sacred love, for love is of God; he therefore that dwells in love dwells in God and God in him. Love to the infinitely wise God and gratitude to him for his boundless mercy; love to his brethren and sisters in Christ. It is said by some that this doctrine of election is calculated to mislead people and breed vice in the professors thereof. But this is a mistaken idea though the Lord of glory had no respect of persons as to

anything in them that was worthy of his regard or to any good works foreseen yet his professed design in their election was that they might be holy and without blame before him in love. This being the design of God respecting his chosen, it would be strange indeed if the revelation of his purpose should have a tendency to make them quite the reverse, and prove an incentive to their vilest lusts.

— God hath from the beginning chosen you to salvation. Now; was it to allow them more liberty to gratify their passions and licentious lusts and pay no attention to rectitude and holiness? If this could be proved the doctrine would deserve the utmost abhorrence, but it is far from being the case, for the objects of this gracious purpose we are informed by the oracle of heaven that they were chosen to salvation through sanctification of the spirit and belief of the truth, it is those that live in obedience and those only that have any claim or evidence of a claim that they are the elect of God, for by their fruits ye shall know them. So in proportion as they wander into sin desiring to turn back to Egypt and lose sight of their dependence on their Lord, so far they lose the enjoyment of his love and favor. So their inward peace and happiness depends greatly on obedience to the truth which they have professed to believe. So their interest is greatly concerned in this life as well as the one to come, those that claim self-works say that if there is such a thing as election by grace only, that it matters not what the subjects of such a choice do in this present life, they will be saved any way regardless of holiness or a strict walk in their daily duties, and we have a few that profess to be Baptists that their walk is such that we have room to think they believe it, but the Lord know them that are his, for none but those that were chosen to life and happiness are born of God or believe in Christ. So then if we feel to be born of God we feel that everything is new with us and that the love of God has fired up our bosom so that we have hope of that life that is hid with Christ

in God, and we feel the influence of that love toward all God's people. We then have reason to hope that we have espoused the cause of Christ, but none can have this hope unless he feels that he has been under condemnation for sins he has committed against a just and merciful God and feels that for Christ's sake he has been pardoned freely by grace. We shall then endeavor to walk according to the influence of that love and strive by the help of God to have such fruit as it might be said by all that we had been with Jesus for it is of little avail that we adopt the sentiment into our theological system; if we experience no benefit from it in the way of humility and love, consolation and joy. We should meditate on it; we should endeavor to vindicate it from the hateful charges of the sons of pride, both by our walk in life and our conversation to all around us, for the children of God are on divine authority not only convinced that the doctrine is true; they are also persuaded of their interest in the love it reveals; they must remember the exalted privilege they are chosen. Chosen they are to a participation of grace with all its immense donation to the fruition of glory with all its eternal felicity. Regeneration, justification, adoption, sanctification and prescience in faith, these all belong to the children of the kingdom, being secured in the decree of election. Surely then with such blessings in hand and such prospects in view, it is but reasonable that they should be entirely devoted to God and live his obedient servants. If gratitude has any persuasive energy or if love has any constraining influence, here they operate with all their force, henceforth the glory of God and the honor of his adorable Son by whose mediation they come to enjoy these wonderful favors should be their main concern and the end of all their actions; remember the honorable character conferred upon them in the sacred writings among those names of distinction which the people of God bear, (that of the elect is none of the least remarkable. Of this character the spirit reminds believers

when he urges upon them the duties to which they are called, he says, "ye are a chosen generation, a peculiar people." Would we wish to know to what end they are chosen and why they are a people distinguished from others as God's peculiar property? These words inform us that they should show forth the praises of him who as a fruit of his electing love he hath called you out of darkness into his marvelous light. Here is the christian's duty in general and to perform it should be his constant business, for he was chosen in Christ that he might be holy and without blame before him in love; "and by their fruits ye shall know them, for a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth bad fruit." So if we see one that professes to be called of God, and he entertains high notions in religion and pretends to high attainments of knowledge, and the eternal purposes of God's unchangeable love and distinguishing grace are his favorite topics, yet he lives in open neglect of the plainest precepts and of the most important duties, what think ye of him or her as the case may be if pride and covetousness, wrath and malice, with various other unsanctified tempers govern his conduct and render him a scandal to christianity, what must we think? The very thought of such characters is grievous to godly persons, for lamentable is the state of that professor to whom it may be justly applied, they may dispute as long as they please in vindication of divine truth in the offers of grace, but it will be to little purpose as to themselves because it is plain that they are an enemy at heart and rebels in their life against the very truth whose right they pretend to maintain, for if sinful appetites are the law they obey, and carnal pleasures the end they pursue, how are we to judge? But O may that omnipotent sovereign grace of which they talk without any experience deliver and save their sinking souls, for verily it would be hard to find a more shocking character out of hell. But the elect of God serve him, love him and his laws, and are poor, humble and submit

sive to his will and have this seal, "God knows them that are his."

Yours in love,
I. W. UNDERWOOD.

Stuart, Va.

[Concluded.]

ELDER P. D. GOLD, DEAR BROTHER:—Mr. E. W. Watson requests me to give my views on the subject of feet-washing through the LANDMARK, and as you and Elder Taylor have both written I wish only to make a few practical suggestions on the subject of washing feet. Jesus says I have given you an example. An example is to show us how to perform the same thing. Jesus rose from Supper and gave the example of washing feet. This was the first thing done after Supper and ought to satisfy us as to the time to follow his example in washing feet; a good work for us to do in a church duty. But some churches do not wash feet and some are not able to decide how often to wash feet, and others where it ought to be done; to the latter I would say, it ought to be done right where you eat the supper; to the former I would say as often as the church sees fit. All the churches I serve wash feet, are they perfect in every good work. No. Could they boast over them that do not wash feet at all, I think not. How many churches could be found faultless before the Lord in all of our land and yet that should be no excuse for us to neglect our own duty. "If ye know these things happy are ye if ye do them."

If I was called to serve a church that did not wash feet at all, I would exhort them to wash feet if the majority opposed it. I would wait if the minority asked the privilege of being allowed to wash feet. I could not grant it because it would be in my judgement against church order but would admonish them to wait and try to keep the unity of the Spirit. If the majority be in favor, the church has a right to act in any matter provided she has Scripture authority, but ought to be very kind and forbearing towards them that differ with the church in order to reclaim them, for

why run a race and lose the prize or why do a duty if no comfort in it. But when we wash feet I like to see the brethren as I saw them last Sunday get down to each others' feet with tears running down their faces an humble spirit manifesting itself in their hearts. Pastors ought to teach these things. But be sure to do it in a meek and humble spirit. Our friend need not wonder at Christians differing as we only see through a glass darkly. Our Caanan is a land of hills and valleys and he had best to do his duty and receive the reward contained therein.

Yours to serve,

THOMAS BELL.

Little River, S. C.

Brother Gold Please state to Elders H. C. Hagan and S. F. Cacy and any others that I will take pleasure in arranging appointments for them in S. C. Address me at Little River S. C.
T. B.

DEAR BROTHER GOLD:—I find no fault with brother Hardenbrooks' attention to my mistake in punctuation. On the contrary, I am glad he has called attention to it, because it gives me the opportunity to say that my only hope of justification is in Christ, the way the truth and the life, that I chosen found in him before the foundation of the world, and in due time faith has been given me, (certainly I did not have it before I was born, or when I was dead in sin) to believe in his finished salvation.

I also acknowledge the justice of your remarks about the importance of small things. Great events often depend upon small things, and their neglect is sure to cause trouble. It is a pleasure to be at the feet of my brethren, and "follow after those things which make for the peace of Zion." While I contemplate the time when I shall be relieved of this body of sin and death, and be with Christ, and be like him. To God be all the glory.

Yours in hope,

C. S. McDANIEL.

129 South Royal St. Alexandria, Va.

THE FISH THAT SWALLOWED JONAH.

Brother J. J. Hicks, of Peanut, Onslow Co., N. C. wishes me to write on the above subject for the LANDMARK.

The word "whale" occurs in the King James or Authorized version of the Bible four times; Gen. 1: 21; Job 7: 12; Ezek. 32: 2; and Matt. 12: 40. The word "shark" does not occur in our English version of the Bible at all. We learn on the title page of all English Bibles that our English Scriptures were "translated out of the original tongues"; and as it is well known, the Hebrew was the original language of the Old Testament, and the Greek was that of the New. And, as the old London Baptist Confession of Faith says, although "those things which are necessary to be known, believed, and observed for salvation are so clearly propounded and opened in some place of Scripture or other that not only the learned but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them," yet "in all religious controversies the church is finally to appeal to the original tongues."

The Hebrew word rendered "fish" in the book of Jonah, is *dag*, and means any kind of fish; and the Greek word by which *dag* is translated in the Septuagint or Greek version of the old Testament, and in Matt. 12: 40; is *ketos*, and means any large fish, either the whale or shark, or tunny, or any other. While the throat of some whales is too small to swallow a man, that of the Sperm and the Rorqual Whale is sufficiently large for this purpose; as is also the throat of the White Shark, which sometimes grows to be thirty feet long and both Sperm and Rorqual Whales and White Sharks are found in the Mediterranean Sea, where Jonah was sailing when thrown over-board. The White Shark has been known to swallow a man and a horse whole, and to throw them up after having thus swallowed them. The Hebrew word rendered "belly" in Jonah is *meim* and the Greek word thus rendered in Matt. 12: 40 is *kolia*; and both

of these words mean any internal cavity of the body; and if it was a Rorqual Whale that swallowed Jonah, the prophet may have been entombed in some of the many longitudinal and nearly parallel folds that commence under the lower lip and extend the whole length of the fish's body, and may not have gone far down into the digestive canal. Of course his preservation alive was a miracle, and all the circumstances were appointed of the Lord, and are a lively representation, not only of the burial and resurrection of Jesus, but also of the Judgment and mercy of God to sinners.

No genuine Primitive Baptist can doubt the *literal* as well as the *spiritual* truth of the book of Jonah, affirmed as it is by Christ (Matt. 12: 40; 21: 4; Luke 11: 30). All things are possible to Divine Omnipotence.

SYLVESTER HASSEL.

DEAR BROTHER GOLF:—I cannot tell why I attempt to write you this morning, for I feel like a little child, who knows only a word, its fathers name, but who is not yet able to speak it in a "known tongue." Now does it not seem a very foolish thing to the natural mind for one to try to speak under such circumstances. But faith goes beyond reason. May I not hope, then, that it is in faith that I come trusting in Jesus for an utterance. When the babe, the least, the meekest of all the household is enabled to speak a word there is gladness and rejoicing in the household, although the "Elder Brother" had spoken words of wisdom and instruction, because the voice is the same. Every family has its own peculiar voice, and we often recognize one by her voice. A word is enough if it be in the voice of Jesus, who is all and in all. "Whom have I in Heaven but thee, and there is none upon earth I desire beside thee."

"Oh to be nothing, nothing,

Only to lie at his feet,

A broken and empty vessel,

For the Master's use made meet."

The salvation of Jesus is not congenial to the world, for He was a

stranger to it. Naturally, we would not appreciate gifts from one we did not know or love, and if at any time we are the recipients of such favor, we desire to do something in return. How differently we feel, when he is manifested to us as an elder brother, to whom we can go with all our sorrows and cares, fully assured of his sympathy and aid. Surely Jesus is superior to all need. He lacks nothing. When he, I trust, came to my poor sin-sick soul, it never occurred to me for an instant that I could do *any* thing for him—but what will he do for me. When we are sick he comes as a great Physician; if life's shores are ragged and steep he comes as the flood tide of a boundless sea, and the sharp edges of the rocks,—caressed by the waves—crumble and fall away. "Thy way O Lord is in the sea." But for every high-tide of Hope there is an ebb, and how sad it is when the joyous waves recede. So many mementos appear upon the shifting sand to remind us that a goodly ship, laden with the prints of a far country, has gone down. But when the waters have gone their length, when the sorrows and separations that attend this life have brought us low, again the precious promises flow in, reconciling us to the will of God. I have written more than I intended, and perhaps said nothing. Does not the Heavenly Father smile in love upon his children's efforts to speak his name—even when they fail. He knoweth their weakness, and the little ones know him long before they can utter a word in his praise, or even his name; and there is a joy in their knowledge which can not be taken away.

I remain as ever the least of all,

CORA BICKERS.

DEAR BROTHER GOLD:—I do not for a moment feel that any thing written by me will edify or enlighten the people of God, but want to try in my weak way to make a few remarks on the comfort afflictions give to those that have a hope in Christ, if it is only hope, for we cannot know now, but

trust that the inner-man has been renewed by a merciful God. When this frail body is languishing with disease of long standing and all hope of ever regaining health is at an end 'tis then with humble submission we feel that although hard to bear it is good to be afflicted by the giver of every good and perfect gift. My experience in afflictions is that it lifts our thoughts beyond the trifles of this vain world, and raises our hearts in prayer to God as a place of refuge, a hope, that we may abide in his love, that love that the world cannot give and cannot take away. If I know my mind I am thankful that I have been afflicted, thankful that my worldly vanity has been checked; while in health we too often forget in our selfish pleasures the duties that we feel impressed with and give way to the allurements of the world which is enmity with God. Afflictions tho' they seem severe are often in mercy sent. I do feel that if I have ever sought my father's house aright and have been welcomed by the embrace of his love and forgiveness that in his wisdom I was drawn by the blessed and effectual working of his spirit in being afflicted. When it is my privilege to meet with the brethren and sisters at preaching I am impressed with the number that are disably afflicted; it invariably occurs to my mind, bring in the halt, the lame and the blind. The Lord says he has an afflicted people in Zion having been redeemed by HIS blood before the world began. Afflictions teach us to practice patience that gives us a submission and often bid us give thanks in the hope that we through God's mercy are traveling to that land where pain and sorrow are no more, even the city of the New Jerusalem, while we doubt and fear the hope is ever present to beckon us on to trust and hope, while the heart rejoices in the afflictions of the body there is an affliction that is grievous to be born; when we feel and know that we have fallen short of duty to God and our fellow creatures. If then there is no balm for that affliction we can only beg for more of God's

Spirit to guide us day by day, and pray that the Spirit of the Lord will overcome the weakness of the flesh, for in God's mercy alone are we sure: he is God and there is none else, it is through and by him that we can hope, if we have a talent it is God alone that reveals the hope as the prize, and by his mercy alone have we power to gain more. It is not possible to live without sin, but try by divine aid to enter in at the strait gate, strive lest our weak natures seduce us; leave the rest with God hoping through and by his guidance to keep his laws, but reason as we may with self we will ever fall short of duty if left to self. God's quickening Spirit alone can help us to watch, as for persecutions expect them, do not feel that as an affliction but deem it a trial of faith easy to be borne. I speak for my self, there is no seducing spirit to a true Primitive Baptist, if once they are rooted and grounded in a steadfast faith, things past and things present cannot separate them from the love of God. Whether or not I have been regenerated I do not know, but feel that I love God's people everywhere. I am not ashamed of the name I bear nor ashamed of the gospel delivered by appointed servants that go forth in duty regardless of worldly opinion, while they shoot at them with an arrow their bow abides in strength, and if I have any talent may the Lord in his mercy forbid that by any act of mine I will bury it, that at his coming he will find me faithfully watching with the lamp of his righteousness burning, and may I, may all that it is his will to save, hear the welcome, "come ye blessed, inherit the kingdom prepared for you from the foundation of the world."

A sister in hope.

Greenville, N. C.

DEAR BROTHER GOLD:—If one so unworthy as I feel myself to be may address you by that endearing name.

I feel to be impressed by the Spirit to attempt to write a portion of my travels in this dark world. From early childhood I had serious impressions of death and judgment. I knew I was a

sinner and that there had to be a change before I could see God in peace. I was raised by Methodists and in a Methodist community, and I grew up in the belief they were the right church I loved them and loved their doctrine. When about fifteen years of age I attended a great revival and under the influence of their preaching I joined the church. It was not long before I saw I was a worse sinner than ever before. I felt I had committed an unpardonable sin against God. I came to hate the Methodists for I felt that they were the cause of my great sin. I would not commune with them nor even go to hear them preach. I gave myself up to the world and entered in its sin and faults with all my heart. I felt I had sinned unto death and — must have my part of the world. But for all I was so hardened I had great respect for the Primitive Baptists, though I tried hard not to believe in their doctrine. In my 18th year I was married. I had then reached the climax of earthly happiness, had soon to fall, unable to rise, but to grovel in dust and ashes until picked up by a merciful Redeemer. Trouble and affliction, both in body and mind, poured in upon me thick and fast, until I saw myself a lost, ruined and undone creature without a true friend on earth or hope in heaven. Dear brethren and sisters in Christ, if you can witness with me you can have more idea of the horror of that time than I can give you by words or pen, both fail when I review the awful time. But thanks be to my blessed Saviour he sent me a ray of comfort to bear me up under trials I then felt to be too great to bear. Sickness and sorrow had taken all my strength and felt I must soon sink under the heavy load. These words were impressed on my mind so forcibly that I could not get rid of them. When I am weak then I am strong. I could not tell what they meant. I asked my dear old mother-in-law who was a Baptist if she knew the meaning of the words. She said no, but it is scripture. I sought in the Bible until I found it; and oh, dear brethren and sisters, I cannot tell what a great comfort that was to me in

my great darkness, but it did not last long before I got as low down as ever. I was not able to hear preaching and did not feel worthy to go if I had been. I was cast off from Christian society. I felt sometime I should be bound to run away go to see some one that I felt would give me some consolation, but then I knew it was beyond the power of human beings to give me what I wanted and needed, and that was relief from the heavy burden of sin. I have never felt that conviction of sin was the cause of all my troubles, but that trouble brought on a deep sorrow for sin. I seemed to me sometimes I was losing my mind and it was said by some that I was deranged. I was taken with heart disease in February of '75, and suffered terribly, but the worst blow of all my husband professed a hope in Christ. I felt indeed cut off from all hope of earthly or heavenly pleasure. It seems there was a great gulf between us that I could never cross. I felt unworthy to eat at his table or sleep by his side. But in the fulness of his time he was pleased to make himself manifest to me in a dream. I dreamed that I had seen a light but I did not know what kind of light it was, whether I had seen it with my natural eyes or was it a spiritual light, but I prayed to the Lord to show me what kind of light it was. It seemed to me that I was before a door opening in a dark room and in the midst of the door there was a square of white and on it was written in three lines in letters that shined out against the white, and this was the writing. The first line was, Here is a light. The second was, I am here, and the third was I am thine. Oh the joy, the inexpressible happiness of that time. I rejoiced and praised the Lord, and I wanted my husband to rejoice with me. But it seemed he did not rejoice with me as I wished him to and it caused me to fear and tremble that after all I might be deceived, but that burden was gone. I loved my children and everybody in the world, but of all things I felt I loved the church the best. I would go to the church sometime and I would sit and look at the members and feel O what

would I give to be with them. My mother-in-law was the only one I would talk to. She would tell me I ought to go to the church, but I felt too unworthy to go. I went with her to the church at Conoho one day and one of my old friends offered to the church and was received. I felt that I was bound to go but for my life I could not leave my seat. It seemed revealed to me that if I did not go then I never would go to Conoho. But I could not, the evil one told me my evidence was not bright enough to be received in the church. After that I got in a cold state and could not mourn, I could not rejoice, I could not pray. I did not want to hear preaching and for five or six years would not go to hear any kind. I had seven small children and felt if I had any love in my cold heart it was for them, and sometimes I wondered whether I loved them or not. I sometimes tried to pray to the Lord, put the same old burden back on me that I once had, but I had not the power to pray and for the sin of joining the Methodist church I was never going to have anything but a cloud upon my mind. I had lost one child, my oldest son, in a short time after I had resisted the Spirit at the time I have before mentioned. I now lost two more in quick succession. My darling babe was the first one taken and I knew it was for my disobedience, and felt the stroke to be just. The day after my babe was buried my second son was taken sick, and then I hope the Lord showed me how to pray as I never did before. I felt willing at that time to give up all that I had to him, all I wanted was an humble and submissive heart. He was restored to me and in a short time my next youngest was taken away, another infant a little girl was lent to me a little while and then taken back to the God who gave it. I felt indeed desolate but I tried to be humbly submissive to his holy will. I knew it was just and good. I would sometime feel like if I did not go to the church I should die, but the devil said you are as good out of the church as you are in it, you know you cannot keep the church rules, you cannot go

to church often, you are poor and can't get clothes fit to wear, and I would listen to his advice to my own sorrow. About three years ago the Presbyterians commenced preaching in Martin county and close to where I lived, it was sometime before I would go to hear them, but after a while I got to going and I liked them well enough. I finally concluded to join the church to see if I could not get food for my hungry soul. I felt the Primitive Baptists had it plentifully, but it was not worthy to eat the children's bread so I would be content with the crumbs, but I did not get them. Last January I moved to Halifax Co. in the midst of Missionaries and I thought I would hear them and see if I could not get food from them, but no, none of that for me. It seemed to me I should be bound to go to the monthly meeting at Kehukee in March and I went, and praise the Lord I found out that day where my home was. The most of the members were strangers to me in the flesh, but those drawing chords of love that bind us together caused me to cry out in my soul,

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.
Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest.

I had never seen Brother Moore the pastor of the church before, but I thought he looked the best and happiest I had ever seen any one before. I did not offer then for I felt I must first get my name taken from the Presbyterian church roll before I felt privileged to go to the church I loved so well. I waited until I could write to them but I have never heard from them yet. The third Saturday in April the blessed Lord enabled me to go before the church, and relate in an imperfect way what I hoped the Lord had done. To my surprise I was joyfully received and was baptized the next day, by brother A. J. Moore. It was the most beautiful Sabbath morning I ever saw. I felt calm, peaceful and full of love and joy. I felt like I was entering into rest

after a long sad journey in the wilderness of sin. I did not think for a moment that my troubles were over, for I know that as long as I live I shall sin and sin shall not go unpunished. The Lord grant I may receive all mine here I am so weak, so vile and so far short of what I would be, that I am afraid I shall at last fall. I do not doubt my Savior for one moment, but it is myself. I can seldom see myself as I would be if I could. Dear Brother, do not be weary with me for writing to you, for I could not help it: it has weighed on my mind for many years. I must make a thorough confession of my experience of grace if you can call it so. It may be there are some wandering sheep suffering in a desert land, hungry and thirsty, crying, Oh that I could come. O that my poor and imperfect attempt might be some consolation to them. I can feel in my heart but I cannot explain, my brightest evidence is I love the brethren. I can cling to that; but Oh can they love me. Dear Brother, excuse this unconnected and I call it unjointed account and do with it as you think best: if you throw it in the waste basket it is all the same to me. I am not clear-minded as I was when young and I know there is so much better matter than this. I leave it with you to dispose of as you think best. I earnestly desire the prayers of the dear saints everywhere. Please dear Brother, remember your poor, weak, unworthy Sister if one at all.

MARY J. PRICE,

Scotland Neck, June 4 1891.

DEAR BRETHREN, GOLD AND LESTER:—In compliance with the request of many of the dear brothers I will try to pen a few lines for the LANDMARK, hoping the Good Lord will direct my mind and my pen. I hope I have a desire to write in a way that would comfort God's dear children; for if there are any people in the world that I love it is those that bear fruit of a Christian. Then love is the greatest theme that the mind ever thought upon, for the scriptures teach us that God is love. If we are the children of God should we not

love. Though it does seem to me that there are some that profess godliness, and even among Primitive Baptists, that do not manifest much love towards the brethren. I see from reading the LANDMARK as well as in my travels that a great many of the brethren are striving about words to no profit, and that is one thing that we are forbidden to do, and we can not manifest the love of God by doing the very things that he told us not to do. Now to the many dear brethren and readers of the LANDMARK, I do think that there is plenty written to employ us, and to keep us busy all the time without striving about words to no profit. Yes, one says we are trying to find out about what is written. How are you trying to find out? By not doing what the Lord tells us to do, and by doing what he tells us not to do. Again, do we manifest the love of God by visiting the grogshop or drinking to excess or by cheating, defrauding, finding our brother in hard places and getting his labor or his property for nearly nothing? How dwells the love of God in the man that would do like that? Dear brethren, are we willing for our brethren to treat us as we have treated them? If not then we have treated them wrong. Though some one might ask me if I do no wrong? It does seem to me that there is more imperfection about me than any one else that bears the name of Christ, but I would be glad to see the time when the church would have on the whole armor. It does seem that some people think just so they join the church, and are baptized that is all they have to do to manifest the love of God, but Jesus said take my yoke upon you, and learn of me. My yoke is easy and my burden is light. Then the burden of the Lord is a cross to nature, and is light to the household of faith, and gives light to all that are in the house, not out doors: to all that are in the house, the household of faith. For Christ is the one light to all his people. Then obedience, walking worthy of the vocation wherewith we are called follows.

J. M. WYATT.

Roaring Gap, Wilkes Co., N. C.

I hope Brother Lester has gotten well. I was sorry to hear of his sickness. He feels as near as a brother or father to me. I dearly love him, and have been as much comforted and strengthened in reference to a dream or vision I had with him about 12 months after I received a hope, if I ever did, I believe as man ever was by dreams or visions. I trust God may bless him wherever his lot may be cast. Whenever I think of this and the time of my change I am made to rejoice. I know the things I once loved I now hate, and I do love the people of God. Some times I get low down: at other times am made to rejoice and can say of a truth I do love the brethren.

As ever your unworthy brother

A. B. KEESE

Sycamore Station Va.

Remarks:

Brother Lester is in Kentucky and writes me he is improving; but he is unable to preach or write much.

P. D. G.

REVELATION.

ELDER P. D. GOLD, DEAR BROTHER:—Once more I write you concerning my revelation which I hope, the Lord being my support, to lay the truth before all Israel. Many dark clouds have stood round about me since I wrote to you last; but I hope the Lord Jesus has come in his glory and scattered night away. I carried a burden and had great heaviness at my heart until I wrote my first piece for the LANDMARK and I believe I received the answer of a clear conscience that I had done my duty before my God, and I tried to content myself thinking this was all the writing I had to do for publication. But a small, still voice seemed to say, my work on earth is not done, and I soon had many disappointments, and in my meditations my path was crooked and I knew it was not in man that walked even to direct his own steps: and still these words followed me; my work on earth is not done, a fearful trembling took hold on me. I had no

heart to pray, I had no words of comfort, only to feed on past experience. I could see when I truly mourned I was comforted. I tried to pray, but darkness had covered my head. Time and again I remembered what Jesus said on the mount, "Blessed are they that mourn, for they shall be comforted." O thought I, if I only could mourn I should be comforted. Yet save a trembling sinner Lord, whose hope still hovers round Thy word, and would light on some sweet promise there, some sure support against despair. My husband was away from home, and I knew that I was disappointed in hearing brother Dameron preach. Time and again I said I am so sorry, so sorry. I thought if I only could have received one sentence I would have been content. And I prayed to the Lord to let his own will be done and not mine. I asked him to be with me in all things; then I thought of what I had told my friends. I had heard Elder Dameron give out the following words to be sung, (and I said I thought they truly fitted him):

"Hast Thou Lord a lamb in all Thy flock,
I would disdain to feed?
Hast Thou aloe before whose face,
I fear thy cause to plead."

Believing this I gave all things up in the hands of God. Then I remembered that I had heard Elder Dameron exhort Christians to do their master's will, and no more nor less; and what ever they found for their hands to do, that let them do with their might. My sister came to spend the night with me, and almost the whole night was spent in pouring out our soul's troubles, and for two or three days it seemed to me my cup was full and running over. I still wanted the Lord's will to be done, and that my will might be swallowed up in his. And I had impressions and wrote the piece preceding this. After this was done I received a peaceful rest that the world can neither give nor take away. Soon after this I viewed Israel with decayed strength, standing with weary, longing eyes to enter into the joys of the Lord; and my mind was drawn away,

and I saw the heavens open, and Jesus standing on the right hand of his Father, saying, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a stranger and ye took me in; I was naked and ye clothed me; I was thirsty and ye gave me drink; I was hungry and ye fed me; I was sick and in prison, and ye visited me." And the faces of Israel shined with the glory of God, and the sound of a trumpet saying, "Blow ye the trumpet, blow; blow ye the trumpet in Zion. The Holy Hill of Zion was sounding, blow ye the trumpet, blow, that all the ransomed of the Lord may return and come to Zion. The wind bloweth where it listeth, thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit. Prepare the oxen and the fatlings: Behold all things are ready." O, sisters and brethren, no moment of my life has ever been more sweet and precious than these. I rose from my seat and thought I had a word for every wearied soul in this world, and not for these only, but to extend the welcome invitation to every one that loves God's people, to turn and come to Zion. There was a voice crying within, saying, write, write, write. In my meditations I immediately thought the three Elders, of whom I have before made mention, had preached the power of God to the listening ear, which was pure and undefiled, and faded not away. And for two or three days it seemed to me I feasted on the dripping of his sanctuary. I will say to all the redeemed of the Lord, I again write you to turn and follow Jesus; his arms are extended your souls to relieve.

Some years ago my health was very poor, and my troubles were great, and I knew without a change I should soon go the way of all the earth. And I looked around at my little children, and I thought of how hard I had toiled and had always done the best I could, and the best I knew. And I had waited on them as tenderly as I knew how; and if I was called to pass from them they

never would know anything of me, and the thought of it, it seemed to me, would break my heart. I wanted to leave them something that would stand as a memorial of me as long as they lived, but I knew I had nothing that would endure. And this together with many other troubles seemed more than I could bear. I prayed to the Lord to restore my health, and I would try to do my whole duty if he would lead me through, let it seem small or great. And my health was restored at the time before mentioned, and I have tried to endure all things and took up my cross and tried to follow Jesus. And now I feel that,

Whether many or few,
All my days are His due.

I have of late felt that I wanted to write the travail of my soul for my children, and use "Remembrance" as a title. The title has been on my mind for some time, and now if,

"I can read my title clear,
To mansion in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Or in other words, if I can write the travail of my soul I believe I will die satisfied. He shall see the travail of his soul and shall be satisfied.

Farewell brothers and sisters,
Farewell for awhile,
I hope to write again,
If kind Providence smiles.

Your sister in the bonds of love;

NANNIE E. DODD.

Meadeville, Halifax Co., Va.

ELDER GOLD, DEAR SIR:—As I am at leisure to-day, while the rain is fast falling from the dark clouds which overshadow the landscape, a striking reminder of the dark clouds of gloom and despondency that overshadow my poor, sinful heart, I am some how constrained to take up my pen to try to write you a few lines. I hope you will forgive my intrusion. It has been nearly or quite twenty years since I wrote you a short communication, and was highly compensated in return. I will not state what that compensation

was for fear you will think I am hinting you for one of a similar sort. We never have had any personal acquaintance with each other, though I have many times seen your face and heard you preach many good sermons. I often read the LANDMARK, and find much in its columns which interests me. While I may have some peculiarities, I am in many respects like all the rest of Adam's sinful, fallen race, and you know it is natural for us to like to discuss and investigate all sorts of truth. That is the end for which we were created, and while there engaged we are acting according to our nature. But all truths are not of equal worth to us, and none will deny that those which pertain to our best interests present, and our eternal interests and future felicity are the ones of all others in which we should feel most deeply interested. For many years I have felt much interested on religious subjects, and felt much concern about the future, and am anxious to obtain all the information on these subjects it is possible for the finite mind to acquire. Now the ignorant can only obtain information by consulting the wise. I don't mean the worldly wise, for the wisdom of this world is foolishness with God, but I mean those who have been made wise unto salvation through the suffering and death of Jesus Christ. While I hope I believe there is an allwise God who made the heaven and earth and all things contained therein, and a Lord and Savior Jesus Christ, whom He hath sent from the shining courts of glory down to these low grounds of sin and sorrow, who took upon himself the likeness of sinful flesh, mingled with sinful man in his griefs and sorrows: (for we are taught He was a man of sorrows and acquainted with grief) and shed his precious blood and gave his life on the rugged cross for just such poor hell-deserving sinners as myself. But while it is thus, I greatly fear my cold, stony heart has never been softened by the oil of His grace, nor the scales moved from my blinded eyes, so that I have been enabled to

see the great and glorious light as it shines from the cross over a world lying in sin and darkness. Still when I read so many of the trials and travails of His dear saints in their pilgrimage from nature's darkness into the marvellous light of His grace, and find how strikingly they concur with my own experience, to a certain extent, I have some hope that the good Lord has brought me to see the deep depravity of my own heart, and commenced his good work therein. If so I am sure he will perform it to the day of Jesus Christ, for the blessed Scriptures teach us so. I must struggle beneath the load of guilt and sin till it pleases Him in His unspeakable love and mercy to remove it. I find I have made a most signal failure in my own feeble efforts, to extricate myself, and can truly say that Salvation is of the Lord.

A good many years ago I joined the Missionary church, thinking as I understood their doctrine to teach that Christ died for all, and offered salvation to all, and left it to their own free will to accept it and be saved, or reject it and be lost, just as they chose. But a more diligent search of the Scriptures coupled with my own experience has led me to find I greatly erred in that respect. I find leaving off ones sins and accepting Christ and living a life of righteousness and godliness in this present world is not like talking about it. I believe it is like Christ says, "no man can come unto me except the Father which sent me draw him," and while I know none need ever hope to attain to a state of sinless perfection while they are in the flesh, yet I believe that Christ exhibited such a combination of love, holiness and mercy and self denial in his suffering and death for sinful man that, if one is drawn to him by the influence of divine grace shed abroad in the heart, it will incite in some measure a corresponding resemblance to that adorable redeemer which so loved him that he gave himself for him. Though I may be literally in the dark as to knowing the nature of christian charac-

ter, but I know this much, a corrupt tree does not bring forth good fruit. We do not gather grapes of thistles, nor muscadines from the thorn bush. By their fruits ye shall know them, saith the Lord. When one unites with the church and is buried in the liquid grave, and that ones after life is not characterized by a Godly walk and conversation, that very clearly demonstrates that ones religion is spurious.

Well, Mr. Gold, I feel so weak and sinful and void of understanding I never can hope to impart any information to others on the subject which so much interests my self, so I will ask you a question and close. What do you understand the Scripture to mean which reads thus. To him that receives knowledge of the truth and sins wilfully afterwards no more sacrifice for sin remains. Please remember me at a throne of grace.

ENQUIRING FRIEND.

Remarks.

The Scripture our friend refers to is recorded in Heb. 10: 26. (read that and the following verses.)

"For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins. But a certain fearful looking for of judgment etc."

What other sacrifice is there beyond that of Christ? Does any other remain? His coming takes away all the sacrifices of the law of Moses. Can there be any greater one than Christ himself? No, there is no other, nor will he ever die or be put to death again. There is no need for any other, for Jesus has perfected forever them that are sanctified by the offering of himself once.

Now suppose one that has received the knowledge of his salvation could fall away from this salvation, it would be impossible to renew that one again to repentance. Why? Because such would crucify to themselves the Son of God afresh and put him to an open shame. Instead of their being saved

by him such would crucify him afresh. Now can this be done? Does the Apostle say it can be done? We think not. He does not say a child of God can or will fall away so as to forever perish, but that if such could do this thing then the other would follow, namely, it would be to crucify the Son of God afresh and put him to an open shame by showing the worthless character of his sacrifice.

One of the leading and glorious objects of this writer is to show the perfect character of Christ, and the perfect character of his atonement, so that the law and the priesthood of Aaron all faded away and disappeared as the stars cease to shine when the sun rises.

But the case our friend presents is not a similar case.

If we sin wilfully after that we have received the knowledge of the truth there is no more sacrifice for sin, but a certain and fearful looking for of judgment and fiery indignation which shall devour the adversaries. Under Moses' law a Jew despising it died without mercy. Then how much sorer punishment do you think a christian will be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith *he was sanctified* an unholy thing, and hath done despite unto the Spirit of grace. What a sin that would be, and in proportion as Christ is greater than Moses would this punishment be sorer. Now suppose one who is sanctified by the blood of this covenant should sin wilfully how sore must his punishment be. He proceeds farther to say (Verse 30,) The Lord shall judge his people. Then would it not be a fearful thing thus to fall into his hands to receive such sore punishment. There is a difference between

chastening and punishment. The Lord chastened Job, and he punished Israelites that sinned in the wilderness by destroying them or by their perishing in the wilderness. In the one case those chastened have not the guilty conscience as those who are punished for their sins.

But does a christian ever wilfully do wrong? What we do before we have any knowledge of the truth, or while dead in sins, we do ignorantly in unbelief. But after we receive the knowledge of the truth do we ever sin again wilfully? Or do we ever do any thing that we know is against Christ? Do we ever do what at the time we know is wrong, and thus sin against Christ? Can you always plead after you sin that you did not know you were doing wrong, but that you always do the best you can, and that you never meant any thing for evil. If you can say this you can do more than I can. It seems to me in many cases I ought to do better, and should know better, and do better, and that I have sore punishment, but it is just and right and I deserve it all.

Is not all the sinning a christian does against Christ? All manner of sin against Christ the Son of man shall be forgiven.

I doubt not but christians sin through ignorance. Then they are beaten with *few stripes*. But he that knoweth his master's will and doeth it not shall be beaten with many stripes.

This is much sorer a punishment. When you sin through ignorance the punishment is lighter than when you have no excuse. While if you suffer for righteousness happy are ye; but there is scarcely a worse suffering for a child of God than a guilty conscience, and the consciousness that he has sinned. He expects punishment. There

is a certain fearful looking for of judgment and fiery indignation. It is no *uncertain* looking for it, but something that is fixed in his mind, and he is constantly expecting judgment to befall him, and it will come, and will devour the adversaries or your sins that accuse you, and you shall be saved but so as by fire, or not until you are burnt and suffer much; for it is *your* sins for which you are punished.

Take a child of God that devotes his time, thought and faculties to money making on the principle of loving money, or because he desires to be rich in this world's goods. Now he knows that this is wrong. The bible tells him that they that will be rich pierce themselves through with many sorrows which drown men in destruction and perdition. Besides, how often he does violence to his own conscience in not remembering the poor to help them. By and by the trouble comes, for come it surely will. He pierces himself through with many sorrows. He goes down in deep distress and trouble where there is no standing. He can make no defense for his course. What a fearful thing to a christian.

Or take one who becomes a free drinker of liquors. He knows it is wrong. As proof of this he does not wish his brethren to know what he is doing, unless it is one that loves to drink like himself. He will deny that he is drinking, or hide it and drink on the sly. This shows he knows it is wrong. When he gets drunk or nearly so he will deny it. But soon the judgment overtakes him. A guilty conscience haunts him and miserable feelings harrow his soul. Darkness settles upon him. Perhaps he becomes reckless. He cannot enjoy the company of his brethren nor preaching. He is a

miserable man. The plagues are let loose on him. The dogs of war, or his own enraged lusts, are unbridled and preying on him. What a wretched man. "It is a fearful thing to fall into the hands of the living God." It is much sorer for a christian to sin than any one else, for he sins against Christ and conscience, light and knowledge. More is expected of him than of the heathen man and publican, and God will judge him.

When you feel that you have sinned against Christ how wretched you feel to have sinned against your best friend, having trodden under foot the son of God. Sin is our worst enemy and the cause of our trouble. Nor is there any remedy for it except the blood of the covenant wherewith we are sanctified, the blood of Jesus Christ his Son that cleanses from all sin.

If we confess our sins he is faithful and just to forgive our sins, but we will not confess them until we suffer.

I hope our enquiring friend may be led in the paths of peace and righteousness for Jesus' sake, for where God begins a good work it shall be performed to the day of Jesus Christ.

P. D. G.

THE COUNTRY LINE ASSOCIATION.

This Association will meet with the church at Surles, Person Co., N. C. on the 15th, 16th, and 17th of August 1891. Those coming by rail from Durham will be met at Helenah. Those coming from Lynchburgh will be met at Roxboro, on Friday at each place. General invitation given to all brethren and friends, especially to preachers.

Done by order of conference.

ZION'S LANDMARK.

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

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

VOLUME XXIV. No. 16.

WILSON, N. C., JULY 4. 1891

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

Editorial.

COMMIT THY WAY TO THE LORD.

Now and then we have letters from some of our brethren who are very much distressed about their children's salvation. Well, we had better be concerned about that than about getting them fine clothes, or high positions in this world, or than in obtaining worldly riches for them. But have we power of ourselves to save any one eternally? We say not. Jesus has already done that. He is a just God and a Saviour. He 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.

The preaching of the word is the proclamation of this truth, not on the condition that we believe, not that if we believe it then it is so, but that it is not true unless we believe it. It is the gospel of your Salvation because it is true. The gospel never comes in power except to those already saved by the death and resurrection of Jesus. The fact therefore that one believes is good proof that he is saved.

The promise is unto you and your children, and to all that are afar off.

How many? Even as many as the Lord our God shall call. Then there are two things that never can conflict. The rule of divine sovereignty, and the revelation of salvation to sinners. The limit is the divine call, the certainty is that all thus called shall come. The evidence is that if you love the Lord Jesus that is proof clear that he is your Lord, and if you hunger for him that is proof that the promise is yours.

This is also true of your children, for there is no difference between you and them, since the same Lord is rich unto all that call on him.

Should we not rather commit our children so far as we can to the Lord. Who is so good as he or so able and gracious? When we are careful to bring them up in the nurture and admonition of the Lord we are not distrustful of his grace. We are to be anxious about them in the sense of encouraging them to do what we consider right, but we should not be despondent unto desperation as though the Lord is not able to save them.

We have no right to say that any one would ever be saved if there were no election. For the election hath obtained it and the rest, all the others, were blinded.

It becomes God's people to be cheerful, humble, meek and thankful, rejoicing always in the Lord, and in every thing giving thanks. We thus praise God and show that it is a good thing to give thanks and call on the name of the Lord.

P. D. G.

MR. P. D. GOLD, DEAR SIR:—I want to know if the words are in the Bible 'he that eats and drinks damnation to his own soul.' Some say it is in the Bible: some say it is not. For my part I do not know. I have hunted for it, but cannot find it. I hope you will also ex-

plain it to me. I am one that wants to do right if I know myself. All my trust is in God and God alone. I am not a member of any church, but hope I am one of God's little ones. I will close for this time, asking you to pray for me. I want the prayers of all God's people. Yours in love,

W. C. B. SHAFFER.

Daisy, N. C.,

Remarks.

These words are not in the Bible. The words nearest like them in the Bible are, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body:" 1st. Cor. 11: 29.

To eat and drink unto the Lord, discerning his body and blood, is acceptable service to God, and supplies peace to the heart. For all service that is done in faith as unto the Lord is productive of peace, or is witnessed by peace and joy in the Holy Ghost.

But for one to eat and drink at the communion of the Lord's supper and not discern that body and blood, the very object for which it is observed, eats and drinks to his own condemnation. I do not understand this condemnation to be eternal damnation, but the present failure of receiving commendation from Jesus, and the reaping of present condemnation of his own heart. Whatever we do should be unto the Lord.

P. D. G.

OLD THINGS.

The old order of Baptists want the old Bible order of things according to the pattern shown in the Mount, and they do not want any new things of men's originating. The old things are always new to them.

What God does is perfect and therefore cannot be bettered. When he brought in the first begotten from the

dead he made all things new or perfect, and Jesus is the law-giver in Zion, the perfection of beauty and the joy of the whole earth. So that there can be no change in the order of God's house, the church of the living God, the pillar and ground of the truth.

When you were received into the fellowship of the church you were fully satisfied with the order of the church. Why are you not satisfied with it now? Those who are not satisfied with the church of God should examine themselves and see if the wrong is not there. We do not want any changes, new rules, resolutions, or new "Articles of Faith," but just to abide in the doctrine of the bible.

If we get into trouble the best thing is not to make a bad matter worse. Most people when they get in hot water do not like to stand and bear it, but they will kick and jump to get out, and often jump as we say from the frying-pan into the fire. It is better to wait and do yourself no harm, and not do anyone else any either, and the Lord will work a cure and deliver you. We had better endure the evils we have than to plunge into others that may be worse. There never has been a night so dark yet but that it has been ended by sunshine.

P. D. G.

ELDER GOLD, DEAR BROTHER:—It is on my mind to write you, and while I don't feel worthy, I do feel I must tell you how that sister R. Anna Phillips did express my feelings in her letter to you in the LANDMARK of Dec. the first when she spoke of not being alarmed so much about her eternal salvation. How my heart went out in love to her and for her. I had long desired to know if any one did feel as I do in this particular, as well as some others, and was made to doubt because I could

not doubt. While I do have some doubts about my eternal salvation, yet I do sometimes feel the Lord has loved me, and called me, and will he not love me unto the end, since he changes not? It seems if I know these feelings were from the Lord then I would not doubt. So we are saved by hope. As sister Phillips says, it is my time or common salvation that concerns me most now, and I work this out with fear and trembling to the praise and glory of God. Lord, suffer me never to bring shame and reproach on thy cause. I need not write more since she has told my feelings better than I can, and while I know I can't write, nor express my feeling, I am glad to know there are some that can. My mind is to ask your view on the word Beulah. I thought of telling you my dream. I know some people make fun of dreams, but I think we have an account of people telling dreams long time ago. I don't think people are any better now than they were then, not that I think my dream was like theirs were, but it is a mystery to me; it was so beautiful. In my dream I thought there was a large roll of paper handed down to me. The color was of pure gold, and part of the roll was unrolled, and the part unrolled was printed. It was beautiful to read. But when I woke up I could not recollect any of it except the last word and that was Beulah. The word was spelled in large letters. I reckon I had seen the word before, but at that time I had no recollection of it.

S. ALRED,

Remarks.

Brother Alred, by reference to Isaiah 62:4 you will find Beulah. It means married, and in the best and divine meaning of that wonderful word it is there used. It is addressed to Israel as a forsaken and desolate people, but that the Lord delights in her and thy land shall be married; and as a bridegroom rejoiceth over the bride, so shall her God rejoice over her. There is exceeding beauty in this word, and it is

not seen by the natural eye, nor in natural marriage, but is found in the Jerusalem above, and we must be carried in vision to that exceedingly high mountain or excellence of God's glory to see this wonder, a woman in heaven clothed with the sun and the moon under her feet.

Jesus rejoices over his people, and they are married to him, and he will present them without spot or wrinkle, or any such thing, before the Father with exceeding joy.

A roll was given to brother Alred with writing or printing in letters of pure gold. This was handed down to him. It came from above, from whence comes down every good gift and every perfect gift. The gold sets forth the purity of the writing. It is not man's work. Ezekiel had a roll given to him, and it denoted that he was yet to prophesy. So John had one given him and he must eat it and then bear witness to the nations. So it seems brother Alred has a message given him to proclaim to Zion concerning the love her husband bears to her. You observe in Isaiah the same chapter (6th verse) the Lord says, I have set watchmen on thy walls which shall not hold their peace day nor night. So that they who are called of God to comfort Zion should not hold their peace.

When you awoke and were unable to recall the vision should remind you that you are dependent on the Lord for a message and understanding in the vision, and not on natural memory.

Love for this excellent lady or bride always makes the true servants willing to go and serve her without money or price. Feed the flock of God which is among you, taking the oversight thereof, not for filthy lucre, but of a ready mind. The church is the place where

God's honor dwells, and when he puts his beauty on her she becomes a jewel or diadem of beauty in his hand. As Isaac endowed Rebecca with the goodly dowry of Abraham's wealth, and as the bridegroom decks the bride, the Lord betroths his people to him in loving kindness and righteousness and peace and truth forever, and the servants or preachers to whom this roll is given love this elect lady and her children, and serve her from a true principle of love.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER: The Durham Colored Association will be held three miles East of Reidsville, with the church at New Center, Rockingham County, N. C., Saturday, first Sunday and Monday of August next, if the Lord will. We invite our brethren and friends to come and see us. We desire Elders Robbins, Dickens and Williams to meet with us.

ELLIS FAUCETT.

Obituary.

WM. L. DAVIS.

It is our painful duty to send you the obituary notice of our beloved and esteemed brother, William L. Davis. Brother Davis was born in Pasquotank Co., N. C., August 9th, 1838, and departed this life April 26th, 1891, making his stay on earth fifty two years, eight months and fifteen days. He has been in declining health for the last year but manfully contended with the grim monster until a week ere he left us for that "silent shore." On Monday before the following Sunday, which was the day of our eating the bread and drinking the wine in commemoration of the death of our Elder brother, the God-man, he had a chill, and the doctor being called in pronounced his trouble Typhoid Fever. He gradually grew worse. Saturday night about eleven o'clock he became very restless, and was attacked with a violent fit of hiccoughs, and his attendant physician soon announced a serious turn in his malady, being congestion of the heart or liver,

and he gently answered the summons, peacefully and resignedly passing on to the great "further beyond." Sunday morning about nine o'clock. Brother Davis leaves behind a dear companion, and six beloved and affectionate children, two of which have arrived at the age of maturity. The sorrowing of the family was heart-rending especially that of his older daughter. He was a loving husband, a fond parent, an obliging neighbor and a consistent and loyal member of our ancient and lowly order of Primitive Baptists. Brother Davis moved to this neighborhood about twenty two years since, and has ever been held in the highest esteem by the entire community. He was soon baptized into the faith of the Primitive Baptists, I think, September 18th, 1775, by Elder Charles Meads, and I on the same day connected myself with God's little flock and it seemed to me that my now absent brother went on smoothly, serenely and peacefully to that heavenly city, while I, it appears, have had many hindrances and temptations, and have been groping my journey along in the gloom. Our brother leaves many brethren and sisters and hosts of friends to mourn our loss, but we mourn not as those without hope, for we have an abiding faith in our tender Shepherd, and feel confident that he heard his voice. We look around and we see not his welcome face. His seat in all our gatherings is vacant; another may fill it but with not more good cheer and hospitality than our lost brother. His doors were ever open and especially to those of the faith. His request was that there be no funeral, and Monday evening at 4 o'clock his remains were followed to their last resting place by a host of friends and relatives, one of the largest concourses of relatives and friends at a funeral I ever saw. Elder Charles Meads gave out the hymn, no 639 in our hymn book, after which he offered a prayer and we left our dead brother to Him who "marks the sparrow's fall." God rest his soul. Sincerely yours,

H. C. BOVD.

SARAH P. BALLANCE.

BROTHER GOLD, Please publish the obituary of Sister Sarah P. Ballance. She was the daughter of William Hooks and was born in Wayne county, N. C. Sep. 26, 1859, and departed this life June 8, 1890. She was received in full fellowship with the church at Aycock's the fourth Saturday in May 1886, and baptized the follow-

ing day by brother William Woodard. She never was blessed with health so as to be able to attend any of the meetings from the time she joined the church until death. She bore her affliction and sickness with the highest degree of christian fortitude, and I think died in a proper state of mind. I believe her name was recorded in the Lamb's book of life. This pure hearted sister whose spirit has taken its flight to the God who gave it to meet the loved ones gone before, and to join the angelic Throng which surround the Throne in the Spirit land of eternal bliss leaves a husband and two children, several brothers and sisters, and a host of other relations and friends to mourn her loss. To us it is hard to give such an amiable friend up, but God knoweth when to call his children from this world of sin and sorrow, for he doeth all things well. Her conversation continued to manifest a good hope through grace to the end. She was firm in her conviction and belief in the doctrine of Salvation by grace, and of the Sovereignty of God who works all things after the council of his own will. Jesus was to her the refuge of her soul, and her only theme. As her strength of body grew weaker her faith in Jesus grew stronger. Day by day her desire was to talk of Salvation in Jesus. Her funeral was preached at her home in Fremont by Elders William Woodard and J. T. Edgerton, after which her remains were interred in the family grave yard, followed by relatives and friends. Thus ended the life of a noble christian mother, wife and friend. May God in his goodness bless and sustain her husband and two children in this sad bereavement. May it cause the husband to humbly bow to him who doeth all things well.

A few days before the death of this sister she selected this hymn to be sung at her funeral:

My christian friends in bonds of love,
Whose hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand.

Your company's sweet, your union dear,
Your words delightful to mine ear,
Yet when I see that we must part,
You draw like cords around my heart.

How sweet the hours have passed away,
Since we have met to sing and pray,
How loth we are to leave the place,
Where Jesus shows his smiling face.

O could I stay with friends so kind,
How would it cheer my drooping mind,

But duty makes me understand,
That we must take the parting hand.

And since it is God's holy will,
We must be parted for awhile:
In sweet submission all as one,
Will say, our Father's will be done.

My youthful friends in christian ties,
Who seek for mansions in the skies,
Fight on we'll gain that happy shore,
Where parting will be known no more.

How oft' we've seen your flowing tears,
And heard you tell your hope and fears,
Your hearts with love were seen to flame,
Which makes me hope we'll meet again.

Ye mourning souls lift up your eyes,
To glorious mansions in the skies,
O trust his grace, in Canaan's land,
We'll no more take the parting hand.

And now my friends both old and young,
I hope in Christ you'll still go on,
And if on earth we meet no more,
O may we meet on Canaan's shore.

I hope you'll all remember me,
If you on earth no more I see.
An interest in your prayers I crave,
That we may meet beyond the grave.

O glorious day, O blessed hope,
My soul leaps forward at the thought,
When on that happy, happy land,
We'll no more take the parting hand."

THOMAS CLARK.

JOHN SANDERS.

In memory of Deacon John Sanders who died at his home in Lincoln County, Tenn., Sept. 9th, 1879. He was born in the State of Kentucky, Nov. the 18th 1799. His parents moved to Lincoln County, Tenn., when he was in childhood. He professed a hope in Christ and joined the Primitive Baptist church of Jesus Christ at Concord meeting house, near his home, about the year 1829 or 1830, and lived a beloved and humble member till his death. April the 5th, 1831, he married Miss Mary H. Stone, with whom he lived happily and prosperously through life, and raised a large family of intelligent children of cultivated minds. He was one of nature's noblemen, with an intellect far above ordinary. He was a devoted and admirable husband; an affectionate and indulgent father; very firm in his judgment, yet mild in temper and in governing his family one of the most benevolent of men; always ready to help the poor, who often and in many ways shared his liberality; his house was a resort of old and young, rich and poor. It has often been said in my hearing that there did

not live a better man in every respect than brother Sanders; he was kind to all, and respected all who had respect for themselves. Honesty, industry, frugality, punctuality and integrity, were traits in personal character greatly admired by him. But few men have been more generally known and universally beloved by all the community than he was; so in the death of so noble a man all feel the stroke.

His dear devoted companion and loving children have sustained a loss that can never be repaired, but O, how sweet and comforting the hope that he is gone to rest in peace with Jesus forever. He lived a devoted life in the faith (as we believe) that was once delivered to saints. He passed through some trying times in his life, but on every occasion stood firm and unshaken in faith; and during his long affliction in body, he bore all with great fortitude and christian patience, and died as he had lived trusting in the Lord. O, dear children be of good cheer, for your father is gone home to rest forever.

Dear brethren of Concord church, whom he served so long as your beloved deacon, you have his service and counsel no more. Although his seat has been vacant so long I seldom ever meet you at your meeting but I think of brother Sanders. I knew him long and loved him dearly. O may you all be faithful to the end and then go home to glory. Amen.

J. E. FROST.

Gospel Messenger please copy

LENA BRUCE HARGROVE.

Please chronicle the death of my dear little niece Lena Bruce Hargrove, the daughter of R. H. and Della Hargrove. She was born May 20th 1883, and departed this life May 16th 1891. She lacked only five days being eight years old. Lena was a bright child and beloved by all who knew her. She fainted while in school Tuesday, but soon recovered and next day was taken with Diarrhœa. 'Tis so hard to part with those we love, and those so dear to us. While she was sick her papa said something to her and she said, "Hush papa, I want to go to my good Lord" which I hope she did.

"Dearest Lena thou hast left us,
And thy loss we deeply feel,
But 'tis God who has bereft us
And he will our sorrows heal."

Written by her Aunt,

SALLIE.

MRS. CARRIE B. ALGER.

Mrs. Carrie B. Alger died in Windsor, Bertie Co., N. C., May 6, 1891, aged 39 years 9 months and 13 days. She had been a Primitive Baptist about eight years, and has been afflicted with cancer of the liver about five months. During her illness she bore her suffering with christian resignation; and, when she realized that the end was nigh, she called her relatives and friends to her bedside, and requested them to meet her in heaven. The undersigned was her husband.

HENRY ALGER.

J. D. DRAUGHN.

Oak Grove..... Monday after 1st Sun. in July
Dutchville..... Tuesday
Some one will meet him at Lyon's depot Tuesday
Morning.
Camp Creek..... Wednesday
Tar River..... Thursday
Surl..... Friday
Roxboro..... Sat. and 2nd Sun.
Stone's Creek..... Monday
Lees Chapel..... Tuesday
Ebenezer..... Wednesday
Leesburg..... Thursday
Wheeler..... Friday
He will need conveyance.

J. S. COLLINS.

Kehukee..... Saturday before the 3rd Sun in July
Conoho..... Sunday
Hamilton..... Sunday night
Spring Green..... Monday
Skewarkey..... Tuesday
Bare Grass..... Wednesday
Flat Swamp..... Thursday
Briery Swamp..... Friday
Great Swamp..... Sat. and 4th Sunday
Tyson's..... Monday
Autrey's Creek..... Tuesday
Old Sparta..... Wednesday
Little Creek..... Thursday
Cross Roads..... Friday
Tarboro..... Sat. and 1st Sun.
Old Town Creek..... Monday
Union..... Tuesday
Wilson..... Wednesday
He will need conveyance.

RECEIPTS.

FLA.—T G McCall 2
GA.—Elder John Vickers 2
KY.—J W Pearson 2 By A F Dixon 3
MD.—Louisa Respass 1 50 Mrs E R
Gist 2 Dr John Thorne 4 Geo Harry-
man 6
MO.—By Eld R A Wiseman 1 50
N. C.—John Stephenson 3 D A

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

TRAINS GOING SOUTH.

Dated Jan 7, 1891.	No. 25, Daily.	No. 37, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:38 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:38 a. m.
Arrive Tarboro.....	2:17 p. m.	.....	.....
Leave Tarboro.....	3:05 a. m.	.....	.....
Arrive Wilson.....	2:55 p. m.	7:00 p. m.	7:53 a. m.
Leave Wilson.....	3:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 a. m.	5:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:38 a. m.
Leave Magnolia.....	4:27 p. m.	5:40 p. m.	9:40 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	3:55 a. m.	12:05 p. m.	7:30 p. m.
Leave Goldsboro.....	.....	.....	.....
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:07 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:55 p. m.	3:21 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	5:51 p. m.
Leave Tarboro.....	.....	.....	.....
Arrive Tarboro.....	.....	2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 1:00 p. m., Halifax 3:22 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:02 p. m., Kinston, 7:40 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays, Wednesdays and Fridays, at 7:00 a. m., arriving Scotland Neck 10:03 a. m., Greenville 2:10 p. m., Kinston 4:25 p. m. Returning leave Kinston Tuesdays, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 3:30 p. m., Weldon 6:20 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Rismouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:35 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:20 a. m., arrives Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 1:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 12:00 a. m., Nashville 10:15 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 5:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 25, and 75.

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

Trains No. 27 South, and 14 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 26 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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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 5 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

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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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—By request of brethren and friends I make the attempt to write of a short tour that I took in September and October for publication. I started on the 3d Sunday in September, went to White Thorn in Pitt. County; thence to brother James Hodnett's, whose family I think is a Baptist family, he having several brethren and friends with him that day. Brother Cox met me there and conveyed me to Wayside. That evening I tried to preach there to a few persons. Mr. Taylor was out and I believe he is an Isrealite in Babylon. Then we went and spent the night with brother Cox, he is a business man. Monday he took me to Spring Garden, then to brother Abbotts and spent the night with kind old Baptists. Tuesday he and family conveyed me to Coles' School-house where we met an attentive congregation. Mr. McDowell took me home with him, where I preached that night to a good many enquiring ones. The next day Mr. McDowell carried me to Pickaway where I hope the Master's sheep were fed. From there we went to Mr. Womacks and spent the night; it seems to me they know the Truth. Next morning Mrs. Yeates and Mr. Lewis helped me to Rodens School-house. There I felt alone. That night I rested with Mr. Johnson and sister Johnson in Halifax County, they feel near to me. The next day Mr.

Johnson carried me to concord School-house, there I was blest with the presence of the Lord I feel, blessed be his name. We then took dinner with Mrs. Murry and Rice, kind people. That night I stayed with Mr. Jennings, several of whose family have a hope if I am not deceived. The next night I reached the Mr. Burks' by the help of young Mr. Jennings, and went and preached at McCormicks School house, also the next day and that night also; staid each night with Mr. Burks, would not be surprised if there are five therethat can pronounce Shibboleth. The next day Mr. John Burks carried me to Catawber, there we met brother Sam Dodd of Charlotte who carried me to brookneal in Campbell County. There we dined with friend Smith, then in the evening I preached there to a goodly number of attentive listeners. From there brother Dodd took me to his house in Charlotte, where we met his kind little family, also Mr. Thos. Thornton of that County. We passed several hours that night in exchanging our opinion of many Scriptures; next morning walked around and looked at the many graves of the Weatherford and Mason families. Went on the place and saw the house where old Elder Weatherford lived when he was imprisoned in Chesterfield about the year 1773, for preaching the gospel. I also saw where Patrick Henry lived and was buried, who

was the friend of Elder Weatherford. In the evening I was carried by brother Dodd and family to Fallen meeting house, where I tried to preach the same gospel Elder Weatherford did in nearly the same place and house if not quite. Then brother Sam took me on my way to meet friend White whom we met at sunset, then had ten miles to go and preach that night, so we went on and on and took supper at Mrs. White's and she went out with us to meeting, when we got there it was about nine o'clock and a large crowd waiting for us. Mrs. White said she heard of one Hardshell once that took his coat off to preach, and said they told her they all did and ask me if they did? I told her to wait and see, so I preached to the people that night in Salem meeting house, where the people seemed to receive the word gladly and asked me to come and preach again. Mr. T. Thornton was a member there, they were Missionaries. He said he asked his son how he liked my preaching. He said I preached like other folks, said they expected a Hardshell had horns or spoke differently from others.

Mr. White took me home with him, also Mrs. White with whom we took supper went with us. We spent pleasant hours that night and next morning until time to go out to my next appointment. There we met a large crowd, some asked if the preacher had come, some what sort of looking fellow he was, others said they wanted to see one of them.

Mrs. White had apparently been pleased with my discourse the night before and said she wondered what I would do with another text, "Go ye into all the world and preach the gospel to every creature." So I used that text. The house could not hold the people.

Brother Gold, if the good Lord ever enabled me to preach it was on that day for once. O, I never shall forget that day, surely never have I witnessed the like. O, I felt as the river that had been dammed up but then had broke or rather been cut loose at once almost. I felt surely the Lord was there and I knew it not. I felt surely goodness and mercy shall follow me all the days of my life. While speaking nearly two hours until I felt relieved, some in the house and out of doors were shedding tears, others laughing out for joy, others speaking out endorsing what I was saying, others crying out praising the God of Heaven. When I closed an aged man of over seventy said they had plenty of preaching in that county, but they never heard any thing like that before: another said I had broken the ice a hundred years old in Charlotte County. After leaving there Mrs. White, Mr. Thos. Thornton, Miss Young and several others went back to Mr. White's for dinner, then and there I spent several pleasant hours with those kind people. May the Lord bless them. Then Mr. White, a brother in Babylon, Mr. Thornton and Mr. Adams accompanied me to Smythville where I met several friends who cared for me. I stayed that night with a friend Mr. Berry. Mrs. Berry didn't know I was a Primitive. That night I asked her if there were any Primitive Baptists about there? She said what is that, is that what they call Hardshells? I replied yes-mam. No, said she, nor we don't want any of them about here, no such, for they are opposed to Sunday Schools and every thing that is good. I postponed that subject until morning, giving her time to find out I was one through her husband, so next morning before breakfast she said to me, what is the differ

ence between a Primitive and a Missionary Baptist? So I at once told her one believes in Grace, the other in Works; one remembers strangers kindly, the other does not; one loves Christ, the other does not; one praises God, the other does not, and many other differences too numerous to mention, so she dropped the subject then. Then I asked her how long she had been a member of the church? She said, over fifty years; I then asked her to tell her experience to me. She said she had so many doubts and fears and felt so unworthy she did not know whether she had any experience or not. So I questioned her and formed a good opinion of her; the family generally was as kind to me as I could ask. So I was sent from there to the depot by the treasurer of the county, a gentleman I hope. Then the train took me to Coalfield where I was met by brother Turner of Chesterfield who took me to his house. Then young Mr. Bowman took me to the Union Meeting at Clays meeting house on Friday before the 5th Sunday in October. There I met Brother I. C. Moore, a good brother I hope. I preached four or five times with usual liberty, visited brethren Turner, Bowman, Morresset and Condrey's families: may the Lord bless them all for their kindness towards me. I also would not forget old brother Fowler and mate, deacon at Clays. He and his wife are eighty odd each. He is so infirm in mind he could not direct one a mile perhaps, yet he can tell when and where convicted and all the circumstances connected therewith as fresh as ever. From the Union I preached at brother Condrey's house. Brother Woodfin conveying me, preached twice at Chesterfield meeting house with pleasure; took dinner with a Frenchman there; may they find

grace to be sweet if they have not already. Then brother Woodfin carried me to his home where I spent a day and night, then he sent me to the depot, after kindness by him and his family and I left for Danville where I lodged that night with Mr. and sister Abbott. The next day landed home safe to see my little family.

Your unworthy little brother in hope of eternal life which God that cannot lie promised before the world was.

THOS. N. WALTON,
Whitwell, Pitt Co., Va.

ELDER P. D. GOLD, DEAR SIR:—
It seems that I have some impressions of some kind to write to some of the dear saints of God. I know not whether it is of the good Spirit or not, but fear it is of the evil one, but at the same time this impression follows me daily. I can't get rid of it it matters not where I go.

I am sorely afflicted both in body and mind and rather growing worse in the place of better. I know not where to go or what to do. I love the people of God (the old Baptists) the best of any people on earth, but fear that I am not one of that number. It seems if I had a brighter hope and could be with them it would be the greatest pleasure on earth to me to follow Christ down into the watery grave. I stand on the banks and tremble while others are going in the water and fear that He never died for poor me. Mr. Gold, do you believe that ever a person was delivered from their sins and did not feel the change at the time, but their burden of sin and guilt will finally leave and they feel calm and easy, and know not how it went? It seems that I am not as I once was, but I have not seen a great light or heard a sweet voice as some; if so it seems that I would not doubt as I

do. Mr. Gold, please answer this through the columns of the LANDMARK if you think it worth a notice, and pray for,

AN ANXIOUS ONE.

Remarks.

No one can tell how he is born again. Not one ever knows when he was born of women. Then how can he know when or how he is born of God? If your burden is gone and you feel peace of conscience what more should you want? If you have had very severe bodily pain and it left you one night while overcome with labor and pain you fell asleep, and next morning when you awoke your pain was gone, and has never since returned, now are you going to try to be sick again just because you cannot tell how that pain left you?

If you will go to the church and tell your case to the brethren and submit to the government of the Lord Jesus and worship him it will be well with you. P. D. G.

DEAR BETOHER GOLD:—I thought when I took leave of you at the Association that I would write a few lines to you as soon as I had leisure. It is becoming a task for me to write and more so every year. I would like when I do undertake to write to do it well enough that it would need no mending afterwards. Although I have been with the Old School Baptists for more than a generation I am not conscious of receiving my views on gospel doctrine or order from them. In almost every lesson of my own experience, I found myself in conflict with the traditions that I had imbibed among the Baptists. Such views as I have of the doctrine and order of

the gospel come to me in a way that I had no control over, and in regard to which I have no discretion. "I believe and therefore speak." The path of the just has all along been to me as a shining light, that the wayfaring man though a fool, need not err with regard to it. We had some talk on the subject of what is sometimes called the no change theory. I propose now to talk some more on the same subject. Among all of the subjects that ever might be expected to arise to call for discussion among Christians we might suppose that one in regard to the translation out of darkness into God's marvelous light would have been the last. It has been the aim of Campbellites and of the Arminians generally to either deny the necessity of a work of grace, or else explain it away. As to them I will not discuss the subject with them. They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets neither would they be persuaded though one rose from the dead. I now want not only to talk of change a little while but to talk of what change is. If there is such a thing as christian experience the subjects of it ought to be able to speak intelligibly one to another. There has been a disposition sometime to treat the subject in this way. Suppose a man to be in a dark cave, or cell, where there is filth or vermin, and dangerous reptiles, but the man knows it not. It being dark he is ignorant of the danger he is in, and of the filth and slime by which he is surrounded. But a light is brought in and the man now sees the condition of his filthy abode as he had not before. But the light does not make it so, it only discovers the true condition of things. If this looks plausible to anybody as exemplifying a work of grace it certainly does not to me.

The light thus introduced does not improve the condition of the place at all. It would have no cleansing power and it would be hard to say that it was really any benefit to the place. If the place is tenanted we might suppose the tenant to be annoyed by the presence of filth and vermin, but that would not necessarily follow as the light would have no power over the propensities of the man. The light would be as distinct from the place and its condition as before it was placed there. In short I see no redemption in this figure or representation at all. Men are indeed enlightened but the light is the light of life. In Him was life and the life was the light of men. "He that hath the Son hath life and he that hath not the Son of God hath not life." This light is the knowledge of sin, and the knowledge of the glory of God in the face of Jesus Christ.

The Apostle speaks in the past tense when he declares unto Titus, that "according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." It seems to me it ought not to have been necessary among the Baptists to contend for the quickening and cleansing power of divine grace upon the heart of a sinner. It is written that "Out of Zion should come the deliverer who should turn away ungodliness from Jacob." "The fear of the Lord is to hate evil, and blessed is the man that feareth the Lord, that delighteth greatly in his commandments."

I have been accustomed to dwell with delight upon such passages as "The blood of Jesus Christ cleanseth us from all sin." I would scarcely know what redemption signifies, if it is not a provision for the deliverance of the sinner from the thralldom in which he is involved. The apostle says to his Ephesian brethren including himself,

"In whom we have redemption through his blood" etc. In other places believers are said to be redeemed from the earth," redeemed from among men, redeemed unto God etc. It was said in prophecy as what should be in gospel times, "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you, a new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and give you an heart of flesh." I cannot separate between the life of a thing and the thing itself. I cannot say that the life of a tree bears fruit; but I can say that the tree bears fruit, because of the life given it, as it would not if destitute of life. If the spirit of him that raised up Jesus our Lord from the dead dwells in us, we are animated by that spirit and live that spiritual life. Christ is the vine and if we are branches of that vine we bear the fruit, but it is because we have the life of the vine as our life. It is the fruit of the vine but the branches bear it. So the fruits of the spirit are borne by us, at least so I understand it, and "They that are Christ's have crucified the flesh with the affections and lusts." The fruits of the spirit in those that are alive from the dead are love, joy, peace, longsuffering etc., and these in contrast with their former works when controlled by the flesh. It has been interesting and pleasant to me to contemplate the work of redeeming grace in the sinner as he now is declared to be made free from sin and become a servant to God, having his fruit unto holiness, and the end everlasting life," Rom. 6: 22. The fruit of the spirit is said to be in all goodness and righteousness and truth. The excellency and truth of all these declarations

are in the fact it seems to me that the most blessed and sacred fruits are borne now by those who before had only borne thorns and briars, and were nigh unto cursing. I cannot see any propriety in trying to make a distinction here between the spirit given us and ourselves. If so be that we have the mind of Christ, why not rejoice in it. If we are able to worship God in the spirit, rejoice in Christ Jesus and put no confidence in the flesh, why not rejoice in what is done for us? There is sometimes reference made to the expression of the apostle Paul in regard to himself as the chief of sinners. Not merely that he had been such but in the present, of whom I am chief. It certainly will not be claimed by those who refer to this expression that there was no change in Paul from the persecuting Saul of Tarsus. No man need illustrate more freely the wonders of redeeming grace than did Paul. And he does not leave us in doubt either of the fact, or of his own conviction about it. In that immediate connection he says of himself, Who was before a blasphemer and a persecutor, and injurious. And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me in the ministry. At another time he classes himself with the brethren "Beloved of God and called to be saints," and asserts his own calling to be an apostle, separated unto the gospel of God. Not only is the whole life and character of the man changed but his interests and enjoyments. What I speak of is not merely the change in the outward conduct of the man, but the change in the man himself. In all that constitutes christian character, christian faith and hope he is another man. In no sense does he ever speak of himself as being the same that he was be-

fore. Even in his complaint that when he would do good evil was present, there is as much change from the self-righteous, boasting, persecuting pharisee as in anything else. Certainly this is not the place to prove there was no change in Paul.

It has been my lot to serve the churches many times in administering the ordinance of baptism. I have been well satisfied in most cases as to the fruits of the Spirit, fruits meet for repentance. We understood of course that it was after that they were illuminated, and the effect of that illumination; but they themselves were bearing the fruits, I want to see that they are no longer actuated by the spirit of bondage and servitude but by the spirit, the love and obedience of a child. I have delighted to trace the development of this divine life in its yearnings as set forth in the song of songs, "Tell me O thou whom my soul loveth where thou feedest, where thou makest thy flock to rest at noon." Hungering and thirsting after righteousness is a very different thing from loving sin and reveling in it with delight. The grace of God that bringeth salvation to men might be expected to produce all these blessed effects, of which the scriptures are so full, delivering us from the power of darkness and translating us into the kingdom of his dear Son. They were aliens and enemies, strangers and foreigners, but now fellow-citizens with the saints and of the household of God. It does not help the matter much with me to give me assurance that something will be done for us in the resurrection, if we are to understand that a hope for that is all that has yet been given us. He that believeth is not condemned, but is passed from death unto life. "He that believeth on the Son

hath everlasting life, and shall not come into condemnation, but is passed from death unto life." This is the salvation of which the prophets inquired and searched diligently when they prophesied of the grace that should come to the people of God in later times, and this is the salvation that I have delighted to set forth and proclaim for nearly forty years. It is my hope that it may be to me as a lamp that burneth when all the light of nature shall sink in endless night.

I have felt to run over these reflections by way of comparing notes with you and not with the remotest idea that you will object to them, unless I have failed to make myself understood. Some leisure hours I have thus devoted to you in assurance of christian love and fellowship. I have not designed it for publication, but if you are minded to publish it I don't know that I ought to object. Your brother and fellow-laborer.

E. RITTENHOUSE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Permit me through your columns to make known to the brethren (to the churches I serve especially) my whereabouts, the reason of my absence, my feelings, &c., &c.

I have had a desire a long while to go West. An opportunity presented itself last November. I left home the twenty-fourth and went up through the Western part of S. C., North Western Ga., Ala. Tenn., Miss., Ark., Indian Territory and Kansas and spent a month in the last named State.

I left home on a business trip and made it not only a paying trip but a very pleasant one, for I had the opportunity of visiting many of the churches and brethren and preached two or three times a week

all the time I was away. I found the Baptists out West like they are here—in a good deal of confusion, running after the gods of this world, affiliating with secret organizations, which was troubling the body, like it does here. I spent six or eight days in Atlanta, Ga., as I returned. We have two churches there, and the brethren all seem to be in harmony, and I went from there to Columbus, and had a very pleasant time with Elders Lively and Bussey and their churches. These are precious brethren and have invaluable gifts. I wish Elder Bussey could see that it was his duty to exercise his gift oftener, for the brethren, laymen and ministers, esteem him very highly.

I spent several days in Butler with our esteemed brother John R. Respass whom we have only to know to love. I found him in a good deal of trouble. I met with Elder Hassell at Butler, and enjoyed his company very much, and we spent a very pleasant day with sister Phillips and her husband who is a precious brother, both of whom I think have the cause at heart as much as any I met on my three months' trip. They, with all the rest of us, are very much exercised about the middle the Primitive Baptists seem to be in, almost as bad as it was from 1800 to 1835, churches declaring non-fellowship for each other, Associations for Associations and ministers for ministers, reading and publishing Elders out of order and out of fellowship and churches, because they don't believe as they do about everything. If preachers would follow Christ's teachings in His sermon on the mount, which all will admit was a complete sermon, would they be falling out and butting each other off the track about "two seedism," "eternal vital

union," "feet-washing," "absolute predestination of all things," the "divorce question," "instrumentality," "prohibition," or "anti-prohibition," and "what is born again." Christ said nothing about any of these things in that memorable sermon; neither did Stephen, if he had his hearers would have been so divided they could not have stoned him to death, because they would not have known whether any of these things were true or not any more than the hearers do now. Peter said nothing about these controverted points on the day of Pentecost. Paul said nothing about them, either at Mars Hill or at Antioch, and said he was determined to know nothing among men, save Jesus Christ and Him crucified. He furthermore said that if any man or even an angel from Heaven brought any other gospel save that he had preached unto them, let him be accused. Phillip preached Jesus to the eunuch, and the eunuch rejoiced in believing it.

A few years back before we had so many knowing men to join our ranks, when a brother, especially a minister, got in trouble or erred in doctrine, or walked in forbidden paths, the brethren met together and prayed for him, and strove to convert him from the error of his way. Do they do it now? No. They publish him not only to the church, but to the world, and read him out of fellowship through the periodicals and pamphlets, that are multiplying like frogs.

When the preachers were willing to carry the ark of the covenant upon their shoulders, that is go under the burden of the word of the Lord, though bonds and afflictions did await them, they could go in the name of the Lord. But now they want to carry it in a new cart of their theological qualifications.

The brethren and the friends of the Baptists were then willing to have common sense, spiritual-minded pastors shepherds who had flocks to feed and were not taking up preaching as a trade to support their families, as so many are doing now. When they had men who were willing to make a living by the sweat of their face to go in and out before them, then our children and companions, whether they were of our belief or not, respected such men and had special reverence for these old soldiers who had the marks of the Lord Jesus Christ about them. To those who had the cause at heart and who were looking after and caring for the flock instead of the fleece, Zion's light shone brightly and she was looked upon and acknowledged as the beauty of the whole earth; her children themselves were not only walking in the light of the Lord, but they were striving and admonishing their children to do likewise, keeping them away from its isms and alliances, the world. Then the members of the church were following their shepherds, going in and out and finding pasture, but now their light is dim and flickering and poor, afflicted, languishing Zion is bleeding at every pore; and her influence where is it? It has gone to the bats and moles, where these idols should go. Is there anything now their leaders think dishonoring to go into? Is not Samson shorn of his locks, the light under a bushel and the salt lost of its savor and cast out to be trodden under foot of men? Should we not, or when will we be permitted by the great Shepherd to join in with the weeping prophet in saying, "The joy of our heart is ceased, our dance is turned into mourning; the crown is fallen from our head. Woe unto us that we have sinned. Turn thou us unto thee Oh Lord, and we shall

be turned; renew our days as of old. Wilt thou not revive us again that thy people may rejoice in thee."

Brethren, my heart feels sad at the confusion and trouble that aliens and foreigners have brought into our camp, so many that seem to be wise above what is written, and who are striving for the mastery, desiring to be leaders and set upon high seats and called Rabbi. I know some who have turned back and made it manifest that they were not of us, if so they would have continued with us. We will all have to learn obedience by the things we suffer.

I arrived home the first day of March, was not sick an hour while out, and on my return found my family well, my wife I thought in better health than she had been for several years, but she was taken with LaGrippe the third day of March and it settled on her lungs and she has not been out of bed since till to-day, she sat up a few minutes; have had five doctors to see her, but they all say her disease is incurable, though she has not suffered a great deal, but has coughing and smothering spells that confine me with her all the time, and in addition to this a young man, Mr. Rorer, who has been living with me five or six years, has been in bed five weeks to-day with typhoid fever and I have had him to nurse, but he is now convalescing, though my wife is very little if any better. The ministering brethren have been kind in coming to see us. Elders Gold, Burch, Dameron, Draughn and Jones have been to see her, whose visits we have appreciated very much, for she has always taken a great delight in serving the brethren and especially the ministering brethren, and she thinks hard if any come to town and don't

come to see her, and I hope the brethren will continue visiting us and excuse me for remaining with her. She is not willing for me to leave her and I have no desire to leave when she is not expected to live from one day to the next. I left one of my children a corpse in the house to go to fill an appointment at our monthly meeting forty miles off, but I have never felt it my duty to neglect providing for the necessaries and comforts of my family, especially when sick, to serve churches or travel and preach, and those that do must have stronger impressions than I have ever had. What little services I have done, I have done it free of charge and often at my own expense, but have had to provide for my family with my own exertions, but I am not able to do manual labor as I was crippled in the war, and went on crutches three years. The Lord saw proper to bless me in my labors and at one time I had a great deal of this world's goods, but He saw proper to take it all away, and I feel it is all for my good, and for His glory.

Please pray for me and mine. I have written more than I intended, but it has taken this much to relieve my mind. I don't know whether I have the cause at heart or not, but I know these things are giving me a great deal of trouble. I have been a staggering pilgrim for thirty-one years, all the time desiring a better country, and all the pleasure I have is when I am with the Baptists, and if there is anything I love it is the doctrine of salvation by grace from first to last, believing that All things work together for good to them that love God, and to them that are called according to His purpose, and that His people were chosen in Christ before the world began that they should be holy, and without

blame, and not striving one against another.

Yours in bonds,

J. M. HARRIS.

Reidsville, N. C.

*Gospel Messenger please copy.

Remarks.

The worst men among the Old Baptists make the loudest noise talking, complaining and finding fault; the best ones are the most quiet and are attending to their own business and serving the Lord.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—It is with much weakness that I now take my pen and try to write part of what I hope to be the Lord's dealings with me. Many of my brothers and sisters have requested me to do so, and ever since I joined the church I have had the impression, but knowing that I was unlearned and unable to express my feelings as I wished, I have abstained from doing so, but as the impression grows stronger I will try to relate my feeling in my own ignorant way the best I can. At an early age I had serious thoughts concerning my soul's welfare after this life. I cannot tell my age but as far back as I can recollect such thoughts would often cross my mind, and as I grew older such thoughts would occur with much more force and seriousness. And at the age of twelve or fourteen years old I would find myself trying to keep the commandments, trying to do some good works that would be acceptable in the sight of my heavenly Father, something worthy of his praise. I thought that I was fully able and competent of doing this, and then after doing so, he would forget all my past sins and own and bless me as his child. But time rolls on and I

find myself not in any better condition than I was when I first commenced, and all efforts to get better had failed. But full of courage and energy and free willism, and moved by the admonitions of the Arminian writers and preachers, I would try again, and seemingly to my carnal mind I was getting along well. But all at once the whole building would be completely demolished, all my good works gone, and could look back and see that I was just as destitute of any righteousness as I was the day I first began. Thus confidence and ability in myself to do good and be what I wanted to be was somewhat weakened. At these intervals I would mourn, sigh and meditate, and amid these hardships and trials I would go to some old member of the church (I did not care what denomination so he was not a Primitive Baptist) to talk to him, so I could get some consoling thoughts and to try and get my carnal strength renewed so as to enable me to start right, or get in the right path. Of course I would select the one that I thought knew much more about heavenly things than myself, one who had plenty of religion, one who was well read and well up with the times and one who was capable and fully able to direct my stumbling feet, comfort my weary mind, and heal my broken heart. Of course the conversation would be the amount of good works that I could do, what I must do and the good that I was capable of doing etc., and would generally wind up in praise to all other denominations except the Primitive Baptist and would give them their portion with the trash. Thus my resolutions would often be renewed, and fresh efforts would be implanted. Now I thought if I would go to work in the right way I would soon gain peace and favor with God, get re-

ligion, and reach my desired heaven of peace and rest. Now to work again doing the best I could, reading the bible every chance I could get, but I would always read the part most suitable to my carnal nature and rejecting the other, such scriptures as My sheep hear my voice and they follow me, all that the Father giveth me shall come to me. No man come to me except the Father draw him, I had but little use for and thought others could get along just as well without them. In reading the Bible I would always try to memorize the most important passages of scripture so as to enable me to defend my kind of religion, and many times have I assailed those who held different views from what I did, especially those who had been taught of God, those who were lowly and meek, those who contended for salvation by grace and not by works. But there is one thing that I am able to tell that is the higher I got the lower I fell, and the meetings that took place with my Arminian friends and teachers were not so pleasant as had been. God had implanted in my heart the knowledge that it was vile and desperately wicked above all things and who can know it. So my troubles almost ran me to despair, the expected good works that I thought I was able to do, and would sometimes perform, were still undone, and instead of my getting better seemingly I got worse. At this time there was a protracted meeting going on near here, my friends belonging to that church (Methodist) would advise me to go to the mourner's bench and be prayed for, and I would get relief and my sins forgiven, find peace with God, and went on further to tell me of their conversion and the comfort they had received by going there. I could not help from

having confidence in what they told me, for so far as character and principle is concerned, they did then and do until to-day stand at the head and are worthy of the highest personal honor that can be bestowed upon them. The time soon came for me to go to church. I went: it was late when I got there. I took a seat as near the preacher as possible. I remember not what the text was, but any way he told many graveyard tales and many pitiful words of dying persons who had died without giving themselves to God, and before he got through my feelings were very much aroused. But at last he invited all who had no hope, and those who had never given themselves to God, felt themselves to be sinners, to come forward and kneel at the altar and be prayed for. He did not beg long before I went, and went because I felt myself to be a sinner, and was the first one to go. But seven or eight others soon followed. I have heard boys say that they went to the mourner's bench just to be going, or because some one else went, or went because some one had begged them to go, and to get clear of being entreated. Then afterwards meet up with their associates and make fun of it. But this was not the case with me. I went there with the purest of motives, and with the best of intentions hoping to get my sins forgiven and find peace with God. But I would go and rise and come away worse in my own estimation than I was when I went, this was repeated four or five times, nearly all that went up at first when I did had professed a hope, made a full confession. But I was still left to mourn over my lost and sinful condition, the thought would often cross my mind that I was more vile and sinful than they or I would have felt a pardon of my sins also. I now lost all hope

of myself. I thought there was no fault in the way the preacher conducted his meeting, that the fault was all in me. I thought that he could be an instrument in bringing any one else to Christ but me. I stayed in this wretched and miserable condition for nearly three years, and all this time I was one to myself meditating over my lost condition. I would try to pray but all I could say would be Lord, have mercy upon me a sinner, which seemed not to reach any further than just out of my sinful mouth. I thought greater prayers than this had to be made for such a sinner. Sometimes I would look back and try and comfort myself with the thoughts that I had never cursed an oath in my life, never kept any bad company, was free from quarrels and farces etc., but the thought would come to me very forcibly that it is no more than your moral duty. But one day when I was hoeing cotton on my mother's farm by myself mourning over my wretchedness, weary and heart broken, nearly ready to faint by the way, came these words very forcible to me "It is not of him that willeth nor of him that runneth, but of God that showeth mercy" at the same time stamping their true meaning on my heart. I stopped and went to the house, got the bible and looked for the words, but was not able to find them at that time. But the burden that I had so long carried had left me, I did not feel as I did before, "Old things are passed away, behold all things are new." I now realized for the first time that salvation is of the Lord. I believed and felt that I was in the arms of one who died for me and one who was able and mighty to save, and I received the comforting confidence that he would never leave me nor forsake me world without end. But this feel-

ing did not last long, slowly and consciously it banished away and soon the dark shadow of trouble began to run over me again, but it was not the same trouble I had before. I thought the religion I had some time back was gone and I was one of the greatest mysteries to myself imaginable. One Sunday I was at the home of Mr. W. B. Barden whose wife belongs to the Primitive Baptist church and was then and is until yet a reader of the LANDMARK, and while I was feeling my barrenness and unworthiness, mourning because I was not what I wanted to be, I picked up a LANDMARK that was near me and began to read, and was much surprised to find something so suitable to my case. Many of the experiences that I read would tell my feelings better than I could tell them myself. Not long after this I taught school at Pinkney and boarded at the same place. I wanted to tell sister Bardin some of my feelings and see what she thought of me, but did not know how to start about it. One day we were all at dinner and sister Barden and myself were talking on the subject of religion, all the rest got through and left and there remained no one at the table but she and I, and it came around in the right way for me to relate part of my feelings to her which I did in the best way I could. She told me that she thought I had an experience of grace and was glad to hear me talk in that way, and that it was for my good that I was in such a condition and with a great loving heart and with smiles on her face began and told me all her experience, her trials and troubles which took her nearly a period of two hours, and told my feelings far better than I could have told them myself.

The Primitive Baptists that I had so long held in contempt, and that

I had heard abused so much, were getting nearer and dearer to me every day. Although my friends who belong to other denominations often told me what an awful picture it was to see a young man connect himself with the Primitive Baptists, that he had as well to throw himself away, and that when he did he had lost all his usefulness etc. But it seemed that it only helped to bring me nearer and nearer and to love them more and more, and now I had fully made up my mind to join that church, but how to get about it I did not know. But before I offered myself I wanted to see brother Edgerton, who was pastor of Memorial church which was the place that I wanted to join. One Sunday I went to Pikeville to see him, he had an appointment at Pikeville that day and was preaching when I got there, it seemed that he looked better to me than he ever did before. When he got through preaching I went to him and asked if he would be at home that evening; he told me that he would. I told him that I would like to talk with him, and he kindly invited me to his house: it was not long before I called, he invited me in, there was no one present but he and myself and he began to talk about first one thing and then another. But I being troubled did not have but little to say, and he seemed to take on that I was interested about my religious affairs and began to talk on that subject. I wanted to tell him my business but was afraid. But finally I told him that I had felt a pardon of my sins, received a hope in Christ and wanted to join the church and be baptized. He seemed to be pleased ever so much at these few words and with smiles on his face ask me to give him a reason of my hope. It seems to me that if it had been any other time that I could

have done so. I was troubled and could not tell anything. I was completely shut up from all spiritual things and could not give the slightest reason of the hope that I possessed. But he seemed to talk with great liberty and spoke many comforting words and asked me when I wanted to join. I told him at the next meeting. He told me that he thought my intentions were good and the doors of the church would be open and I could offer myself. At this time company came and I soon left for home, and left worse dissatisfied than I was before I went, I thought that I had not said anything to him to make him have the slightest idea that I was a christian or worthy of a place among the Primitive Baptists, a people that I told him I desired to be with. But the time soon came when I was to go before the church and try and give a reason of my hope and be received or rejected. I went, got to the church house early and selected me a seat near the stand. Brother Edgerton soon came in and asked me if I still had a desire to be with them. I told him that I did. Soon preaching commenced. I never heard an abler sermon preached, or the power of God any stronger proclaimed from any pulpit; every word he said seemed to have a place in my heart. When preaching was over he invited all that desired a place among them and that desired to tell a reason of their hope would now have the privilege of coming forward and doing so. I could not keep my seat but went forward and tried to give a reason of my hope. But did not tell much of anything. But to my surprise they received me, though unworthy as I felt to be. I was also to be baptized the same evening at 4 o'clock at brother W. R. Hook's mill pond. Never was I happier on earth than

I was when going from home to the water where I was to be baptized. When I reached the place there was quite a crowd of both friends and brethren to witness the scene. The door of the church was open at the water and Mr. J. T. Hooks, a man noted for his moral worth, his gentleness, his blameless character, and his undaunted integrity came forward and gave a reason of the hope that was in him, who expressed a desire to take up the cross and follow Jesus, was received at the water and was baptized with me. It was a happy day with me and one never to be forgotten. I could do nothing but give thanks to my maker and bow in praise to his holy name. I now thought mourning and sighing was gone never to return again. But Oh, how sadly mistaken I was, instead of the battle being ended I found it only begun. I soon began to mourn over my imperfections again. My path-way soon began to be darkened with the thick clouds of doubt and unbelief and even now I sometimes nearly give up all hope of "being faithful until the end" and renounce my christian journey, and fall by the way, when a fresh hope and a new ray of light will shine in my heart and light my path-way, and bid me rise and resume my journey. And sometimes my path-way is so lighted with the presence of the Lord that he cuts loose the many ties that bind me to this sin-cursed earth and lets me float out in his ocean of boundless love and mercy and causes me to praise him with all my heart and with joy unspeakable and full of glory, and teaches me to know that he has loved me with an everlasting love and is merciful to my unrighteousness.

"Oh, for such love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
Their Saviour's praises speak."

Brother Gold, I have only been a member about ten months but never have felt worthy of a place among the people of God and feel that I am no service there. Though I feel so little and so weak were I to try I feel that I could do them no harm. I cannot see one particle of goodness in myself, but can in others. I am not even any service to myself much less to the church of God. I feel wholly dependent upon the Lord, and my daily prayer to Him is to lead, guide and instruct me and give unto me the things necessary that I should have.

Unworthy as I feel to be I feel that Christ died for me and if he died for me, then "I am dead with him and will also live with him." It is not my righteousness that I plead but the righteousness of Christ. Nothing short of his atoning blood can save such a sinner as I. I have heard people say that they believed if they were ever saved that it would be by their record, prayers, &c., that they made from the day of accountability to the grave. I am glad now that I see in a different light, and that is this, if Christ died for me, when he comes to make up his jewels on earth and takes them home, I will be measured up by the righteousness of Christ and will be presented as faultless as my Saviour himself.

Brother Gold, I feel sometimes that I know the people of God could get along better without me than with me, and often feel that I am a stumbling block to the church. But I went there because I had no where else to go and it was then and is until yet a heavenly place to me.

Brother Gold, if you see fit to give this a place in your valuable paper do so, if not, cast it aside, it will be all well and good with me.

Your brother in hope,

R. E. PEACOCK.

Fremont, Wayne County, 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.

ELDER P. D. GOLD, KIND FRIEND:
—Is it right for Primitive Baptists to have fiddling and dancing in their houses? and encourage their children to dance?

Please give your views on the last chapter of Psalms and oblige,

ONE THAT WANTS TO BE RIGHT.

Answer. No. It is not right for any parents to have fiddling and dancing in their houses and to encourage their children in such excesses. Let us look at the examples of plays as refered to in the bible.

When Moses came down from the mount the people had worshipped a golden calf and rose up to play or dance and frolic.

When Israel made war on Benjamin and slew all Benjamin but a few hundred young men, these had to steal their wives in a dance among the women.

When David danced before the ark his wife, Saul's daughter, making a cynical remark about it lost favor with David. Our dance is turned into mourning: Sam. 5: 15.

When the daughter of Herodias

danced before Herod John was be-headed.

Dancing before the Lord is right. In the olden times men and women did not dance together. In the bible days men and women did not mingle together as they do in these modern days.

If girls get together and dance by themselves it is not so objectionable.

Some people say they wish to strengthen the muscles and limbs of their children in the dance.

If children will labor more than some of them do they will strengthen their muscles.

It is not right for any one if he is not a Primitive Baptist to do a wrong thing. Some people seem to think that if they do not profess to be christians they are not under any obligations to do right. Is it so that because you do not promise to do right therefore you have a right to do wrong? No indeed.

It is the duty of everybody to do right. God will bring every work into judgment whether it be good or evil.

One man is under obligation to do right as well as another, and none have any license to do wrong.

Primitive Baptists should bring up their children in the nurture and admonition of the Lord. Parents should rule their own houses.

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance.

praise him with stringed instruments and organs.

Praise him upon the loud cymbals; praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord." Psalm 150.

The last chapters of the Psalms are specially given to expressions of praise and thanksgiving. In many chapters there are deep and mysterious words of sorrow and distress, but in the closing up of the book it is all turned into praise. David calls on every element and power of nature and commands earth, air, sea and sky, man and beast, sun, moon and stars, young men, maidens and old men, cloud and stormy wind, hills and mountains, or all things in nature to praise God. It represents resurrection life when all prayer is turned into praise, and the darkness is made light to praise God.

But the saints are specially called upon to give praise and glory to God, and be joyful in the Lord. This refers to the gospel day where praise is rendered to God in Zion wherein the praises of God are to be in the mouth of his saints, and a two edged sword in their hand to execute vengeance upon the heathen, and punishment on the wicked. To execute upon the wicked the judgment written. This honor have all the saints. Every word of the book shall be fulfilled, and the saints shall reign with Jesus. They have a two edged sword in their hand. See Psalms 149: 6-9. Does this mean a literal sword with which they fight and execute the word of the Lord? We say no. It is not a carnal

sword or a natural sword. Then why should the trumpet, the psaltery, the harp, the timbrel, and dance, the stringed instruments, the organs and the high sounding cymbals be construed as literal, natural instruments of music? When a cymbal is named in the new testament it is called a tinkling cymbal, or is as an empty, dead and worthless thing, and utterly vain in the worship of God.

The worship of the new testament is not with such instruments of music. It is not any where named even once that in the new testament worship such things as organs, harps, pipes, cymbals, or any other such instruments of music are used. What is the use of those instruments named in the last Psalm as employed in the praise of God? While they were literally employed in the old testament worship to praise God, they are part of that legal system of fleshly worship that passed away with the legal worship of the first heavens and the earth, and ends with the old testament worship of the literal temple.

It is with the heart man worships God, the new heart and the spirit. With the mind or new man we worship God. This is the new creation embracing all that is typified in the Psalms. There is praise in this signified by the dance which is an expression of joy. To dance before the Lord is to rejoice before the Lord and to worship with gladness. Dancing is indicative of youthful joy. It is not expected that a natural old man should

dance as it is not becoming the gravity and infirmity of age. But when one is a new creature in Christ Jesus he becomes a little child and abides in perpetual youth and as such he dances before the Lord. His joints never become stiff and rickety, nor do his knees ever smite together as he dances. However in the experience of a child of God there are times of mourning as well as dancing, and at the times of mourning he cannot dance. To dance in the spiritual sense of the word is to praise God and may be expressed in such language as Paul used to the Ephesians 5: 19, 20, "Speaking to yourselves in Psalms and hymns and spiritual songs, making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Again, Col. 3: 16; "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Observe that the singing and melody are in the heart and by speaking, never on musical instruments.

Besides, there is a woe pronounced on those that invent musical instruments like David used. Amos 6: 5.

P. D. G.

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FWLS OF THE AIR LODGE IN ITS BRANCHES.

[Luke 13: 19.]

The kingdom of heaven is like a grain of Mustard seed which is the

least of all seeds, but when grown it waxes a great tree, and the fowls of the air lodge in the branches of it.

Fowls of different kinds and of every wing shelter in its branches. Look around you and notice how many characters, and of what different spirits, rest in its branches. They are really no part of the tree, nor do they add any thing to its beauty or value by lodging in it, but they are benefitted.

One goes to the church who is of a contentious, pugnacious spirit, or fond of carnal contention. He loves strife and controversy and finds some among the Primitive Baptists that love that spirit, and are fed by it, and he will take shelter with that element. It is not to the glory of God or peace of Israel to have such characters in Israel, for they do not feed that which is born of God, nor minister in holy things, but serve that carnal principle of strife in the flesh both in themselves and in those that hear them; and they find shelter for their nature in this tree.

Another class have controlling lusts such a fornication or drunkenness that they are prone to indulge. While the body of the church would not fellowship nor tolerate this, yet there is an element in the birds of air that does favor this, and under the plea of personal liberty and freedom from all restraint they give license to all such fleshly indulgences that are violative of every principle of love and chastity of character. There is a lodging for these characters who

make manifest what sort of spirit they have.

Others are covetous or lovers of money, and under the plea of peculiar love for salvation by grace without money and without price, they fly for shelter to this tree that they may escape contributing anything to the necessary expenses of the church and the ministry. There being others likewise on the limbs of this tree sharing and holding the same sentiments, this will screen and shield them in not giving any thing, and such will talk much about the freeness of salvation by grace.

There are others that love high seats and are high flyers, and perch and roost on the top limbs, and being full of vanity they seek to be flattered and to be esteemed as some great one. There are limbs of this tree for these, and they also find shelter here.

As there was a mixed multitude that went out of Egypt with Israel, so there are in the church many different characters, or in a great house are many vessels some to honor and some to dishonor, and each one finds what he seeks, and the character of each one is manifested. Judas shows his spirit, Absalom finds occasion that calls out his ambition, Saul practices his envy at David, Korah's rebellion breaks out even in the midst of devouring judgements in the wilderness.

Others come to Christ of love and necessity, for there is no where else they can go, and none other to whom they desire to go. For they

know that Jesus is the Son of the true and the living God. Some preach Christ of envy, strife and contention, and others of good will. Paul preached him of necessity, for a woe was on him if he did not preach the gospel.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I wish, while I am writing this, to ask or to mention a subject in which I fail to see it just as I understand your view it by the way you express your views in one of the LANDMARKS. It is in regard to Peter, and as to his being a christian before he denied the Saviour. I think he must have been born of God, else why should the Saviour pray that his faith fail not. Now if he did not have the true faith in a measure was Christ praying that a false faith might not fail, and could he or any one have the true faith unless born of God? Let me hear from you again on that subject through the LANDMARK.

Your brother in humble hope,

GEO. W. FULKERSON.

Dayton, Ohio.

Remarks.

The points brother Fulkerson makes are well taken.

The faith of God's elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Jesus Christ, is the same faith whether it be manifested in one dispensation or an other. For the just live by faith.

But Peter says, Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope. How? By the

resurrection of Jesus Christ from the dead. Then it is by the resurrection of the dead that Peter was begotten again unto this lively hope. Before the resurrection of Jesus Christ he was possessed of faith to say, "Thou art the Christ," but he did not know Jesus in the fellowship of his suffering and the power of his resurrection. There is nothing about Jesus that should not be known. All that concerns him is of profit and interest to the child of God. Especially to know him in his death and resurrection is the most important of all knowledge. This Peter had not known, but said he should not die.

Is any one begotten of God save by the resurrection of Jesus? We say not. Under the former dispensation life was promised, and those of faith saw the promise afar off and embraced it. Hence by faith they walked. But some better thing is reserved for us.

A testament or will is of no force while the testator lives, but his death is what gives force and efficacy to his will. The strength of the testator is manifested in his weakness or death, and he lives in his will after death, and none can change his will. All the promises of God in Christ are based on the death and resurrection of Jesus, and so sure was it beforehand that Jesus would be offered for sin and put it away by the sacrifice of himself, that he stood a lamb as it had been slain from the foundation of the world, and those blest with faith saw this, and obtained witness that they were righteous. Peter's

faith was weak and he did not embrace in its fulness this wonderful truth, hence Jesus said, I have prayed for thee that thy faith fail not. He did not pray for Peter's faith, but for Peter himself.

Christ died to confirm the promises made of God unto the fathers. And that the Gentiles might glorify God for his mercy: Rom. 15:8-9. The will is rendered effectual in the death and resurrection of Jesus Christ, or we are begotten again thus.

It is only in the death and resurrection of Jesus that we see and know that we are saved. It is only in Jesus crucified and risen that we have true knowledge of this glorious salvation. So that Peter was not prepared to declare the counsel of God until he received this knowledge or power from on high after the resurrection of Jesus Christ.

P. D. G.

HONOR WHOM?

It is my desire, if not deceived, to honor and serve Jesus Christ as Lord of all. For him and by him the worlds were made, and by him all things consist, and he is the appointed heir of all things.

Adam is the figure of him. When Adam was made he was in the image of Jesus, and authority was given to Adam over fowl, fish, and beast. From him a rib was taken of which woman was made. Then she is of Adam. She is beguiled by the Serpent and transgresses. Her husband hearkens to her and eats of the same forbidden fruit. Together they are involved in sin

and die together. Jesus the seed of the woman is promised to bruise the Serpent's head. Where sin abounded grace did much more abound. In Adam is sin, in Jesus is righteousness. In Adam is death, in Jesus is the resurrection. In Adam is commission of sin, in Jesus is redemption from sin and forgiveness. In Adam is death, in Jesus is eternal life.

The church is built on Jesus Christ the chief corner stone, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.

What a wonderful gift is Jesus to the church? God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life.

Him then we should honor, serve and exalt, bowing the knee to him in love, praise and joy. To serve him is the aim of my life. In speaking, writing and action this is my purpose. P. D. G.

A KINDLING.

I hear some good news of some of the churches. What is it? The preachers are going to see the churches, say riding ten or twenty miles from home to attend monthly regular meetings. I mean preachers that are not pastors as well as pastors of churches. This shows that they love one another and desire therefore to see each other.

Baptists are strange people. The world does not understand them, and they do not know themselves.

They spend much time in seeking to know themselves, or what manner of spirit they are of. But they love each other and love to see each other. How one can be an Old Baptist and not love to see and hear his brethren is unknown to me.

Baptists often stray off like sheep, and would die before they would return, if left to themselves, but the Lord brings them back and when he does they love the very dust of Zion. P. D. G.

The LANDMARK appears in new type. We desire our readers to have a pleasant time in reading the LANDMARK, not only because its contents express the truth, but also that it may appear in clear type.

P. D. G.

ASSOCIATIONAL NOTICES.

The Country Line Association will meet with the church at Surles, Person Co., N. C. on the 15th, 16th, and 17 of August, 1891. Those coming by rail from Durham will be met at Helenah. Those coming from Lynchburg will be met at Roxboro, on Friday at each place. General invitation given to all brethren and friends, especially to preachers.

Done by order of conference.

The Eno Primitive Baptist Association will be held at Mt. Lebanon Church, 12 miles north of Durham, on Friday, Saturday and Sunday, August 7th, 8th and 9th. Those coming from north over Lynchburg and Durham R. R., will be met at Ballton on the 6th and 7th at 11 o'clock, a. m. Those from east, west and south will be met at Durham on the evening of the 6th and morning of the 7th and con-

veyed to the Church. A general invitation is extended. Friends desiring to camp on the grounds are at liberty to do so. No trafficking allowed near the Church.

S. P. TERRY, Mod.

Durham, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in ZION'S LANDMARK the Flattie Creek Union Meeting which expects to convene, the Lord willing on Friday before the 4th Sunday in July. All ministering brethren are respectfully invited to be with us, and brethren and sisters who may feel so impressed. Any expecting to come by rail will please drop a postal to Elder Charles Meads or myself and they will be met at Elizabeth City, any day they propose, and conveyed with the greatest of pleasure.

H. C. BOYD, Clerk.

Weeksville, Pasquotank Co., N. C.

Brother Gold, you will please publish the next session, if the Lord will, the Stanton River Baptist Association will convene with the Church at Mt. Zion in Pittsylvania County, Virginia, commencing Friday before the second Sunday in August next. Ministering brethren are specially invited and will be met at Franklin Junction on the Danville and Lynchburg railroad Thursday before the meeting of the Association and conveyed to the place of worship. By request you will please publish the next Stanton River Union will be held with the church at Cane Creek meeting-house in Pittsylvania County, Virginia commencing Friday before the fifth Sunday in May.

JOHN HODNETT, Clerk.

OBITUARY.

MARTHA A. HALL.

Martha A. Hall, wife of David Hall, of Stokes, N. C. was born July the 5th, 1809, died March the 27th, 1891 at Elko, Stokes county, N. C. She had been living since

the death of her husband with her daughter and son-in-law, Mr. and Mrs. A. J. Tilley, near the old home-stead, but when able she would visit her sons, and stay with them a few weeks at a time: but the most of her time for several years she was afflicted very much, and being at such advanced age, and on the decline of life, she needed much attention and care which was readily administered by her children, and especially by those with whom she made her home after the death of her husband. Her grand children were also kind and affectionate to her, and would carry her to preaching whenever it was possible and to other places for her comfort where she desired to go. She had good physicians to do all that could be done for her relief for many years when suffering from her afflictions. She had been a member of the Primitive Baptist church at Snow Creek for many years; was Baptised by Elder R. W. Hill. Her life was truly devoted to the cause of religion and her faith of salvation was in the man Christ Jesus. The writer of this obituary often visited her during the last years of her life, and conversed with her often, and heard her relate her evidence of hope which was altogether through the merit of Christ, his life, death and resurrection being revealed to her as the only Mediation or Justification to life in the Lord, and as her Brethren, and even neighbors well know, she would not have or believe any thing else. She lived an exemplary life before the church, and it should be an example to all who knew her. She was firm and decided and tolerated no flattery. She was always ready to administer to the saints and to lodge them, and even strangers. It does seem that she diligently followed good works, and yet for all she trusted in the Lord. Then dear children and grand children of sister Hall, weep not for her, but for yourselves, that you may live as she has lived, and have faith in which to die as she has died, and your bodies also be raised to the justification of life in the resurrection. Sister Hall often desired to hear preaching. When she could not get out from home, arrangements were made for appointments for brethren who would visit and preach for her, which was of times rejoicing with joy unspeakable and full of glory; but the change has come that separates us. May we all meet again where our joy will be more full, and our songs more perfect, where life and devo-

tion never die. Written by request.

E. M. BARNARD.

JOHN T. TURNER.

John T. Turner died at his home near Figsboro, Henry Co., Va. on the 10th of April, 1871, in the sixty-second year of his age, of Rose Cancer, after painful suffering for nearly twelve months. The most skillful medical aid was sought, but it seemed of no avail. The dreadful disease had laid its awful grasp upon its victim, and there seemed to be no remedy within the power and reach of man to slay its rapid growth and awful progress: though there were several operations performed to give, as we might say, momentary relief as the cancer was in the mouth of the great sufferer, so rapid was its growth that it prevented him from speaking plainly unless it was operated upon. In the meantime he bore his affliction with unparalleled patience and fortitude and a nerve beyond expression. He leaves a kind, affectionate, and loving companion and eight children, five sons and three daughters, and an aged mother whose head is frosted with the winters of more than ninety years, one sister, several brothers and a numerous train of friends and relatives to mingle their grief and sympathy with his afflicted family. It can be truly said of him that he was one of the most affectionate and tender husbands, a kind and indulgent father, a dutiful loving son, a kind and good neighbor. He was in nature a kind hearted man, never knew weariness when called on in affliction or distress, was ever ready to go and administer to the calls of the needy, or the bedside of the sick and suffering and do all he could for his fellow-man. While in health he seemed to feel a great interest for the prosperity and upbuilding of his county. He was a soldier in the late war and up to the close of the same owned a considerable amount of property, was in very independent circumstances, but like many others he lost a great deal of what he possessed and the scale of adversity fell upon him and since that time has been placed in a very different condition, but all that did not seem to change his cheerful disposition and kind heart. He was always the same whenever you would meet him. He was not a member of the church but was all through life a strong Primitive Baptist as much so as our nature can be, but some several months ago he was

enabled to believe that the good Lord blessed him with an understanding of his lost and ruined condition as a sinner in his sight, and without his sovereign grace and mercy he was eternally lost, he felt there was no other refuge, that none but Jesus can do helpless sinners good, he felt that nothing but the blood of Jesus could cleanse his guilty soul, and he was enabled several weeks previous to his death to realize that the chief of sinners could be pardoned, and gave the most satisfactory evidence of a change from nature to grace and of his acceptance in the arms of the beloved. He expressed a great desire to unite with the church and be baptized, but his health declined so rapidly he was not able. He conversed freely upon the subject of religion to many of his friends and neighbors when they visited him, had preaching repeatedly at his house after he professed a hope, and seemed to enjoy the company of those he believed were the children of the most high God, spake often of the hope he had of being better off, no doubt but he could have adopted the language of the poet when he said: "O glorious hope of perfect love it lifts me up to things above." He asked some of his friends to sing "Afflictions though they seem severe in mercy oft are sent." He said he felt it was in his case, that it was good for him to be afflicted, and often said he was waiting the Lord's time that he was ready and willing to go, yet at the same time he was sorry to leave his dear family and aged mother who watched over him in childhood and cared for him when he was not able to care for himself.

Just before he was laid to his last resting place his old mother remarked, if it was not for the hope of meeting him in a brighter and better world than this, she could hardly bear it, but said the separation would not be long and there would be no painful cancers to harass this poor body, that sickness, sorrow, pain and death are felt no more, but the Lord gave and the Lord has taken away, and we must bow in humble submission to his will, knowing he is too wise to err and too good to be unkind. He selected his own burial place and at the request of him and family the funeral services were held at his house by Elder Z. T. Turner to a large crowd of weeping friends and relatives. The text used upon the occasion was Isaiah 26: 19, "Thy dead men shall live," etc. We visited him often in his last days, and

think the deceased gave good evidence of a happy exchange. The subject of this notice was like all of the human family had his faults and imperfections, for we all have them; and many very many virtues he possessed, and surviving friends and relatives will emulate and cherish his many virtues and endeavor to throw the veil of charity over his faults and remember them no more. The writer of this humble tribute has been intimately acquainted with the subject of the same for nearly fifty years; have on all occasions been met by him in the kindest feelings. His house was a pleasant home for his friends whenever they wished to visit him. The stranger was never turned from his door at night not knowing whither to go.

I will now in conclusion say to his desolate, feeble and lonely widow how kindly and tenderly was he for years; he watched your sick bed with but little thought that you would be left to mourn over his absence, but the Lord works in a mysterious way his wonders to perform. I hope you my dear Nannie may be resigned to the Lord's will and think that Jonnie is no longer harrassed with a painful cancer. Children, be kind to your dear mother, and be a comfort to her in her lonely hours. Wishing to offer condolence to the bereaved family, but tears of sympathy, nor the heart of pity cannot make amends for the great loss.

Your devoted aunt,

E. C. TURNER.

DAVID HODGES.

Slowly, but ah, too surely, the Hand of Death touched our dear uncle, and we watched with tearful eye the pure, guileless soul wing its flight back to Him who gave it.

His life from youth to hoary age has been one of loving kindness and goodness to all who came in contact with his unostentatious character.

Though an earnest advocate of his own church, he was liberal minded in his sectarian views, being in love and charity with his fellow men.

Four-score years had weakened and worn away his body; the trembling hand and gasping breath all foretold that the light that had shone on the children's path-way, making it always a pleasure to be in his company, was soon to be extinguished.

His last suffering was alleviated by the

loving care of his sister and niece, who alone can tell with how much resignation and fortitude he bore up even to the end. And we know that his parting benediction was bestowed on them and his thoughtful brother, who so generously maintained him.

We will miss his genial presence when we gather together in the family circle; yes from the oldest to the tiny babe who had learned to lip the name of "Uncle Davie."

But while we lament over the vacant chair at the fireside we trust and know that he has been gathered into the loving Shepherd's Fold, never more to stray but to rest in that blessed sleep, for verily hath He said: "He giveth His beloved sleep." MAGGIE.

VERLESTER YOUNG.

It is in much weakness and inability I attempt to chronicle the sad death of my devoted brother's wife, which occurred May 20th, 1891. She was born Nov. 30th, 1865. Her maiden name was Verlester Roads. They lived happily together seventeen months lacking three days. How hard it was for him to have to part with his loved one so soon. She has been a member of the Missionary Baptist church every since she was quite young. It had not been my lot to be with her very much. I think those knew her best loved her most. For she had a lovely disposition that generally won the affections of those she met. Her pupils loved her so much. She had been the assistant teacher with her husband of the public school at East Durham for two years before they were married and one year since. She was one of the teacher's assembly that went from Morehead to Europe two years ago. We all felt greatly devoted to her. She gave birth to a fine little girl on the 5th of May. She was soon taken with child-bed fever. The doctors, her husband and neighbors did all that was in their power but of no avail. For the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Her remains were taken to the Baptist Cemetery at Durham, there to await the moment of the resurrection.

It was my privilege to be with her from Sunday till she died. I can say I don't think I ever saw a more patient sufferer. She took her medicine without a murmur. She told her husband time and again if

one of them had to die how hard it would be for them to have to part. I don't think I ever saw a more devoted companion. She seemed resigned for the will of the Lord to be done concerning her. She left a beautiful Pearl behind. So brother concluded for us to raise her on the bottle. He and I brought her down home the 22nd. He went back to his school, Pearl seemed well. On Wednesday following she was taken with Cholera Infantum. Her father reached here Saturday morning, called a physician in, we did all we could for her, death came on the 4th of June about half past one o'clock. The allwise God saw fit to take her to himself.

"Asleep in in Jesus, blessed sleep,
From which none ever wake to weep."

She was taken to Durham by the side of her mother.

The little babe with its mother dear has gone to rest.

To reign with God, forever blest.
Its little tongue will always praise,
A Saviour's love, redeeming grace.

I desire an interest in your prayers.
Written by one who feels to be a little saint, if one at all.

A. E. YOUNG.

Cary, N. C.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

GEO. ROBBINS, COL.

Thorns Hill... Tuesday after 4th Sun. in July
Jonah Williams... Wednesday
Durham... Thursday night
Thence to the Durham col. Association.
Wilson... Thursday after 1st Sun. in August
Thence to Mt. Olive to the Yearly Meeting
7th, 8th and 9th of August.

A. W. PATTERSON OF GEORGIA.

Gilliams	July 16
Wolf Island	17
Pleasant Grove	18 & 19
Rock Academy	20
Moon's Creek	21
Country Line	22
Arbor	23
Deep Creek	24
Lynche's Creek	25 & 26
Harmony	27
Prospect Hill	28
Wheeler's	29
Ebenezer	30
Stories Creek	31
Shiloh	August 1 & 2

Roxboro	3
Tar River	4
Camp Creek	5
Dutchville	6
Eno Association at Mt. Lebanon	
Durham	August 10, at night.
Raleigh	11, at night.
Neuse	12
Cedar Grove	13
Suit's School House	14
Country Line Association	15, 16, 17
Durham	18
Whitfield's School House	19
Thence to Abbott's Creek Association.	

J. D. DRAUGHN.

Oak Grove	Monday after 1st Sun. in July
Dutchville	Tuesday
Some one will meet him at Lyon's depot Tuesday Morning.	
Camp Creek	Wednesday
Tar River	Thursday
Surl	Friday
Roxboro	Sat. and 2nd Sun.
Storie's Creek	Monday
Lees Chapel	Tuesday
Ebenezer	Wednesday
Leesburg	Thursday
Wheeler's	Friday
He will need conveyance.	

J. S. COLLINS.

Keluhkee	Saturday before the 3rd Sun in July
Conoho	Sunday
Hamilton	Sunday night
Spring Green	Monday
Skewarkey	Tuesday
Bare Grass	Wednesday
Flat Swamp	Thursday
Briery Swamp	Friday
Great Swamp	Sat. and 4th Sunday
Tyson's	Monday
Autrey's Creek	Tuesday
Old Sparta	Wednesday
Little Creek	Thursday
Cross Roads	Friday
Tarboro	Sat. and 1st Sun.
Old Town Creek	Monday
Union	Tuesday
Wilson	Wednesday
He will need conveyance.	

RECEIPTS.

I. T.—Mrs. R. M. Rountree, 2.00.
L.A.—By J. T. Huckaby, 3.00.
KEN.—By Thomas Spencer, 6.00.
MISS.—H. Boyd, 2.00.
N. C.—J. Baucom, 1.00; Mrs. Della Hargrove, 2.00; I. R. Baker, 1.50; P. G. Deaton, 2.00; C. C. Aydelette, 1.50; S. H. Thorn, 2.00; By S. W. Outterbridge, 1.50; By Seth Woodall, 2.00; By G. T. Powell, 1.50; Elder A. Wooten, 1.50.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MARK YE.

The following texts of Scripture were collected and arranged by Elder A. J. Taylor for publication. He felt impressed to do this in order to show to the people of God that the Scriptures enjoin on the living in Jerusalem the necessity of good works. These Scriptures are not addressed to the dead, but to the living in Jerusalem. How careful should the people of the living God be to maintain good works which are good and profitable unto men. Elder Taylor spends most of his time in feeding the flock of God and exhorting them to walk worthy of their high calling. He is an aged man who has long been in the ministry and is faithful.

P. D. G.

"Ye are the salt of the earth, but if the salt hath lost it savor wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and trodden under foot of men. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach men the

same shall be called great in the kingdom of heaven. And if any man will sue thee at law and take away thy coat let him have thy cloak also, and whosoever shall compel thee to go a mile go with him twain. Give to him that asketh of thee and from him that would borrow of thee turn not them away. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you. 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. Then said he unto his disciples, the harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers in to his harvest. Come unto me all ye that are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. Moreover if thy brother trespass against thee go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother; but if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he neglect to hear thee tell

it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. How oft shall my brother trespass against me and I forgive him, till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. And Jesus said unto them, take heed that no man deceive you: Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh. Watch and pray that ye enter not into temptation. The Spirit indeed is willing but the flesh is weak. Go ye therefore and teach all nations, baptise them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world, Amen. And Jesus said unto them, come ye after me and I will make you fishers of men. And he commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse. For whosoever will come after me let him deny himself, and take up his cross and follow me. But take heed, behold I have told you all things, take ye heed, watch and pray, for ye know not when the time is, watch ye therefore, for ye know not when the master of the house cometh, and what I say unto you, I say unto all, watch. But I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on one cheek offer also the other; but love your enemies, and do good and lend hoping for nothing again, and your reward shall be great. Be ye there-

fore merciful as your heavenly Father also is merciful. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give into your bosom. And why call ye me Lord, Lord, and do not the things which I say. And Jesus said unto him, let the dead bury the dead, but go thou and preach the kingdom of God. Go your ways, behold I send you forth as lambs among wolves. Be ye wise as serpents, and harmless as doves. Take heed therefore that the light which is in thee be not darkness. Take heed and beware of covetousness. But rather seek ye the kingdom of God, and all these things shall be added unto you. And he said, take heed that ye be not deceived, for many shall come in my name saying I am Christ, and the time draweth near, go ye not therefore after them. But Jesus returning unto them said, daughters of Jerusalem weep not for me, but weep for yourselves and your children. If I then your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. A new commandment I have given unto you, that ye love one another as I have loved you. Ye are my friends if ye do whatever I command you. These things I command you that you love one another. That ye abstain from meats offered to idols, and blood, and from things strangled, and from fornication, from which if you keep yourselves ye shall do well. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseer to feed the church of God which he hath purchased with his own blood. Therefore watch and remember that by the space of three years I ceased not to warn every

one night and day with tears. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Therefore, brethren, we are debtors not to live after the flesh, 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. I beseech you therefore brethren by the mercy of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God. Let love be without dissimulation, Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another. Not slothful in business: fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality. Bless them which persecute you. Bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits, Recompence to no man evil for evil. Providing things honest in the sight of all men. Dearly beloved, avenge not yourself, but rather give place unto wrath, for it is written, vengeance is mine and I will repay saith the Lord. Therefore if thine enemy hunger feed him, if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome with good. Owe no man any-

thing but to love one another, for he that loveth another hath fulfilled the law. So then every one of us shall give an account of himself to God. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness; not in chambering and wantonness, not in strife and envying. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me. Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. 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 judgement. Wherefore I beseech you, be ye followers of me. In the name of our Lord Jesus Christ to deliver such a one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat. For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. Brethren, be not children in understanding, howbeit in malice be ye children: but in understanding be men. Let all things be done de-

cently and in order. Be not deceived, evil communications corrupt good manners. Awake to righteousness and sin not, for some have not the knowledge of God. Therefore my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Watch ye, stand fast in the Lord, quit you like men, be strong. Let all things be done with charity. Wherefore I beseech you that ye would confirm your love toward him. Be ye not unequally yoked together with unbelievers. Wherefore come out from among them, and be separate saith the Lord, and touch not the unclean thing, and I will receive you. Examine yourselves whether ye be in the faith, prove your own selves: know ye not your own selves how that Jesus Christ is in you except ye be reprobates. Let us not be weary in well doing, for in due season we shall reap if we faint not. Wherefore putting away lying, speak every man the truth with his neighbor for we are members one of another. Be ye angry and sin not, let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more, but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. Be kind to one another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. Be ye

therefore followers of God as dear children, and walk in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor, but fornication and all uncleanness or covetousness let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord, walk as children of the light and have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. Wherefore he saith awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise redeeming the time, because the days are evil. Giving thanks, always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God, wives submit yourselves unto your own husbands as unto the Lord. Husbands love your wives even as Christ also loved the church and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Put on the whole armor of God that ye may be able to stand against the wiles of the devil, praying always with all prayer and supplication in the spirit, and watching there unto with all perseverance and supplica-

tion for all saints. Only let your conversation be as it becometh the gospel of Christ that whether I come and see you, or else be absent I may hear of your affairs, that ye stand fast in one spirit with one mind striving together for the faith of the gospel. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Wherefore my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God without the rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Therefore my brethren dearly beloved and longed for, my joy and crown so stand fast in the Lord my dearly beloved. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry. Put on therefore as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any

man have a quarrel against any, even as Christ forgave you so also do ye, and above all things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives and be not bitter against them. Fathers provoke not your children to anger lest they be discouraged. And whatsoever ye do do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. Continue in prayer and watch in the same with thanks giving withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ for which I am also in bonds. Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man. That ye would walk worthy of God who hath called you unto his Kingdom and glory. Give attendance to reading, to exhortation, to doctrine. Take heed unto thy self, and unto the doctrine, continue in them, for in so doing thou shalt both save thy self and them that hear thee. Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine; for the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. Them that sin rebuke before all that others also may fear. I charge

thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. And having food and raiment let us be therewith content. For 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, but thou O man of God, flee these things, and follow after righteousness, Godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art called and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ. Charge them that are rich in this world that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life. Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. Consider what I say, and the Lord give you understanding in all things. Put them in remembrance, charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth: but shun profane

and vain babblings, for they will increase unto more ungodliness. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts, but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, but foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure 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. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. But speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged woman likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity,

Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worthy lusts we should live soberly, righteously and godly in this present world. (Man's religion is vain.) Pure religion and undefiled before God is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded. Humble yourselves in the sight of the Lord and he shall lift you up. Is any among you afflicted, let him pray? Are any merry, let them sing psalms? Are any sick among you, let them call for the Elders of the Church and let them pray over him, and the prayer of faith shall save the sick. And confess your faults one to another, and pray one for another, that ye may be healed. Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins. Wherefore gird up the loins of your mind, be sober, and hope to the end. As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy so be ye holy in all manner of conversation. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul. Have your conversation honest among the gentiles, that whereas they speak against you as evil doers they may

by your good works, which they shall behold, glorify God in the day of visitation. 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; for he that will love life and see good days let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and ensue it. And who is he that will harm you if ye be followers of that which is good? I have not written unto you because ye know not the truth, but because ye know it. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son and in the Father. And now little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. Little children let no man deceive you. He that doeth righteousness is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. My little children, let us not love in word, neither in tongue, but indeed and in truth. Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Little children, keep yourselves from idols. If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. We therefore ought to receive such that we might be fellow helpers to the

truth. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God. But ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And beside this giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. Yea I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. I now write unto you in both which I stir up your pure minds by way of remembrance that ye may be mindful of the words which were spoken before by the holy prophets and the commandment of us the apostles. Seeing then all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and Godliness. Ye therefore beloved, seeing ye know these things before beware lest ye also, being lead away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins

he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make him a liar, and his word is not in us. My little children, these things write I unto you that ye sin not. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. He that saith he abideth in him ought himself also to walk even as he walked. He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. But sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear. But the end of all things is at hand, be ye therefore sober and watch unto prayer, and above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any man suffer as a christian let him not be ashamed, but let him glorify God on this behalf. Feed the flock of God which is among you, taking the oversight there of not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time, casting all your care upon him for he careth for you. If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth

not, and it shall be given him. Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he passeth away. Do not err my beloved brethren: wherefore my beloved brethren, let every man be slow to speak, slow to anger. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls: but be ye doers of the word and not hearers only, deceiving your own selves: for if any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass. But who-so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart this man's religion is vain. Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have forgotten the exhortation which speaketh unto you as unto children, My son despise not the chastening of the Lord, nor faint when thou art rebuked of him. If you endure chastening God dealth with you as with sons, for what son is he whom the Father chasteneth not. Furthermore we have had fathers of our flesh which corrected us, and we give them reverence. Shall we not much rather be in subjection unto the Father of spir-

its and live. Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men and holiness without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birth-right, for ye know how that afterwards when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember those that are in bonds. Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace. Let us go forth therefore unto him without the camp baring his re-

proach, for here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But to do good, and to communicate forget not, for with such sacrifices God is well pleased. Pray for us, for we trust we have a good conscience, in all things willing to live honestly. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life. Behold I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God. Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues. As many as I love I rebuke and chasten, be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him, and will sup with him and he with me. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it. But that which you have already hold fast till I come.

A. J. TAYLOR.

EXPERIENCE.

My dear christian friends, my impression has been ever since I joined the church to write some of

my feelings through the LANDMARK, and I desire above everything else to glorify God in all I do or say. I have been in trouble ever since I was a child. I would get off to myself to see if I could find any rest, but could find none, but could find more there than any where else. I would try to enjoy myself with other children, but I could not. When other young people would come to see me I would try to enjoy their company, but I could not. Trouble would fill me up. I would get the Bible and try to read it to see if I could find anything to suit my case, but it looked like everything condemned me. My troubles grew worse than ever. I thought everybody hated me, and that my parents hated me, and that I did not have a friend in heaven nor on earth. I kept on in this way and all the one I could look to was to the Lord to have mercy on me, a poor, lost and ruined sinner. About 10 months ago I was staying at my sister's. I would be afraid to lie down to sleep, afraid I would wake in torment, but I would not let any one know it, thought I would get rid of it. One night I dreamed that resurrection day had come, and Christ sent Mary, his mother, to bring me and Ma where he was. I thought she came on a cloud and I went. I asked him to have mercy on me, and he asked me if I had a new fashioned Bible. I told him I did not. I did not allow them to come into my house, and he commanded me to follow him. I felt too unworthy, but she told me that Christ said so, and she said, if I would go the flames would not hurt me. That troubled me so much that I did not know what to do, and on Saturday before the third Sunday in June I was at work. I heard a voice call me, and I thought it was Ma, and I went to the house, and asked her did she call me. She

said no. I said some body did, and there was no one else there but brother's wife. I asked her if she called me. She said she did not. Then I did not know what it was, and I trembled. I kept feeling bad that night. Next day was Sunday. I could see no peace. On Monday I went to my work feeling bad, but I worked on until dinner and kept feeling worse, and about six o'clock I went in to get something to make me some medicine, and thought I would sit in the door and make it. All at once something came over me. I cried aloud. I could not held it. Ma said, what is the matter! I told her nothing, but I could not help it. She asked me if I was sick. I told her I was not. She told me to go to the house. Then I was helpless all over, I could not move hand nor foot. I thought I was dying. This Scripture came to my mind, Cry aloud and spare not, show my people their transgressions, and the house of Jacob their sins. I did not think that the Lord was changing my soul, but I thought I was dying. I told Ma I was dying. She said she was going to send for the doctor. I told her not to send for him, and told her nobody could do me any good, and told her no one but Christ could do me any good. I told them to raise me up. I stood on my feet and went to the door and everything seemed to be praising God. I felt lifted up and felt like a new person. I felt the heavens were open, and never can I tell the half what I have been through with, and I dreamed that Elder Isaac Jones preached at Bush Arbor. He took my Bible to hunt for his text. He gave me my Bible and took his own. I thought he took for his text, Lamentation the 3rd chapter and 7th verse, "He hath hedged me about that I cannot get out, He hath made my chains heavy." I felt like the

text said I was hedged about that I could not get out. I thought that I was chained in the meeting house at Bush Arbor. I dreamed one night that the Lord spoke to me and said if I did not read the book of Psalms he would destroy me with lightning. I went and got the Bible and read the Psalms through; then I could find some peace for I was not afraid the Lord would destroy me. This scripture came to my mind, John, the 6th chapter and 37th verse, All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. But then I did not claim this for a hope, but just a hope for a hope, but I could find some of my feelings in the LANDMARK, and one day I was reading the LANDMARK and found an experience. I read it and could not help crying. It told my experience better than I could tell it myself. I went before the church at the Arbor, and they received me to my great surprise. I was baptised by brother Chandler. I can say it was one of the happiest days I ever saw. Your unworthy sister,
ANNIE R. SIMPSON.

LET US SING AS THEY SING.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

This is a part of the song of the redeemed that John saw and heard them sing in glory. Redemption points to previous ownership for one cannot redeem that that was never his but it must have been his before. For instance, a man owns a horse, and he goes astray and does mischief by breaking in on his master's neighbors and destroying property, they take up the horse and hold him for the damage done. Now who can come and re-

deem that horse? We know that no one but his rightful owner can. Another might purchase him if he is sold to pay damages but could by no means redeem him. The owner however can redeem him for he is still his notwithstanding he has gone astray and the right of redemption belongs to the master and to him alone. In order to redeem him his owner must pay all the damage he has done to the full satisfaction of the damaged parties and then the horse is of course free from them and under bondage to none save his master alone. The master now takes charge of his property that had not ceased to be his but had simply gone astray.

It is in this way that I understand the redemption of the saints. There are a people in every nation, kindred, tongue, and people that were chosen unto salvation in Christ Jesus, that were given Him by the Father before they were ever created and that people are His portion here in the world. They went astray in the transgression of Adam and continue to go in the same direction by their own sins which they do daily commit. But notwithstanding all this and that this people have become much polluted and very filthy by reason of their transgression, yet, the Lord Jesus to whom they belong, who has never signed away his title to them, loves them just the same, yea, His love has never changed in the least. We change but He remains the same and in His love to them He remains the same and in His love to them He has come and paid all our indebtedness and set us free from the law against which we have sinned and that otherwise would have held us in eternal bondage, in eternal death. But He came just as appointed and paid all the indebtedness and therefore this people, this nation, owes

nothing to the law against which they had sinned and it can hold them no longer, but all that we owe to Him, our Redeemer, who has ever owned us and loved us notwithstanding our awful corruption. No one else had the power to redeem us. He was fully able to do it without help and when He, while hanging upon the cross, cried with a loud voice and said, "it is finished," the whole work of salvation was complete and the redemption price was paid to the full satisfaction of the law of divine Justice against which we had transgressed. As evidence of this we hear the voice from heaven three times proclaiming "This is my beloved Son in whom I am well pleased." Here is an acknowledgement of full satisfaction given directly from heaven and in addition to this Jesus, after His resurrection, is received up into glory which could not have been done short of perfect satisfaction for the sins of His bride.

Now we question, "From what are we redeemed by the death of Jesus on the cross? 1st, from all iniquity. Tit. 2:14. This covers the whole ground of sin and all its crimes, the inherited sin and all sin that has grown out of it. That is the Lord has redeemed His people from every sin of every degree, of every nature, and from all crimes that otherwise would come upon us with all their evil consequences. Thus the redemption of God's children, the bride of Christ, is perfect and no sin can ever be imputed to them before the Father.

2ndly. They are redeemed out of every kindred. There are no fathers, mothers, wives, husbands, children nor any other kindred of any description there. We are witnesses of these things here, for instance, I have a wife, a mother, two brothers and a sister who are all members of the church with me and

a sister for whom I have a hope who is not a member, but this relationship is only timely and according to earth and pertains to it. Now what are all these in the church of God even here on earth? We know that they are only brethren and sisters in the Lord and in the house of God all earthly relation passes away. Why? Because we are redeemed out of every kindred by the blood of Christ. Now christian, if your mind has been confused over the silly question that is so often asked, "shall we know each other in heaven after death." Let all this confusion pass away for you will not have any father, mother, brother, sister, husband, wife nor children there but all shall be one and we shall be brethren and sisters in the Lord as we are here. I baptised my wife and felt that I was baptising a sister and in the house of God she has ever since felt like a sister while in nature she is a dear wife to me, yet when we die this relationship will be left behind and we will each of us fill our place in the body of Christ having been redeemed from every kindred.

3rdly. From every tongue. There will be no different languages there, no learned, no unlearned, for the Lord will have taught them to speak perfectly the pure language of the New Jerusalem which is eternal praise to our Redeemer. The Christian can witness the same here. While we speak different tongues in nature yet in the grace of our God whereby we have been called together in one body we know no diversities of tongues. We go out here in our own natural language and hear one begin to speak of religion and hear him begin to praise Sunday Schools, protracted meetings, preachers and other such things as being helps, whereby one may be brought to God and we are

ready to say, "That is another tongue. I can't understand you, however plainly you may speak English yet I can't understand that kind of talk for it is all strange to me." We meet another, probably a poor ignorant negro who does not know letters, but he says, "I saw myself a vile sinner, so vile that I hated the very principles that I found to exist in me, and I could by no means that I could employ get rid of the burden that so sorely pressed me down, and when I saw no way of escape the Lord Jesus was revealed in me as my Redeemer who had borne all my sins and evil propensities and I was made to rejoice in the salvation that I then felt by His grace, and notwithstanding I am still a sinner yet I trust that this same Jesus by His grace will continue to save me from all my sins." We can understand this though it be spoken in broken accents by one of another nation, yet we can understand it, it is our own language, the same tongue they speak in glory, and all diversities of tongues are entirely obliterated. We are redeemed out of every tongue but in Zion we all speak the same language.

4thly. We are Redeemed out of every people. Here on the earth we are of every different kind of people, the ignorant, the wise, the moral, the immoral, the lionlike, as well as the lamblike, but the Redemption of Christ by His own blood takes us out of every people and makes us one peculiar people in the Lord so that the lamb and the lion come and lie down together without fear or distress. Each living in love and laboring together in the vineyard of the Lord as Paul, the destructive lion, and John the lamb, the beloved disciple, each filling his proper sphere in the house of God, all one people made so by the redeeming blood of Christ.

And 5thly. He hath redeemed us out of every nation. Here we are of every nation under heaven, the bond, the free, the Jew, the Gentile, the Barbarian, the Scythian, the ignorant African as well as the learned theologian of England or America, but in Christ all these nationalities are destroyed and we are made one holy nation in the Lord.

Brethren, this is the song they sing in glory and they sing it to the Lamb because He only was worthy to take the book, and to open the seals thereof. It was He who was slain and had redeemed them to God by his blood. Is not this the new song that every child of grace loves to sing here? It was new there and it is new here, new every time that we sing it. This song is like the people that sing it; "Peculiar" because no one can learn it but those who have it and to them it is revealed by the Spirit of God and they sing it by revelation whenever Christ the Lord is manifested to them in all their pilgrimage.

Brother Gold, I don't think that I have ever enjoyed more evidence of the singing of this new song than I have for the last month. The churches that I try to serve are all in peace and each of them has enjoyed some increase for the last month with bright prospects of more in the near future. My voice has grown weak this summer so that I am not able to sing but little and am troubled in speaking, but the blessed Lord knows best how to dispose of me and I feel to be resigned to His will. With love to the household of faith I am yours in the blessed hope of the Gospel,
L. H. HARDY.

Newport, N. C., June 23, 1891.

"The Lord is my Shepherd; I shall not want."—Psalms 23:1.

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.

"But they regard not the work of the Lord, neither consider the operation of his hand"—Isai. 5:12

Such as have the harp and the viol, the tabret and pipe in their feasts are the ones that regard not the work of the Lord, nor the operation of his hands. That is such as are filled up with the vanities of earth, and the works of the flesh, regard not God's work. To one who is filled with the vanity of flesh-ability and its works, and is charmed with the viol and dance, or music and pleasures of creature doings, there is nothing in the work of God and the operation of his hand.

It is astonishing to consider the blindness of the heart of man both as to its utter unconsciousness of his own nothingness and inability to perform anything that is good, and its total ignorance of the power and wisdom of God and of his work and the operation of his hands. The infidelity of man's heart as to the power and operation of God's hands is amazing. Though God works on the right

hand and the left, and his operations are everywhere present and no power can ever resist or hinder them, yet man would exclude God from nature and expel him from the universe, and deny his power. Some say he created the heavens and the earth in the beginning, but has committed their operations to general laws, and since the creation has nothing to do with it, but has left it to chance and man to manage it. Others say he did not make the earth by power and wisdom that spoke a world into existence out of nothing, but that it was mere development or growth out of eternal matter. Others hold that God is the earth and earth is God. Still others arrogate to man a supernatural power of determining his own course, hewing out his own fortune, and carving his own way or road to happiness. Any and all these vain theories would exclude God from the universe if true, and some of them would mount man on the throne of heaven as the architect of his own fortune and director of the universe.

God made the worlds by Jesus Christ and upholds them by the word of his power. He also works or operates the universe by his wisdom. He hath founded the earth on the seas, and established it on the floods, and he rules the raging of the seas. To hold the earth on seas and bind it on the floods of water shows power and wisdom infinite, or that man can not even comprehend much less exercise.

Jesus says, my Father worketh

hitherto and I work. God controls the world and sends rain, causes his sun to shine, holds the wind in his fist, makes cold and heat, day and night, winter and summer, opens his hand and satisfies the desire of every living thing. Indeed we live, move and have our being in him. Not a sparrow falls to the ground without his knowledge. He teaches the bird to build her nest, sing, and care for her young. He is every where present beholding the evil and the good. He also works in his people both to will and to do of his good pleasure. His hand hath made us and not we ourselves. His operations lead us forth in the right way.

Some say there is no need of prayer, or no use for it, as all things are fixed and no prayer of man could reach the ear of heaven, or bring relief to earth; but God hears prayer and his ear is always open to the cry of his people. They do not pray to God to change his mind or purpose, but they pray that they may be changed and reconciled to his will. If any is afflicted let him pray. Others hold that God is such an one as we are that can be changed by circumstances as man is changed, and can be influenced by numbers or pressure brought to bear on him, and their notion of God is the bastard birth of their own carnal nature. God is of one mind and does all his pleasure in heaven and on earth. His right arm hath gotten him the victory, and his hand shapes the course of his people, and the operations of his hands supplies all

their need.

It is under pressure we pray. For we must feel the burden of sorrow and distress before we seek unto our Maker. How blind we are, and how prone to wander away from God our Saviour.

The more settled, strengthened and established a child of God is the more he depends on God and waits for him, thus living by faith and not by sight, and experiencing the unfailing mercy of God who is wonderful in counsel and excellent in performing.

P. D. G.

A CHILD OF GOD.

The word flesh, as used by the Apostle in which he says dwelleth no good thing, means the same as when Christ says "that which is born of the flesh is flesh." Again, "All flesh is as grass, and "that the life of Christ might be made manifest in our mortal flesh." It means the man who is born of woman. In this man, flesh, there is nothing good as being a component part of him, or as being produced by, or proceeding forth from any part or principle in him, as of him. The good which is in him is of that which manifests him as a vessel of mercy, and which together with him composes the creature which is made subject to vanity, which from having two natures is complex in its character, or has two characters, which are contrary the one to the other so that we cannot do the things that we would, and do the things that we would not. "For the good that I would, I do not; but the evil which I would not,

that I do." Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. With the mind we serve the law of God but with the flesh the law of sin. The same one who serves the law of God with the mind is the one who serves the law of sin with flesh.

Does the sinner saved by grace, and who yet confesses that he is the chief of sinners, serve God? Does he preach the gospel? Is he affected by the Spirit of God? We will let Paul answer. "Christ Jesus came into the world to save sinners of whom I am chief. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; but when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal in me his Son, that I might preach him among the heathens; immediately I conferred not with flesh and blood."—Gal. 1: 13, 15, 16. We have in Paul a man who was a vile sinner, a persecutor, who was born of a woman, called by the grace of God and sent to preach the gospel. The fact that sinners serve the Lord is one of the greatest mysteries of godliness, whereby his sovereign power and predestination are most wonderfully demonstrated. He maketh the deaf to hear, and the dumb to speak. He even maketh a dumb ass to speak with man's voice, and forbid the madness of the prophet. It seems strange to me that some of the brethren who so strangely empha-

size the predestination of all things, and the fact that God worketh all things after the counsel of his own will, should deny that the working of a sinner is one of these all things. Is not the conscious sinner a thing? If so, in working all things does not God work him? If he works him at all, could he not, and would he not, and does he not work him, by working in him, both to will and to do of his good pleasure? He made it possible that a sinner conceive and bring forth one who was declared to be the Son of the Highest. Then why not conclude that he makes others to worship him through and by the same power? The woman of Canaan, whom Jesus called a dog, worshipped him, "saying, help Lord." No doubt this woman was a sinner, in whom was the faith of God's elect, for Jesus said, "O, woman, great is thy faith; be it unto thee even as thou wilt." The publican stood afar off and said, "God be merciful to me a sinner," and Jesus says he went down to his house rather justified. He said he was a sinner, and asked for mercy for himself.

In what, and by what does this class of sinners worship God? In the Spirit by faith. "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh." God is a Spirit and seeketh such to worship him in Spirit and in truth. In this sense he does not seek spirits to worship him, but men who worship him in the Spirit. Those who worship him in the Spirit are such as are in the

Spirit by reason of the Spirit being in them. "Now if any man have not the Spirit of Christ he is none of his." Rom. 8:9. "By faith Abel offered a more excellent sacrifice than Cain." Was Abel any less a sinner, a man, the Son of Adam than are the children of God to-day in their Adamic character? By the Lord Jesus Christ we have access by faith into his grace wherein we stand and rejoice in the hope of the glory of God. The Spirit wherein we worship God is the Spirit of the life of Christ that is in us. "He that hath the Son hath life, and he that hath not the Son of God hath not life." The will, desire, power and exercise incident to the worship of God are in and proceed forth from this life. The emotions and movements of the child of God are but the effect of the impulses of the Spirit of Christ within them, by which they are quickened to the knowledge of the way of truth and are directed, guided, led, kept, and preserved therein. Yea hath he quickened, given life, who were dead in trespasses and sins." David says, "quicken me, keep me, in thy righteousness." Turn away mine eyes from beholding vanity and quicken thou me, lead thou me, in thy way. My soul cleaveth unto the dust, quicken thou me, move, draw, guide thou me, according to thy word. Ps. 119:40, 37, 25.

Sometimes we confound the word quicken with that of the resurrection. To quicken does not mean to resurrect. Jesus says, for as the Father raiseth up the dead, and

quickeneth them, even so the Son quickeneth whom he will. Jno. 5:21. We see here that even to raise up does not mean to quicken, neither does it mean to resurrect in the sense of the final resurrection of the children of God. This raising up here means being raised from under the law, as "if ye be risen with Christ." God's people were all thus raised when Christ was, as in him, and were quickened together with him in that he is their life, but now are they being raised from under the law experimentally, and given the life of Christ, who is a quickening Spirit, whereby they are quickened, brought into a knowledge or realization of the salvation of God through the operation of the power and Spirit of God, which Paul terms the washing of regeneration and renewing of the Holy Ghost. One may be brought forth from the dead and yet be neither quickened nor resurrected as are the children of God. "Marvel not at this, for 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." In the sense that to quicken means to give eternal life and to resurrect means to change and fashion the vile body like unto the glorious body of Christ those who came forth unto the resurrection of damnation are neither quickened nor resurrected. While to resurrect means to change, yet there are different kinds of changes. The resurrection of Lazarus only

changed his state or condition, neither was the giving of eternal life necessary, but the power of the voice of Jesus, by which he was brought into the possession of natural life. The change of those who come forth unto damnation is such as presents them as clothed with shame, confusion and condemnation, a state to which they were never alive while in the world. The mortality of the righteous is swallowed up of life, while that of the wicked is swallowed up of death.

The raising of Christ from the dead did not effect any change except in his state or condition. Did not even heal or remove the wounds in his hands and side. Yet he was undoubtedly given life. None but Jesus was ever raised from the dead after this manner or order. He was thus raised up to prove the fact of the resurrection and not the manner of it, nor how it is done. There was no difference in the body of Christ when he said to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and when he was taken down from the cross, and also when he stood with his Apostles ready to be brought into that upper and eternal glory which awaited him. When he was caught out of their sight and ascended on high the glorious resurrection was fully consummated, mortality was swallowed up of life, so that now in him there is naught but immortality and eternal life. So shall it be with us when we shall have been so changed as to see

him as he is and be like him.

The fact that Jesus Christ was quickened, given life, and raised from the dead, and yet was not changed, and the fundamental idea of the resurrection is to change, clearly sustain the fact that to quicken does not mean to change. Again, if to quicken and raise us up from the dead constitute our resurrection, then we will be after we are raised up just like we were before we died, and will still have to be changed. But the Scriptures do not teach, concerning our resurrection from the dead, that we are raised up, and then changed. They say "the dead shall be raised incorruptible," and we (not they) shall be changed, that is we that are alive and remain shall be changed. In this we have the distinction between those who die before, and those who are alive at the final coming of Christ as touching the resurrection.

I do not design treating upon the resurrection at this time, but only wish to show what I understand to be the difference between to quicken and to resurrect.

The emotions, impulses, promptings, drawings, and leadings which actuate the child of God, the believer, the christian, seem to me to be the quickening of the Spirit, which is God who is a Spirit working in them by his Spirit both to will and to do of his good pleasure. And we as the people of God are to work out what he works in, which we do by Christ who strengtheneth us. By him who thus strengthens us we can do all things. "If the

Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. 8:11. Paul is teaching here that the children of God are in the Spirit if so be that his Spirit dwelleth in them, and that if Christ be in them the body is dead because of sin, but the Spirit, that is of Christ, is life because of righteousness. If the bodies of the people of God are dead, by what power do they move or refrain from moving? By the quickening power of the Spirit of God that dwelleth in them. Now it is said that Christ was put to death in the flesh, but was quickened by the Spirit, which was the Spirit of God, the same Spirit by which the mortal bodies of his people are quickened. As I have said before that the quickening of Christ when raised from the dead did not change the flesh in which he was put to death, so also I say that the quickening of the flesh, the natural man, of his people does not change them in their nature, but it most assuredly does in their state or condition. "I am he that was dead and am alive again." Is there any difference in the condition of one who is dead, and one who is alive? You who were dead hath he quickened, given life. Then they were dead, now, they are alive; that is the difference. They had no life, now they have life. That is all the difference. In what sense is the life of Christ made manifest in our mortal flesh if it is not by this quicken-

ing! How are we to know that the Lord from heaven is a quickening Spirit unless we are in some way made sensible of his presence and quickening power? The Apostles only knew him when he revealed himself or manifested himself in his divine character by his Spirit that was in them. So also is it with his people to-day. When his life, which is the light of men, is manifested, its quickening power is felt in imparting the knowledge of him as the way, the truth, and the life, the author and finisher of salvation and faith, and the God in whom we trust, who is revealed in us the hope of glory. The resurrection, the changing of our vile bodies, is that which our hope contemplates. It is to that we look, for which we patiently wait. It is that which we fondly anticipate, and to which we longingly aspire, and confidently expect. How would we, or could we sinful mortals entertain a knowledge of and aspire to that blessed state beyond and above this mortal life were it not for the quickening pulsations of the Spirit and life of our dear Redeemer which the Father hath so graciously sent into our hearts. We could not know how wretched is our condition by reason of sin, nor how utterly unable we are to lift ourselves to a state above the reign of sin, nor to clothe ourselves with the robe of righteousness, nor that there are really any such things but for the light of the knowledge of the glory of God in the face of Jesus Christ, which the God of wisdom and knowledge is pleased

to give us through the quickening rays of infinite light which emanate from him as he shines in our hearts. How wonderful the effect. How marvelous the change of character and conduct in the one who is thus affected by the Spirit of our God. The strong man has been bound by the stronger, his armor is taken away and the spoil is divided. The man whom no man could tame is now become gentle and submissive, is clothed and in his right mind and sitting at the feet of Jesus. The man who once blasphemed and compelled the saints to blaspheme is now preaching the gospel of the Son of God. By what power, through what manner of operation, and communication? By the power of God through the operation of his Spirit working mightily in him, quickening him in the knowledge of Christ and his righteousness. Sometimes we become cold and feel to be destitute of the knowledge of the way, and the promises seem to be far off, and are not for us. We become weary and heavy laden, our hope seems small and dim, and we become alarmed at the indifference that seems to pervade our very being. The Scriptures are to us a sealed book, preaching brings us no comfort, our songs are without melody and our speech seems strange and chattering, and we become doubtful whether we have ever known the way of salvation, the love of God and the power of his blessed and Holy Spirit. Then we cry out unto the living God, "Turn us, O Lord, and we shall be turned, draw us and we will run after thee." And the Lord graciously hears the cry of his afflicted ones who are

poor and needy and makes his doctrine drop into their hearts as the rain, and his speech to distil in their minds as the dew, and he speaks to their heart, and gives them their vineyards from the wilderness in which they are, where he doubtless in mercy brought them, and makes the valley of Achor, that which caused trouble and sorrow, a door of hope, and makes them to sing there as when he first made the wilderness and the solitary place glad for them, and the desert to rejoice and blossom as the rose, and the parched ground become a pool, and the thirsty land springs of water. Then are they caught up as on eagles wings, and from the clefts of the rock, where they are securely hidden, do they sing the song of Moses and of the Lamb, and from the tops of the mountains do they shout. Then are their mouths filled with laughter, and their tongue with singing. Then their wants are all supplied and with joy and gladness do they feast upon the fat things of the gospel, and the living water abounds within them, springing up unto everlasting life. The light that shineth in darkness sends forth an infinite flood of quickening rays giving life, joy, peace, and rest in the Lord who hath ordained peace for them, having wrought all their works in them. P. G. L.

BROTHER LESTER.

This dear brother will for a few days be at his home, Floyd C. H., Floyd Co., Va. His health is not restored. He preached recently with much acceptability to the brethren and comfort to himself.

He has an editorial of his usual ability in this issue of the paper. We much desire the presence of the Lord with him in his trials. No doubt many of the brethren much

desire his recovery as well as myself.

The Lord rules and we are in his hand. To him, in whom we live, move and have our being, and from whom comes every good gift and every perfect gift, and who holds our life in being, must we look, and upon him wait, and of him receive every blessing we shall ever obtain. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER: We, the church of Christ as we hope, at Hannah's Creek, have agreed to send to you our stand on the question of feet washing for publication. We have our yearly meeting to commune and wash feet. We do not take the bread and wine and omit washing each other's feet. We do not propose to do one and neglect the other. But we do not, and never have claimed non-fellowship with any church for not washing feet, every time they take the bread and wine, and if we are in an error or wrong no one has been so kind as to come to us in brotherly love and labor with us, and condemn us according to the Scriptures, and show us our error.

R. H. PARKER, Church Clerk.
Renss, N. C.

ASSOCIATIONAL NOTICES.

The Country Line Association will meet with the church at Surles, Person Co., N. C. on the 15th, 16th, and 17 of August, 1891. Those coming by rail from Durham will be met at Helenah. Those coming from Lynchburg will be met at Roxboro, on Friday at each place. General invitation given to all brethren and friends, especially to preachers.

Done by order of conference.

The Eno Primitive Baptist Association will be held at Mt. Lebanon Church, 12 miles north of Durham,

on Friday, Saturday and Sunday, August 7th, 8th and 9th. Those coming from north over Lynchburg and Durham R. R., will be met at Ballton on the 6th and 7th at 11 o'clock, a. m. Those from east, west and south will be met at Durham on the evening of the 6th and morning of the 7th and conveyed to the Church. A general invitation is extended. Friends desiring to camp on the grounds are at liberty to do so. No trafficking allowed near the Church.

S. P. TERRY, Mod.

Durham, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in the **LANDMARK** that the Abbot's Creek Association will be held with the church at Rock Hill, commencing on Saturday before the fourth Sunday in August, 1891. Rock Hill is 8 miles south-west of Ashborough. We kindly invite all that can and will come, and especially ministering brethren to visit this Association, as there has never been one in this part of the country. Those coming by railway will come by the way of High Point, and from High Point to Ashborough depot where they will be met and conveyed to the church on Friday evening. All brethren wanting conveyance can address W. H. Lawrence, Randleman, N. C., and I will make arrangements for you. Done by order of the church.

W. H. LAWRENCE, Cl'k.

CORRECTION.

On the last line of the last column of Page 423 of this issue of the **LANDMARK** the word strangely should be strongly.

Correction in the Minute of the Durham (col) Association. On 5th Paragraph, 4th line commencing in October 1878 should be 1789.

OBITUARY.

JULIA F. METS.

Departed this life March 3d. 1891. Mother was born in Franklin County, Va., March 22d, 1836. She was married to my father, Lewis K. Mets, August 9th, 1865. As a wife and mother she was faithful and diligent, affectionate and kind. I do not know the exact date of her profession, or connection with the church. She joined the Primitive Baptist church at Back Creek, Roanoke County, Va. (Now Bell View), and was baptized by Elder J. C. Hall, the pastor, about 20 years ago. She was a devoted member. Her pastor remarked at her funeral that he had as much confidence in her religion as he did in any ones. That she was an ornament to the church, ever filled her seat when it was in her power to attend, ever ready to contribute to the support of her beloved pastor. Her walk was that of a humble christian, her conversation was truly such as becomes a godly woman. Ever putting her trust in him who is able to save. She never wearied in doing good to all around her, so far as she was able. She was a diligent reader of the Bible. And for the last few years was a reader and lover of the **LANDMARK**. Especially the experiences and obituaries. She was sick only 10 days, said she had prayed that the Lord might spare her until she raised her family. She passed away without a struggle. Went in peace, leaving 6 children, a devoted husband, many friends and the church to mourn her loss. Her place on earth is vacant. Oh how lonely is home now. Her place we believe is not vacant in Heaven. I feel assured she is there singing that new song of Moses the servant of God, and the song of the Lamb. We can say to each other, we weep not for mother as those who have no hope. O, may we remember her counsel and advice and try to live for the Master's cause, and may He prepare each of us by grace divine to meet dear mother in Heaven, where parting is no more and where sorrow never comes. We feel that our loss is irreparable here, but to her it is eternal gain. God in his providence has seen fit to bereave us of mother, but has taken her to himself in glory. O, may we all be resigned to his will and be enabled by the grace of God to live in humble submission to all his wise and Holy dispensations

knowing that it is he that giveth and it is he that taketh away. "Holy and reverend is his name."

SALLIE B. IRBY.

JOHN M. SMITH.

BROTHER GOLD:—Will you be so kind as to please publish the death of our dearly beloved brother John M. Smith who died at his home near Greenville, N. C., Feb. 5th, 1891, aged seventy-four years and some months. He was born and raised near Greenville. Among his neighbors he was kind and obliging, always cheerful, ever ready to help others in time of trouble when in his power to do so, and from the bright evidence he has left behind, we are satisfied he is gone where sickness, sorrow, pain and death are felt and feared no more. He was a sound Primitive Baptist, a devoted husband, and a loving father, and above all we sincerely believe an humble follower of the meek and lowly Jesus. He leaves a wife, and four children, all boys, to tread the road of afflictions which mortals must tread here below. He professed a hope in Christ, date unknown to the writer, united with the church at Red Banks, and was baptised by Elder John A. Williams. He was clerk of said church for several years, up to the time of his death, served the last quarterly meeting, which was last December, though quite feeble, but still exhibiting that devotion to the cause which was so dear to him, and which so characterized his acts in life. Many, very many were his sorrows, and troubles the last few months of his life, yet he bore them patiently, never murmuring, but seemed resigned to the will of God. He was taken with a fever last June, which lasted until February 5th, when it pleased God to release his soul from its tement of clay, and soar to that house not made with hands eternal in the heavens. Yes, the battle is fought, the victory won, and while we meet together here to enjoy the church militant, we sincerely believe he is enjoying the church triumphant above. A few hours before he breathed his last, he called his wife and children to his bedside, told them he loved them all and bidding them farewell feel asleep (as we believe) in Jesus. I would say to his dear wife, relatives and friends, weep not for—

The happy season soon will come,
When saints shall meet in heaven, their home.

Eternally with Christ to dwell,
Nor ever hear the sound—Farewell!

When called from time may we all meet
there is the prayer of a little sister in hope
of eternal life. JANE E. HARDEE.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

J. R. ROBERTS and E. C. SMITH.

Cedar Grove.....Fri. Sat. and 1st Sun. in Aug.
Dutchville.....Monday
Camp Creek.....Tuesday
Surles.....Wednesday
Tar River.....Thursday
Eno Association.....Fri., Sat. and 2nd Sun.
Eno.....Monday
Rosses.....Tuesday
Durham.....Wednesday
Oak Grove.....Thursday
Neuse.....Sat. and 3rd Sun.
Conveyance needed.

M. F. STUBLES, OF GA.

Goldsboro.....Tuesday after 1st Sunday in
August (at 12 M.)
Smithfield.....Wednesday
Raleigh.....Thursday
Durham.....Thursday night
Thence to Eno Association.
Dutchville.....Monday
Camp Creek.....Tuesday
Tar River.....Wednesday
Roxboro.....Thursday
Shiloh.....Friday
Thence to Country Line Association.
Wheeler's.....Tuesday
Lynch's Creek.....Wednesday
Deep Creek.....Thursday
Thence to the Abbot's Creek Association.
He will need conveyance.

G. BRYANT.

South West.....1st Sunday in August
Yopps.....Monday
Stamp Sound.....Tuesday
Topsail Sound.....Wednesday
Wilmington.....Thursday
Myrtle Grove Sound.....Friday
Whiteville.....Saturday
Cypress Creek.....2nd Sunday
Mill Branch.....Monday
Piraway.....Tuesday
Bethel.....Wednesday
Pleasant Hill.....Friday
Polly's Swamp.....Saturday
Simpson's Creek.....Monday
Feathery Bay.....Wednesday
If Elder Thomas Bell can arrange two
week's appointments for him from thence to
Ga., and also about two weeks in Ga., he will
please do so. He will need conveyance.

GEO. ROBBINS, COL.

Thorns Hill.....Tuesday after 4th Sun. in July
Jonah Williams.....Wednesday

Durham.....Thursday night
Thence to the Durham col. Association.
Funeral of brother Brown Lee's Son 2nd
Sunday in August at Green Level. Elder
Faucett will be with him.
Wilson.....Thursday after 2nd Sun. in August
Thence to Mt. Olive to the Yearly Meeting
7th, 8th and 9th of August.

A. W. PATTERSON OF GEORGIA.

Shiloh.....August 1 & 2
Roxboro.....3
Tar River.....4
Camp Creek.....5
Dutchville.....6

Eno Association at Mt. Lebanon.

Durham.....August 10, at night.
Raleigh.....11, at night.
Neuse.....12
Cedar Grove.....13
Suits' School House.....14
Country Line Association.....15, 16, 17
Durham.....18
Whitfield's School House.....19
Thence to Abbott's Creek Association.

W. B. WILLIAMS.

Peach Tree.....Friday before first Sunday in
August.

Castalia.....Sat and 1st Sunday
Hickory Rock.....Monday
Suits School House.....Tuesday night
Dutchville.....Wednesday
Thence to Eno Association.

He will need conveyance.

Will some one meet him at Franklinton
Depot on Tuesday, August 4th and convey
him to Suits School House.

J. E. ADAMS.

Pleasant Hill, (Fredell Co.).....Sat. and 4th
Sun. in July.

Deep Creek.....1st Sat. and Sun. in August
Harmony.....Monday
Lynche's Creek.....Tuesday
Prospect Hill.....Wednesday
Wheelers.....Thursday
Thence to Eno Association.

Flat River.....Monday
Lester's School House.....Tuesday
Heng's School House.....Wednesday
Storie's Creek.....Thursday
Roxboro.....at night
Thence to Country Line Association.

J. C. WILLIAMS.

Pine Church.....2nd Sat. and Sun. in Aug.
Abbot's Creek.....Monday
Hillsdale.....Tuesday
Gilliams.....Wednesday
Bush Arbor.....Thursday
Wheelers.....Friday
Thence to the Country Line Association.

Saxapahaw.....Tuesday night
Tom's Creek.....Wednesday
Hickory Grove.....Thursday
Mt. Tabor.....Friday
Sugg's Creek.....Saturday
Big Creek.....Sunday
He has conveyance.

J. WILLIAMS AND THOS. A. HART.

New Port.....Sat. and 4th Sun. in July
North East.....Tuesday.
School House, near brother Job Smith's
Wednesday.

White Oak.....Thursday
Haskins Chapel.....Sat. and 1st Sun. in Aug.
These appointments came too late to pub-
lish well.

RECEIPTS.

GA.—Wm. Stephens, 2.00.

IND. TER.—Mrs. M. M. Felton,
3.00

KEN.—By A. F. Dixon, 1.50; B.
F. Doris, 2.00.

MO.—G. B. Brantly 1.50; By Eld-
er R. A. Wiseman, 1.50.

N. C.—M. C. Stewart, 3.00; H.
Bryan, 2.00; Carry A. Cox, 1.50;
Mrs. Huldah Dickson, 2.00; J. J.
Barnes, 3.00; Mrs. C. Smith, 1.00;
B. Brady, 2.00; Mrs. Lucy Havens,
1.50; Jonathan Dail, 2.50; C. W.
Young, 4.00; R. G. Aldridge, 1.00;
Mrs. A. C. Bean, 2.00; N. W.
Boddy, 2.00; Mrs. D. Mullen, 1.00;
D. A. Scott, 1.50; H. O. Strickland,
1.50; Mrs. S. J. Redmond, 2.00; J.
Armstrong, 1.50; Elder McLennon
Wright, 1.50; By Elder J. R. Res-
pass, 1.50; R. L. Davis, 4.00 Seth
Woodall, 3.00; J. C. Allison, 3.00;
J. H. Combs, 5.00; Elder D. A.
Mewborn, 5.25; R. G. Temple, 1.50;
J. L. Little 3.00; Elder J. A. Burch,
5.00; J. J. Eason, 1.50; Bennett
Bullock, 5.00; G. W. Johnson, 1.50;
S. W. Outterbridge, 1.50; Wm.
Slade, 1.50.

N. Y.—By E. Hix, 3.00.

OHIO.—G. W. Fulkerson, 2.00.
PENN.—R. P. Tawressey, 1.50.

S. C.—Robert Jones, 2.00; B.
Brown, 2.00; J. L. Reaves, 1.50.

TENN.—A. McMillon, 1.50, C. B.
Buchanan, 2.00.

VA.—H. C. Tumes, 1.50; Lydia
A. Pendleton, 2.00; By A. B.
Keesee, 2.00; Mrs. M. J. Keesee,
1.50; Elder J. C. Hall, 1.50;
Lindsey Lester, 1.50.

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TRAINS GOING SOUTH.

Dated Jan 27, 1891.	No. 27, Daily.	No. 27, Fast Mail	No. 41 Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:44 a. m.
Arrive Tarboro.....	2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	11:58 p. m.	7:00 p. m.	7:53 a. m.
Leave Wilson.....	2:30 p. m.	.....	.....
Arrive Selma.....	5:30 p. m.	.....	.....
Arrive Fayetteville.....	.....	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 p. m.	8:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:49 p. m.	9:49 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75 Daily.	Daily, ex Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	9:37 a. m.	6:30 p. m.
Arrive Warsaw.....	.....	11:31 a. m.	8:25 p. m.
Arrive Goldsboro.....	2:55 p. m.	12:05 p. m.	7:37 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:05 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	5:35 a. m.	12:58 p. m.	3:23 p. m.
Arrive Rocky Mt.....	.....	1:39 p. m.	3:51 p. m.
Arrive Tarboro.....	.....	2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:30 p. m.

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Weldon 3:00 p. m., Halifax 3:22 p. m., arrives Scotland Neck at 3:45 p. m., Greenville 6:02 p. m., Kinston, 7:30 p. m., Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays Wednesdays and Fridays, at 7:00 a. m., arriving Scotland Neck 10:05 a. m., Greenville 2:10 p. m., Kinston 4:25 p. m., Returning leaves Kinston Tuesdays, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 3:40 p. m., Weldon 6:20 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., 3:00 p. m., arrive Wilmington, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., 5:00 a. m., arrive Tarboro, N. C., 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 6:30 p. m., and 11:15 a. m., Returning leaves Clinton at 5:30 a. m., and 1:10 p. m., Connecting at Warsaw with Nos. 41, 40, 42, and 75.

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

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

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

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English, Graded Lessons,	2 50
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Instrumental Music	3 00
Incidental fee	25

BOARD:

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Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

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

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S. H. P. Shook

Zion's Landmark.

SHROBNER 11631

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— AT —

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P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

RECONCILIATION.

DEAR BROTHER GOLD:—I have been married forty-six years, and never had a death in my family, until the 16th of last November, when my only son Joseph died of paralysis. It was by far the sorest trial I ever experienced, and, had it not been for the sustaining power of the Lord, I could never have stood it. I was impressed to pray for the conversion of my children when they were quite small, and that impression continued with me, until my prayers were answered by their coming forth and manifesting a hope in Christ.

In praying for them I prayed not for riches, nor long life, but merely for their conversion from sin to God. I thought if I should be permitted to live to see this I would be forever satisfied concerning them, but when I realized that death must come, my nature at first was unreconciled, yet some scriptural promises came to me and gave me some satisfaction, but didn't last long, until on Thursday night before his death Sunday night, the Scripture came with light and power, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by

the word of the Lord, that we which are alive and remain to the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, comfort one another with these words." Thessalonians, 1st Book, 4:13, 18.

Right then and there I saw the great necessity of Christ's coming in the flesh and dying and suffering for the sins of his people. All that he did and suffered was just what he came to do, in order to complete the eternal salvation of his people. When he finished the work his Father gave him to, he went right back to Heaven to be glorified with him. I also saw it was just as needful for his people to suffer and die with him, as it was for Christ to suffer and die for them, and rise again for their justification in order that they might all be glorified together in eternity. I saw then that the natural death was only sleeping in Jesus.

So I became reconciled to his death and remained so all day Friday, believing he would die and be better off. But Sunday evening when we thought he was dying I

could not feel so much reconciled as I had done. My prayer had been if he did die that he might go easy. That night about eleven o'clock he fell asleep, and just before he expired, that same reconciliation came over me and so much so that I felt like I wanted to close his eyes and kiss him, which I did, and blessed him in the name of the Lord and told him to sleep on, my son in Jesus.

Brother Gold, right then and there it seemed to me I felt the presence of Christ. I saw the second coming, the end, the resurrection of the dead and the bodies of the saints changed, just as Paul described it. I also saw and felt what a great thing it was to have a child an heir of salvation. When I come to die if I can feel and believe as I did that night, death will be no terror to my mind.

I will leave the world with joy, hoping and believing that myself and child who has gone, together with all of God's elect, will be changed from a state of mortality to a state of immortality and we shall all be caught up together in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. What I saw and felt in these, my trying hours, was merely a confirmation of what I have been preaching for many years concerning Christ and his people, death and resurrection. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

A. N. HALL.

How wonderfully the Lord blesses.

[Ed.]

ELDER P. D. GOLD, DEAR BROTHER, AND TO THEM THAT HAVE OBTAINED LIKE PRECIOUS FAITH:—I wish to give a few thoughts on the following Scripture. Luke, 22:31-32.

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren."

The above Scripture was the language of our Saviour to Simon Peter after the feast of unleavened bread which was called the pass-over. Peter and John were the ones sent to make the preparation, and they went, and found as he had said unto them. So do we always find him to be sure to his promise. The subject of this article to wit: Peter had made a vow or promise he was unable to fulfill. After which the Lord told him so. Here I wish to call your attention to one thing in particular, and apply it to self. Peter had a better opinion of himself than he did of others. Though all men denied him he never would, and refers to both prison and death saying, he would go with Jesus into them both. How apt we are to forget our weakness, and rely on that we have not got, which is strength. How far was Peter from esteeming his brethren better than himself! As was the case with Peter in reference to the denial of others, so it is with us while watching others expecting them to do wrong. We forget the language of the text or Scripture at the head of this article and referring to us by name, John, James, Gold or Peedin as the name may be called. Simon, Simon, behold a note of attention. Satan desires or wants something. What is it Satan wants? He wanted to sift the apostle. What for? To get his imperfections or chaff? No. It was something worth more than that. It was the means of his salvation, faith, something the poor, weak fisherman had received like you and I, if we be what we profess to be, received it of God. Well might Jesus say or tell him that he had prayed for him, that his faith

should not fail. Rejoice dear saints, that while we are like Simon Peter, nothing but failures, that like precious faith, as Peter afterwards calls it, will never, no never, fail because Jesus has and does pray for us that it fail not, and the prayer of the righteous availeth much. Although the satanic spirit in wicked men may desire, as satan did, to get the life of a saint, they will never succeed. Peter fell but only fell to rise again, that is he fell from or failed to reap his promise that he had made, like you and I and all of God's people. I sometimes think I had better promise no more, only say if God will.

We will notice the latter clause of the text, "and when thou art converted strengthen thy brethren." It was necessary that he should deny the Lord, for this as well as other reasons, his promise or vow stood in opposition to that of the Lord. After Peter made his promise to the Lord it was a great blessing to him to be opposed by better counsel and judgment than that of his own. Should this article be seen in print and the views I advance be opposed by better counsel, it would prove a blessing to me as well as to others. I do believe it is in the mind of the Spirit in all of God's children to be established in the truth, and corrected when wrong in anything. So it was with Simon. His denial proved God to be true, and every man a liar himself not exempt. He became converted or changed from his former notions and ideas, made to rely on God more fully and less in self. If you and I were alike in our nature, frail as I am, and I tell you how many disappointments I have met with in life, even since I hope I have received a hope in Christ. Suppose I tell you I have, as did Peter, denied my Lord as many times as I have owned him. He was asked

the question three times if he loved him, and he answered he did. This seemed to be too much for Simon Peter. It grieved him. The question do I love the Lord has caused much grief to me, and did before I commenced feeding the lambs of God, by his command, as did denying Simon Peter. It is often a question with me yet, do I love the Lord or no, Am I his or am I not? I think I have been converted to a great many things since I first had a name among the Baptists, which has been 16 years. I anticipated living a much better life than I have. It is with much regret on my part that I can truthfully say, It is a faithful saying and worthy of the greatest acception, and I hope and believe all of God's people believe that Christ came into the world to save sinners of whom I am chief. What a desperate feeling man must have when he feels to be the worst or least of all saints.

I believe I know something about such a feeling. It puts me at the feet of my brethren. It is our duty when enabled to see our wrong notions and deeds to confess them. I have no doubt but much of the troubles that have been in our (or Little River) Association come unexpectedly, to both sides, or unintentionally. I have no idea that in the commencement of that trouble that feet-washing was considered to be making a test of fellowship among the Baptists by those who made it. Seeing the statements I have I am encouraged to say to those who have seen their error in the language of the text, "when thou art converted strengthen thy brethren." Be of one mind, live in peace, love one another, see that you fall not out by the way, tarry one for another, pardon and forgive each other, remember both the mourner and the peace-maker are

already blest. It is a great blessing to have in us a forgiving spirit, that also is of the Lord. What I have written I think is impartial and, as I hope and trust, for the good of the cause. If you consider those that you have once loved have done you wrong and have become your enemies, remember you are commanded to pray for them. The surest way I have ever found, and I have tried many, is to ask God to make them your friends. If you have faith to believe he will you need not doubt. My best friends are those who were once most bitter. My worst enemy is self. May God bless you all, those I have seen in this life, and those I have not. My prayer is that we may all enjoy the union and fellowship of God's presence together, as a band of brothers and sisters in this life which is only a fore-taste of the heavenly joys we hope to receive in the world to come.

Yours to serve in tribulation,

H. F. PEEDIN.

Pine Level, N. C.

EXPERIENCE.

DEAR BROTHER GOLD:—With a feeling of unworthiness and much fear lest I bring reproach on the cause of Christ, I very reluctantly yield to an impression to write of what I hope and trust the good Lord has done for my soul. But I feel so small in the sight of God, and so unworthy to be called a child of God that sometimes I am afraid it is only an imagination, and that I am deceived in the matter; but my prayer is, if I am deceived, may God undeceive me before it be everlastingly too late. When I was twelve or fourteen years of age I began to have serious thoughts about death and judgment, (or in other words about dying and not being prepared.) I

would go to protracted meetings, listen to what the preachers said, thinking they knew how to get religion and could tell others how. They would tell sinners to come to the altar and give themselves to God, now is the accepted time, and if they delayed coming it might be the last opportunity. Then they would be lost. I could not bear the idea of being lost. They would tell some serious stories and get the animal flesh excited. Which I thought was conviction. I went through this excitement and joined the Presbyterian church, thinking I had religion. But soon I felt and realized that I did not have religion, and was deceived, and had also sadly deceived others. This gave me trouble. I prayed to God to show me my lost condition as it was. I would make promises to do better, but as often as I would make them I would break them. I would take my Bible and steal off to some secret place to read the word of God, and as I read it seemed that every word condemned me. I would read, weep and pray over my sins, but it seemed as if my prayers did not go higher than my head. Sometimes I thought I had committed the unpardonable sin, and there was no mercy for me. I felt that I was forsaken, that I neither had a friend on earth nor in heaven, but all were foes. This was my condition for eight years as well as I can remember, though greater at some times than at other times. In the Fall of 1885, I went to the tobacco barn where Pa was curing tobacco, and while there in a conversation with Ma it seemed that my burden grew heavier. I went to the house, for I wanted to be all alone. Ma and my sister were going a visiting that afternoon. I was glad for them to go, thinking when they got off that I would have all the domestic work to do,

and that I would have something to draw my attention till I would forget my troubles. I went on for several days begging for mercy, but it seemed of no use. I felt that I was the worst sinner in the world, and that God could not save me and be a just God. I thought if I could hear preaching that perhaps there would be something said that would console me, but there was none nearer than six miles away. The Methodists were carrying on a protracted meeting, so I got a chance to go and went several days. One night while I was sitting listening to preaching and begging for mercy, I felt that I was willing to give up everything, even my life if I could feel that my sins were blotted out to be remembered against me no more. It seemed that my burden was gone, but I did not think that was religion, for I could not rejoice as I thought I could if I was changed from nature to grace. One day while I was washing up the dinner dishes, I felt light and all my burden was gone. I could not tell how, nor where, but I felt like singing and praising God. I could sing,

"Amazing grace, how sweet the sound,"

with the most ease, and the music was the sweetest I ever heard. I love my Savior and am willing to forsake this world and all its pleasures for his sake, and take up the cross and follow him. I offered to the church at Mt. Lebanon Saturday before the first Sunday in Oct. 1889, and was baptised the first Sunday in November following by Elder Y. L. Monk. Oh, what a blessing to be buried with Christ in baptism. I still have doubts, fears and temptations, but cannot regret the step that I have taken and would not for the world draw back from the soul cheering act of obedience.

Brother Gold, if you see fit to

publish this you can do so, if not do as you like and all will be well.

FANNIE A. TILLEY.

COLORED MEMBERSHIP.

[From the Gospel Messenger.]

Eld. H. F. Fortner sends us a file of minutes of Mt. Enon Association (Florida), from which we learn that in 1876 Bethlehem church sent the following "Query" to the Association: "Is it right for Mt. Enon Association to receive colored people into our church privileges?" The Association answers: "Yes, according to Primitive usage." In consequence of this answer, Bethlehem and Payne Creek churches withdrew from the Association.

In 1880, it is stated in the minutes, that after having waited and labored for three years with Bethlehem, Pine Creek and Shiloh churches, and all "efforts proving unavailing" to reclaim them, the Association withdrew from them, recommending the churches to "withdraw fellowship from them," but to receive any who went off with them who might return with a suitable confession of faith, and not otherwise in disorder; but not to receive any who have been baptised by them since the division except by experience and baptism.

While the above is not the precise wording of all that is contained in the minutes on this subject, we think it is a fair synopsis of every essential point upon which we are urgently requested to express our opinion, "either privately or through the Gospel Messenger."

With regard to "queries" sent by churches to Associations, answers thereto, and Associational discipline touching membership and fellowship in churches, we prefer at this time, to have but little to say. It has been so long practiced

by many Baptist Associations that we fear but little thought is now given to know whether the practice is spiritually right, or whether it is founded upon an old tradition received from the fathers. Be this as it may, it is a noble trait of character to "search the scriptures daily to see whether those things are so" or not, before we approve or condemn. An old and gray-headed error cannot be any the less dangerous because of its age; nor is it any the less an evil because many are involved in it.

As to colored membership, we know of no distinction of church membership on account of the color of the skin, whether white or black. The gospel of Christ, which is to be preached to "every creature," makes no distinction as to nation, class, rank, or color. To be born of the Spirit, and bring forth the fruits of repentance toward God and faith in our Lord Jesus Christ, are things absolutely necessary for admittance into church privileges. Where these are brought forth to the satisfaction of a gospel church "Who can forbid water," that such should not be baptized, whether white or colored?—M.

Remarks.

The above was written by Elder Wm. Mitchell who is one of the Elders in the true sense in which an elder is used in scripture, whether of age or gift and wisdom.

An objection is often made against colored membership because they will, it is said, want equality in the church. If I am a true follower of Jesus I shall not want to rule or have my own way at all, but shall want the Lord to rule, and I be at the feet of my brethren. If any brother, white or

colored, wishes to rule, there is no need of him nor any place for him in the church of Christ.

P. D. G.

DEAR BROTHER:—You published an article some time since in your paper from Bro. Blalock of Person Co., soliciting aid in my behalf. I wish to extend my sincere thanks for the kind interest thus manifested, and also to some other brethren (strangers to me in the flesh) who through Bro. Blalock have aided me in my distress. May the giver of all good and perfect gifts supply all their needs out of his unwasting fullness. 'Tis true my pathway in life is rugged and my condition a gloomy one. I often find myself ready to exclaim with Paul, O! miserable man that I am who can deliver me from this body of death. Midnight gloom surrounds me spiritually and I sigh for the presence of him who can make my yoke easy and my burden light. I have nearly lived out man's allotted time here, and I hope the brethren will pray for me that I may patiently endure what the future has in store for me, and in the end be ready to give God the glory.

SARAH H. GARRARD,
South Lowell, Durham Co., N. C.

DEAR BROTHER GOLD:—Will you please allow me space in the LANDMARK for a few remarks. I know you do not like a controversy in the LANDMARK, neither do I. I know such is annoying to many of the brethren and sisters. But I hope you and they will bear with me this time. I trust the Lord will so direct my mind that I may be able to make a truthful statement and not misrepresent any one. More than three years ago some of the members of Middle Creek and Han-

nah's Creek churches seemed to conclude that feet washing was a part of the Lord's supper and therefore they refused to commune at their home churches or with any others except they washed feet immediately after the supper. And after the churches of their membership labored with them for some three years (but without success) they excluded them. But at Middle Creek one of the excluded members held the church-house key and refused to deliver it to the church. This of course left the Elders of Middle Creek church together with a majority of the original members out of doors. Fellowship church then called for a council of the churches of this Little River Association to advise with them and to take into consideration the condition of these brethren. This council met at Fellowship on Saturday before the 5th Sunday in last March, and on investigation they found the Elders of Middle Creek church together with those who stand with them holding to the former faith and practice of the church, and therefore received them as in gospel order and the others they deemed justly excluded. And as the churches of this association now stand they are in peace so far as I know. I was at their quarterly meeting at Middle Creek the second Saturday and Sunday in May, and I do not think I ever was in a more lovely meeting anywhere. Of course it was all held out of doors. But we were blessed with beautiful weather and all seemed very much reconciled to our situation; believing that the Lord would restore us back to the house in his own good time. There were present three ordained ministers, two of whom were the oldest members of the Association, and seemed very much in the spirit of preaching. There were present both days a

large congregation of brethren, sisters and friends. Five of these corresponding churches represented all in peace and some additions to some of them. I now take the privilege of stating for this Association that we never have looked on feet-washing as a part of the Lord's supper, and never have practiced it with that end in view. Since Christ said we should wash one another's feet we know no better time than when we were together and all in peace, and it has been the practice of most of the churches of this Association to wash feet once a year, but not as part of the supper.

Much desiring the welfare of Zion I remain an unworthy one in hope,
W. J. STEPHENSON.
Clayton, N. C.

CHRISTIAN UNITY.

DEAR BROTHER GOLD:—I am carried back to the good and pleasant gatherings together in the name of the Lord with you and many of the dear children of the Father in North Carolina and Virginia in the past, when I was blessed with the privilege of sitting together with you in heavenly places; therefore I feel moved to write and speak a little with you through the LANDMARK, that I may express my dear fellowship of love for you in Christ, in whom all are one. This unity of the Christian Brotherhood is in His Life and Spirit and Love; and it is evidenced and characterized by faith and hope and love in Christ Jesus, which are wrought in the hearts of those who are his by the operation of the Holy Spirit of life, which God gives unto them; therefore they are spiritual and living members in the body of Christ, for they have been quickened by and born of the Spirit, or of God, who is a Spirit. So then they are no

longer dead in their sins and the uncircumcision of their flesh, as they were by nature; for they have died indeed unto sin, and have been made alive unto righteousness in Christ, in whom they are new creatures. So they are new-born, "being born again," and are "as new-born babes" in the kingdom of Grace, the Father's kingdom of life and peace, and all things are become new to them. For they have received a new life of righteousness, a new spirit of peace, a new heart of love, a new covenant of grace, a new Father of holiness, a new brother of salvation, new kindred and companions in the saints, and new privileges, blessings and joys in the gospel. As born again, they have passed from death unto life, and are now the sons of God; therefore they give thanks unto their Father in Heaven, who hath delivered them from the power of darkness, and hath translated them into the kingdom of his dear Son, who redeemed them from the law and its curse, and washed them from their sins in His own blood, so that they have free and full forgiveness, and are no more under the law as they were before, but under grace, by which they are saved.

This is truly a gracious and wonderful work, and a supernatural and blessed change wrought for and in the children of men, who were dead in their sins, as born of the flesh, and were the children of wrath and heirs of death, because of sin, but who are now, as redeemed and born again, the blessed children of God the Father, the beloved brethren of Jesus, his Holy Son, and the enriched heirs of His glorious and everlasting kingdom, which the loving Father has promised to them that love him. And they truly love him, because he first loved them, and shed his love abroad in their breasts, by the Holy

Spirit which he gives unto them. Therefore in their given measure, they have experienced, tasted, felt and known all this dying unto the old life of sin in the flesh, which was attended with trouble, mourning and sorrow, even to the horror of dark despair, and this sweet and blessed newness of life in the Spirit, which causes their hearts to leap for joy, so that they feel to say, "Bless the Lord, O, my soul!"

This, my dear kindred in Christ, is experimental, heart felt and personal salvation, embracing us, who were sinners by nature, "having no hope and without God in the world," and bringing us into a blessed and actual unity with Christ in His death and in His immortal life, so that through him we ourselves truly "pass from death unto life," and shall live and reign with him, because he lives. Yes, dear brethren, we ourselves are the sons of God in and with Jesus, his beloved Son, and joint-heirs with him to his and our Father's kingdom of life and peace, and home of glory and bliss. How good and pleasant it is to talk and write, sing and preach of all this, while marching through Immanuel's ground to fairer worlds on High! How vastly better this is, than to engage in contentions and strivings over a theoretical and strained view of some imperfectly understood point of doctrine, to the confusion and hurt of very many of the dear children of God. For in this heart-experience of the work and truth of salvation, as taught of God, heart answers to heart, and there is loving fellowship and sweet unity in the truth of Christ among the dear people of God, as the Spirit bears witness with their spirit that they are his children and heirs. These blessed things, which God hath prepared for all who love him, are not only real and true, good and

pleasant, but they also lead to peace and we are divinely commanded to follow after the things which make for peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

May the God of love and peace be with you all, dear kindred.

In love and peace your brother,
D. BARTLEY.
Greenfield, Ind.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please change the address of our LANDMARK from Irving Place, Pueblo, Colorado, to Raton, New Mexico.

Circumstances providentially developed brought us to this place early in April, but, being unsettled as to our time of continuing here, we allowed our paper to go on as before, receiving it a day later. We do not know how long we may remain here, but would like our paper sent here till further orders.

This place has a delightful climate, in the midst of the great mountain barriers of the South West Rockies.

If any of our Baptist brethren should be journeying in this section we would be very glad to have them call and visit us.

They will find some sound Old Baptists in this section, who should warmly welcome them.

Though we have been called to pass through the deep waters of affliction since I last wrote to you, the "rivers of woe" were not allowed to overwhelm us, but we trust our Lord was with us to uphold and to sanctify, even this great affliction. Our God rules in love, and it becomes his professed followers to receive his judgment without murmuring.

The Psalmist says, "the judgments of the Lord are true and

righteous altogether, more to be desired than gold, yea, than much fine gold.

It seems that our God sends us earthly blessings, and earthly judgments as in his infinite wisdom He knows is best. It becomes his finite creatures to bow humbly before Him, acknowledging all his ways to be just and right. May He strengthen us to be submissive to all his providential dealings with us.

Brother Fetter has been in very feeble health for some time, but now is much improved.

Sister Mary and he join me in kind christian regards to yourself and sister Gold, and all the household of faith that these lines may meet.

The last LANDMARK came to us laden with precious truth.

May God in his infinite mercy be near and sustain you in all your labors of love for Zion.

Truly your sister in hope,

ELIZABETH H. BOGGS.

LAST PARENT GONE.

It was a sad and sorrowful time with me when my dear mother, yes my last parent, departed this life, leaving me in very feeble health, and soon after her death I was stricken down to the bed of afflictions. My troubles and afflictions seemed almost past endurance. The doctor, nor any that saw me thought I could recover. I thought myself I couldn't live, and sometimes I thought I had rather die than to live in this world of sorrow and sufferings. Though I could not feel as much resigned to death as I wished to. I told my sister what I wanted done with nearly everything I had, and asked her to have me buried by the side of my mother, and to have my funeral

preached with hers. I selected a text for my funeral, but no preacher. The text can be found in the 21st chapter of Revelation and the fourth verse. I thought that suitable to my case. Mother selected a text, and brother Robert Shreeves to preach her funeral many years before she died, but he had passed away some years before her death. The text she selected is in 2nd Timothy, 4th chapter and 7th and 8th verses. Although I had such a good, kind brother and sister with me, and a kind uncle and aunt that lived so near, and my physician and all of my acquaintances that I knew were all good friends and did and said everything in their power to relieve and comfort me, yet my troubles and afflictions were so great I never have, nor ever expect to be able to express half my mind and feelings during that long period. Sometimes I felt almost friendless, and many the long sleepless nights I have spent, and many the times I have cried and sobbed and sighed both day and night, thinking and knowing that both my parents, my best earthly friends, were gone and never again could come to my beside and talk to and sympathise with me in afflictions like they had done; and sometimes it seemed like my heart would almost break, yet I know it was the Lord's will, and that he had a purpose in it, and had done right in taking them, and I desired to and tried to be submissive to his will, and my prayer was then and is till yet, Lord, not my will, but thine be done. Dear reader, there is no one that knows how to sympathize with those that have lost both kind parents but those who have met with the same loss. I often thought to mourn and to suffer was mine, and that surely I was a child of sorrow and acquainted with grief, but thanks be to him who

doeth all things well, he strengthened and raised me for some purpose unknown to me, though I hope for a good purpose. During my troubles and afflictions which were many these and many other Hymns were often passing through my mind, and sometimes verses of Scripture,

Afflictions though they seem severe.
 God moves in a mysterious way.
 From every stormy wind that blows.
 A few more days on earth to spend.
 There is a land of pleasure.
 My time of sorrow and of joy.
 Great redeemer friend, of sinners.
 On Jordan's stormy banks I stand.
 Prayer is the soul's sincere desire.

During my protracted illness I became concerned about my disobedience in not uniting with the church, and thought if it was the Lord's will to raise me that I should offer to the church, though it was a long while after I got up and about before I could get the consent of my mind to do so. My health being feeble and thinking and fearing I was not a fit subject, I thought and think yet that surely christians do not have so many doubts and fears about religion as I do. So I thought I would put it off until a more convenient time, until I felt better and more like it, until it seemed like I could put it off no longer. So I related a portion of the reason of my little hope (which appeared in the LANDMARK of July the 15th, 1887,) also my sister-in-law gave a reason of her hope. We both were received into the fellowship of the Primitive Baptist church at Moon's Creek, Caswell Co., N. C. on Saturday before the 3rd Sunday in November 1887, were baptised next morning by brother Y. I. Chandler. It was a bright morning and everything looked beautiful to me.

SUSAN T. WHITE,
 Parley, Caswell Co., N. C.

MERCY DEERING, OR FAITH
AGAINST INFIDELITY.

By Elder David Bartley, author of "Man Redeemed." John B. Alden, New York, Publisher, 268 pages, small pica type. Price, eighty-five cents, post-paid.

The work is inscribed to "the children and Youths of America, the next custodians of the Morality and Religion of their loved Homeland." It is religious truth, presented in the interesting form of a story or parable.

The scene of the story is laid in the town of C—, in a romantic valley in one of the Western States, and in the latter half of the 19th century. The heroine, Mercy Deering, is a pure, sweet, and gentle girl, intelligent and educated, entering on her twentieth summer, whose parents are worldly and unbelieving, but who has been recently aroused to serious thoughtfulness in regard to spiritual and eternal things. The chief characters are several couples, just verging upon radiant manhood and womanhood, who meet, on successful or alternate evenings, at the home of Mercy Deering and her parents, to investigate and discuss the deep and vital questions of natural and revealed religion. Mercy, frequently seeking Divine light and guidance, feels in her own soul, and reasons with her friends that there is an Eternal, Spiritual being of infinite power, wisdom, holiness and goodness, who created and sustains all things, and who will judge His intelligent creatures in righteousness; that human beings are not mere animals, created for the mere gratification of the animal nature and instincts, in amusements, pleasure-seeking, and thoughtless levity; that they are not merely earth-born and earth-bound, made only for themselves and for the present life; but that

they are intellectual, moral, and accountable creatures, who are under the highest obligations to obey and worship their Divine Creator and Benefactor with loving reverence, to contemplate His attributes, and imitate His perfect character, in leading lives of purity and kindness towards all their fellow creatures. Her unbelieving friends and relatives are gradually drawn to respect and admire and adopt her true and elevated sentiments, while some believing friends aid her in her excellent undertaking; arguments from the book of Nature and then from the book of Revelation are admirably introduced and persuasively urged; the strongholds of unbelief are courteously yet effectually demolished; the existence and attributes of the Deity are at length candidly admitted; the blessedness of personal salvation is realized first by Mercy, and then by her friends and relatives, one after another, in the midst of touching scenes that move the reader to tears; then regard for each other becomes more personal; delightful walks are taken by the happy pairs in a neighboring forest; excellent advice is given as to the selection of a companion for life; and the narrative closes with the mellow peal of the golden wedding bells, and the rapturous notes of angelic voices welcoming the dying but now believing parents of Mercy to the pure and eternal pleasures of Heaven.

The whole is entirely unsectarian though earnestly Christian in character, like Bunyan's *Pilgrim's Progress*. Next after the Bible and Bunyan's spiritual allegory, it would be difficult to find a more suitable or excellent book for the parents to put into the hands of their children, in this vain, worldly, mammon-worshipping age.

SYLVESTER HASSELL.

DEAR BROTHER GOLD:—I felt moved to write to you this afternoon, and now I feel that it is very poor, like myself, and but imperfectly expresses what I felt, still I will submit it to you.

It does me good to meet with the LANDMARK, when among the brethren here and there; for it is as an old friend, and as good news from a far country.

I wish you success and the Lord's blessing in your work of faith and love in the kingdom of our blessed Lord.

For the enclosed 50cts in stamps please send to me here, Greenfield, Ind, your book on Joshua. I have had the privilege of perusing it, but I want it myself, although I am hard run at present.

We will be here only for the present, spending some time with the brethren. They are generally well and in peace.

In love your brother,

D. BARTLEY.

THE FISH THAT SWALLOWED JONAH.

That eminent scholar and devoted christian student, Elder Sylvester Hassell, has an article in response to a request to write on the above subject, published in the LANDMARK, July 1, which I have read with interest. The learning shown and research made in the investigation of the subject is deep and erudite, but he does not clearly say which of the sharks or whales actually swallowed Jonah. He says, "while the throat of some whales is too small to swallow a man, that of the Sperm and Rorqual whale is sufficiently large for that purpose; as is also the throat of the white shark which sometimes grows to be thirty feet long, and that these all are to be found in the Mediterranean sea where

Jonah was sailing when thrown over board," and then explanation is made from the construction of these animals how it was possible for Jonah to have been kept alive three days and three nights in the whale's belly, &c. Why try to explain it. Why not take it as it is written: Jonah 2:17, "Now the Lord had prepared a great fish to swallow up Jonah and Jonah was in the belly of the fish three days and three nights," and that he was kept alive we see that "Jonah prayed unto the Lord out of the fish's belly.

This was a miracle and it is impossible to explain a miracle. Just as well try to explain the raising of Lazarus by showing some natural agencies that Christ might have employed. Man's truth and existence is inexplicable to us. How life is preserved during the period of gestation is just as much inexplicable as how the life of Jonah was preserved for three days, and the only way of answering is to say God did it by the power of his might and after the counsel of his own will. B.

BROTHER P. D. GOLD:—The Friendship church desires all the ministering brethren, and other brethren who can, to visit them. The church is located on Cove Creek, in Haywood Co., N. C. The church holds a union meeting on Friday, Saturday and 2nd Sunday in November. All that come by rail will be met at Clide. Drop a card or letter to

SAMUEL MESSER, C. C.
Cove Creek, Haywood Co., N. C.

Remarks.

This church is located beyond Asheville in N. C., among the mountains. I hope to visit them, if the Lord will, at some time. Ed.

The Raleigh Primitive Baptist church in Conference do fraternally invite all brethren and sisters of the Primitive Baptist faith and order, who are in peace and fellowship with us at home with their respective churches, to join us in the celebration of the Lord's supper and the washing of the saints' feet on the 1st Lord's day in August, 1891. This being our yearly meeting, we invite and want our brethren and sisters to visit us and be with us on this occasion.

JAS. D. DRAUGHN, Mod.
Raleigh, N. C.

ELDER P. D. GOLD, KIND SIR:—Five miles north of Dadeville, in Tallapoosa County, Ala., is being erected a Primitive Baptist Church-house, and the members have chosen me as one of the committee to solicit aid. You will please pardon me for reminding you of the fact that a small remittance from you and your aid would be cherished beyond language at our command. For reference, Joseph H. Johnson, Judge of Probate, Dadeville, Ala., J. A. Germany, Tax Commissioner, Dadeville, Ala.

Address, THOS. J. LESTER.

Will Elder Lee Hanks, or Elder L. H. Hardy, or both of them, explain the Parable at the 44th verse of Matthew, 13th chapter, especially showing how the man bought the treasure and paid nothing for the field; and oblige one who is very desirous to know the truth? Truly yours, J. C. HALL.

He that meddleth with strife is like a man that takes an enraged and strong wild beast by the ear. He has not power to hold and control this beast; and when he lets it loose he is sure to be torn. When people are mad and fussing they do not want to hear advice unless it suits 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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WILSON, N. C., AUGUST 15, 1891.

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EDITORIAL.

NO MORE A PROVERB.

Brother H. T. Stewart requests my view of Ezekiel 18:21:

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die?"

The proverb which they had used in Israel saying, "The fathers had eaten sour grapes and the children's teeth are set on edge," (See Eze. 18:2) was the one that should no more be used. Proverbs like money ought to be sound and good. Money that will not pay debts and buy what is for sale is not good money. If the money is good a dollar of it is worth as much in the hand of a poor man as it would be in the hand of a rich man. That is, it is the money that is current with the merchant, and not the man.

Proverbs contain much in little like money. Cash or money should not be bulky, but in small parcels so that it can be easily handled, and enduring so that it can bear wear and tare. So proverbs are full of value, nothing so rich and useful, full of wisdom, truth and

practical, so that as a standard of thought, sentiment and utterance they will easily, rapidly and invariably communicate in few words volumes of thought that will keep and be ready for use always: apples of gold in pictures of silver.

But if money rests on a rotten base it becomes worthless. So if men's minds are corrupt their utterances or proverbs will become base and counterfeit. Evil communications will corrupt good manners, such as Let us eat and drink to-day for to-morrow we die. Likewise the proverb in Israel in her corrupt days was vicious and should cease. It was the same as blaming some one else for my bad conduct. My teeth are on edge, and I blame my father by saying, he ate the sour grapes and thus he set my teeth on edge. Now the truth of it is, I have been eating sour grapes myself. I am the guilty one and cannot charge it to my father or any other. I well remember, even in the case of the transgression of Adam, in my carnal nature years ago my thought was to blame Adam until it was shown to me that I sinned in him, and was guilty as he, and I am Adam. This shut my mouth against him, and shame came on me for I was naked and without cover, defense or excuse.

Observe, it is in Israel this proverb has no more to be used. Let us apply it to the church now as well as we can under the gospel dispensation. For Israel of old is typical of the gospel church, and the government of God over them

is emblematical of his dealings with his people in the gospel. For instance, if an Israelite had been in good behaviour and standing well among his people for years, but should afterward sin he must suffer for his sin and his former righteousness would not shield and excuse him, for it would not be remembered in the day he sinned to excuse him. But though he were punished even to the extent of being stoned to death he was still an Israelite, nor did it make him a Babylonian or an uncircumcised Philistine, nor did it imperil his standing beyond his present citizenship in Palestine or Israel. It had nothing to do with his condition in the resurrection.

Nor could one when he sinned plead that his father caused him to sin by eating sour grapes, or doing something wrong. He could not thus blame another, but every one must give account of himself, and every one bear his own burden, and every one receive according to his own works. This refers to God's people as believers, or those living in Jerusalem, and not sinners dead in trespasses and in sins. The people of God or believers have less excuse for their sin than others. Indeed they have none. More is required of them for more is given them, yet they often do worse than others. Sore judgements befall them in their present life in consequence of sin.

When God's people sin or Israelites do wrong they are transgressors, and hence are wicked. It is true that a disobedient christian is

wicked. He cannot be said to be righteous while doing wrong, and if he is not righteous then is he not unrighteous or wicked?

But in the day he turns away from his wickedness, repents of his sinful conduct and keeps the commandment of Jesus, or does that which is right, shall he not live? Can the church not at once forgive him when she feels he has repented. If the Lord has granted him repentance shall not we forgive him, and no more remember his sins, and shall he not live in the fellowship of the church? "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon." Isai. 55:7.

What is the best proof that a man hates his sins? It is that he repents of them and forsakes them. Nor can you say that a man truly hates them until he does forsake them. He may talk like he hates them, and may groan, but as long as he continues to practice or commit them he does not truly hate them. The best proof that one can give that he loves that which is good is that he seeks it and does that which is right.

The gospel is sovereign in putting away sin. It removes it to an unknown country, and it is never again remembered, and when one is granted repentance and does works meet or proper as the fruit of repentance his former wrongs are no more remembered by God's people in discipline, but such as have

been wrong are restored to the love of the church. They live in the church and die not the very day they repent and turn away from their sins.

P. D. G.

THE RACES.

A few weeks ago a dear brother (not then a member) said to me, I love the Old Baptist order of people, and have a desire to be baptized, and have for years loved them, (about fifteen years) but I cannot fellowship the negroes. You have colored or negro members in the church where I would like to join, if you will receive me, but I cannot fellowship them, and it distresses me. He went on to state that it had been shown to him that I am a servant of the Lord Jesus (what a miracle of mercy if I am,) and that he desired to have an all-night talk with me on the matter.

At an arranged time I visited him and told him to state the whole case to me as well as he could. This he did in substance as follows; That he believed that Cain was the seed of the devil, and the mark the Lord put on him made him a negro, and that all his offspring are the negroes, and the devil's seed, and could not be of the Lord's people because they are not human beings or have not souls as white people have. His proof text for it was what the Lord God said to the serpent, "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.

In addition he stated that colored people acted badly often, and were controlled by prejudices &c., and have a low idea or standard of right, and that his observation concerning the members he had dealings with was that they were not as anxious to live righteously as he would like to see, but that the chief trouble was that they are Cain's seed and children of the wicked one.

To this view of his I replied in substance as follows; That the Lord called Cain and Abel brothers, for the Bible says they were brothers, see Gen. 4:2-4.

The Lord said unto Cain, where is Abel, thy brother? Gen. 4:9. If they were brothers they had the same father and mother, and in that sense one could not have been the seed of the serpent or the devil, and the other not of that seed, for then they could not have been brothers: and when Seth was born, another seed instead of Abel, or in his place, and therefore he also was Cain's natural brother.

But what is meant by the Lord's putting a mark on Cain? I said, when you mark your sheep or cattle do you mark them all over, or in only one place? A solid color all over ones body would not be a mark.

Then I traced the history of Cain's family as narrated in the 4th chapter of Genesis, and showed him that his descendents were men of great intellects, or the fathers of inventions and cunning works: but, said I, did you ever know or hear of a negro being an inventor or

leader in thought and discovery? It has never been known in the history of mankind.

Again, if Cain's offspring were the colored or negro race they were all drowned in the flood unless Noah, or some of his sons, married some of them. The fact is the flood was brought on mankind as the effect of the wickedness resulting from the intermarriage of the Sons of God, or sons of Seth, with the daughters of men, or daughters of Cain, and it can hardly therefore be supposed that Noah, who only was found righteous in that generation, had committed this sin, or that his sons had. Furthermore when the Sons of God saw that the daughters of men (not of devils,) but daughters of Cain were fair, they married such as they chose. Now, said I, did you ever see a fair negro? He said no, I never noticed that word, and it cannot refer to the black race for they are not fair. The word fair means white and never black. Further said I, did you ever read or hear of but one man that bruised the devil's head, and was not that Christ? We are not the seed of woman but the seed of man, but Jesus was the seed of a woman, his mother being a virgin. But we all Jews and Gentiles, black and white, are by nature of the spirit of the devil while we are all the descendants of Adam and Eve who is the mother of all living. He that is actuated by the spirit of the serpent is of him, and we all naturally have that spirit which must be cast out before we are clothed with our right mind. Who

was it bruised Christ's heel? It was white people, Jews and Gentiles. There is no evidence that a negro was present.

I said, I do not expect as much naturally of a black man as I do of a white one, because the white race is superior as a race. Some white nations are stronger than other white nations. The Romans excelled the Greeks in personal valor. The Greeks surpassed all other races in intellect and classic taste. The English race leads all others in many intellectual and moral qualities. Also some individuals far excel others in wisdom and valor. It was worse in King David to take Uriah's wife than it would have been for an ordinary man to do so, and God said to him, I have made you king and have given you wives, riches, honor, and &c., and would have given you still more if you had asked; and thus for him to take Uriah's wife was the greater sin than if he had not been so enriched by the Lord. It would be worse in a gifted, useful preacher to get drunk than it would in a man of no gifts, or he would have less excuse for it because the people expect more of such.

I said to him, I do not look for as much from a colored person as I do from a white one. Further, white people do wrong too, and it is not the flesh, skin or race of any one that we fellowship, but it is the Spirit of Christ that we fellowship or love. If any bring not this doctrine we are not to receive him. If a colored person tells an experience of grace and brings fruits

meet for repentance that is what we fellowship in any.

The Lord is able to lead and control colored people and to give them wisdom and humility enough to live with the whites. He has redeemed to himself a people out of every race, kindred and tongue, a people to praise his name, and causes them to sit down with Abraham, Isaac and Jacob, in the Kingdom of God.

This man went to church next day and was received in the church, and gave the colored members the right hand of fellowship. The following Sunday I baptised him.

The next Sunday I also baptised another brother who first joined the Quakers, and could not remain with them, and left them. He then felt he loved the Primitive Baptists, but said they fellowshipped negroes, and he could not do that. Then he joined the Methodists and could not remain satisfied with them. Then he joined the Missionary Baptists, for one will seek almost any other denomination before he goes to the Primitive Baptists, because they have so many poor people among them, and fellowship negroes, and are common people, and hold doctrine that is unpopular with the world, and have all things common, and love the poor, ignorant, and needy that trust in the Lord, and make no more of a rich member than they do of a poor one, and think less of the worldly wise or one wise in his own conceits than they do of one that knows he is a fool and is humble.

When this brother left the Mis-

sionaries he still longed for the Primitives, but they fellowshipped negro members. After this he dreamed one night he was put to planting out trees as men, and after finishing the work he scanned it and saw that about two thirds of what he set out were negroes. This cured him of this objection.

In some sections colored members have obtained letters from the white brethren and formed churches of their own, and seem to be doing well. I see no objection to this where it is desired. In this section we still dwell together, the colored members being usually peaceable and quiet, saying the Lord led them to the white brethren first and he has never led them away.

The whites have prejudices and the blacks have them too. But if God takes away this stony heart and gives a heart of flesh, so that the white man can fellowship the colored man, and the colored man can fellowship the white man, and they are led to dwell together in the church of Jesus Christ, showing that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him, is not that proof of the power and grace of God that causes races naturally so antagonistic to dwell together in love and peace, the white man not exalting himself over the colored man, but condescending to men of low estate, and rejoicing in that he is made low, and the colored man rejoicing in that he prefers his white brother to himself, and there is no schism in the body; for Jesus is the

head and no true man, white or colored, wants to rule the church of Jesus Christ.

There is need of more kindness between the two races. While no white person, man or woman, that has any self respect or regard for even what nature teaches, would marry a negro, nor would any negro that regards the voice of God in nature marry any white person, still each should respect others. Colored people that are church members should show by their conduct that they love righteousness and they can best elevate their race by living righteously. There is no trouble about a white brother's fellowshipping a colored man who lives right.

No colored man who has a proper mind wishes to rule the church or manage its business, nor have I ever seen any of them attempting to do this, and I have baptized hundreds of them. There are about two hundred members in the churches I am serving.

In the true church of Jesus Christ the grace of God fitly frames people called out of all nations, kindred and tribes, opposite by nature and race-prejudice, into one people and causes them to dwell together in peace and love. The strong bear the infirmities of the weak. Here the rich and poor meet together, for the Lord is the maker of them all. Faith in God keeps each in humble dependence on God, and all things are in common, each one abiding in his lot, the white man abiding where God has placed him, and the black man doing the same thing, and

none wishing to oppress another, but helping each other. The white man should not allow race prejudice to cause him to wrong his colored brother, nor should the colored brother suffer the race matter to cause him to wrong his white brother. There is much need of forbearance and love, patience and meekness, on each side.

P. D. G.

as there has never been one in this part of the country. Those coming by railway will come by the way of High Point, and from High Point to Ashborough depot where they will be met and conveyed to the church on Friday evening. All brethren wanting conveyance can address W. H. Lawrence, Randleman, N. C., and I will make arrangements for you. Done by order of the church.

W. H. LAWRENCE, Cl'k.

THE UNIVERSITY.

We take pleasure in commending the University to our people. Its Faculty contains sixteen teachers of learning and experience. Its Professor of Medicine and its Director in the Gymnasium look after the physical development of the students. Its instruction has proved itself equal to that of the largest Northern Universities. There is no need for any North Carolina boy to go outside the State to be educated. The University publishes a small pamphlet which gives detailed information on all points, and which may be had by addressing President Winston at Chapel Hill.

Note the change in Elder J. C. Williams' appointments.

We commend with pleasure the School of Prof. W. E. Warren, of this place, as being of first class order in discipline and scholarship.

ASSOCIATIONAL NOTICES.

ELDER P. D. GOLD, DEAR BROTHERS:—Please publish in the LANDMARK that the Abbot's Creek Association will be held with the church at Rock Hill, commencing on Saturday before the fourth Sunday in August, 1891. Rock Hill is 8 miles south-west of Ashborough. We kindly invite all that can and will come, and especially ministering brethren to visit this Association,

The Country Line Association will meet with the church at Surles, Person Co., N. C. on the 15th, 16th, and 17 of August, 1891. Those coming by rail from Durham will be met at Helenah. Those coming from Lynchburg will be met at Roxboro, on Friday at each place. General invitation given to all brethren and friends, especially to preachers.

Done by order of conference.

The Eno Primitive Baptist Association will be held at Mt. Lebanon Church, 12 miles north of Durham, on Friday, Saturday and Sunday, August 7th, 8th and 9th. Those coming from north over Lynchburg and Durham R. R., will be met at Ballton on the 6th and 7th at 11 o'clock, a. m. Those from east, west and south will be met at Durham on the evening of the 6th and morning of the 7th and conveyed to the Church. A general invitation is extended. Friends desiring to camp on the grounds are at liberty to do so. No trafficking allowed near the Church.

S. P. TERRY, Mod.

Durham, N. C.

UNION MEETINGS.

The Shewarkey Union meets Friday, Saturday and 5th Sunday in August with the Kehukee church, if the Lord will.

The Contentnea Union is appointed to meet with the church at LaGrange Saturday and 5th Sunday in August.

The Black Creek Union will meet if the Lord will with the church at Healthy Plains Saturday and 5th Sunday in August.

The Toisnot Union is expected to be held with the church at White Oak, Saturday and 5th Sunday in August.

OBITUARY.

MRS. MARY M. AARON.

Mary M. Bullington was born Nov., 1831, was married to W. C. Aaron, Jan. 3rd, 1854, joined the Primitive Baptist church at Strawberry, Pittsylvania Co., Va., November 27, 1876, and died at her home near Mayfield, N. C., June 10, 1891. She was the mother of eleven children, six of whom are living—the youngest being perhaps thirteen years old.

Sister Aaron possessed many noble qualities among which a quiet, even disposition, great energy and care in her household matters, her promptness to the sick and her church, together with a deep affection for her family shone conspicuously.

After a Spring of unusual good health and activity she was taken very ill on June 3rd, so her short, fatal illness came like a shock upon the family and friends. Her resolute hope, and loving counsel had ever been a great stay and comfort to her husband when ever they had been visited by trouble and adversity, and even while suffering the agony that brought death she spoke words of encouragement to the weeping father and children.

She had them to telegraph for her son in Richmond, but just before he reached home her spirit had left the body, as we hope for a brighter home above. The writer has spent many pleasant hours with this dear sister and can to some extent feel the blank that her absence makes in her family, yet may her strong and noble character leave its impress upon her six promising and devoted children, and may

they and their father be comforted by Him who is able to comfort.

K. E. D.

FRANCIS E. SKITTLETHARPE.

ELDER P. D., GOLD, DEAR BROTHER:— Please publish the death of Francis E. Skittletharpe, who departed this life March 12th, 1891, at her residence near Plymouth, N. C. She was born September 11th, 1832, making her 58 years, six months and one day.

She was the oldest daughter of Johnathan and Francis Corprew. She was married to Joseph Skittletharpe March 23rd, 1855. She had born unto them ten children, eight daughters and two sons, eight of which preceded her to the Spiritland. She leaves a husband and two children, one son and one daughter, to mourn over a beloved wife and mother. The writer of this notice has been intimately acquainted with the deceased from childhood. We were raised within two miles of each other, and went to school together, and our relations were always pleasant.

On Saturday before the third Lord's day in July, 1876 she came before the church at Morratoek, and told the brethren what great things the Lord had done for her soul. She was received into the fellowship of the church and was baptised the next day by the writer of this notice. She lived happily with all the brethren until she was called home. If she had an enemy on earth I do not know it. She was a strict attendant to her church meetings. She took great delight in attending the Associations. All who knew her knew her to love her as a meek, humble christian.

She died from the effects of an internal cancer. Her suffering was great. She told the writer of this notice a few days before her death that if it was God's will to restore her to health she would be glad to stay with her husband and children longer. However she said, death has lost all its terrors for me. If God calls all is well. To depart and be with Christ is far better than to remain in this sinful world. The last time I went to see her she was very weak. She grasped my hand warmly and spoke in a whisper, I know you, it is brother Harrison, oh that I could go to sleep and wake up in another world. She longed for the coming rest. After she had gently passed away Mr. Skittletharpe sent for me, asking me to be present at the

time she was interred. I met a large crowd of sorrowing friends and relatives at her grave. The writer of this notice addressed them a short while on the certainty of the resurrection. I then closed the service by prayer to God.

Her remains were then taken and interred in the family graveyard near the Methodist N. H. in the town of Plymouth. The body of our beloved sister is sleeping in Jesus. Her Spirit is gone into the land of the living to unite with that innumerable company of angels that surround the great white throne of God where parting will be no more.

Let me say to the sorrowing husband and Children, it is my desire and prayer to God that you may be blessed to meet your dear wife and mother as a bright angel in glory when time with you is over.

Yours fraternally,

N. H. HARRISON.

ELDER JOHN JAMES MARTIN.

DEAR BROTHER GOLD:—I have been requested by the widow of the late Elder John James Martin, of Washington County, Va., to write his obituary and have it published in ZION'S LANDMARK. I had but little acquaintance with brother Martin, hence will have to state facts as they have been stated to me. I had the pleasure of hearing him preach at the Indian Creek Association, in West Va., last August, where I met him. I distinctly remember that I highly approved his preaching, and was comforted by his sound and experimental presentations. He stood high in his country as a sound preacher of the Gospel. He was opposed to the doctrine of instrumentality, or that dead sinners are quickened by Gospel preaching. He also opposed fatalism and non-resurrectionism. He maintained that our mortal bodies shall be raised immortal, changed from natural to spiritual bodies. He had no fellowship for alien baptism, was not in favor of receiving members from other denominations on their heretical baptism. He opposed Sunday Schools, Farmers' Alliance, &c.

He was born in Patrick county, Va., in 1847, and married Miss Lydia Caroline Medly in 1867, who bore him eleven children, was Pastor at Rush Creek Church at his death, died at his home in Washington county, January 13th 1891, of blood poison, seemed resigned to his sufferings and died in the happy enjoyment and triumph of

faith in Jesus Christ, his God, redeemer and Saviour, expressing himself as willing to go. It was for a time hard to give up his affectionate companion and children, who loved him, and whom he so fondly loved, but God's grace was sufficient to resign him to his lot. The Lord who has promised to supply all our needs supplied him with grace to cheer him in death. He was fully conscious till the last moment. Some little time before he died his wife heard him slapping his hands and went to him and found him in full triumph over death the king of terrors. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him, David. He preached his last sermon at Rush Creek third Sunday in October. I forgot to mention that he was a kind and loving husband and father. He did not favor preaching funerals. His neighbors, and especially his brethren, feel their loss. May the blessings of him whom he preached and served rest upon his bereaved wife and children, and more than supply his absence by his more glorious presence, is the prayer of a fellow-laborer in the Gospel.

I. J. TAYLOR.

D. W. BURCH.

DEAR BROTHER GOLD:—I write you of the death of our son, D. W. Burch, born in Person Co., N. C., September 22nd, 1871, died in Alamance Co., N. C. December 27th, 1890, making his stay on earth 19 years, 3 months, and 5 days. We feel that the Lord has visited our house and family again, and has taken to himself another one of our sons, Johnie, February 9th, 1882, near 16 years of age, Daniel next. It appears to us if we had any choice in children of our ten, that they were favorites. Daniel, a young man, was uncommon in his manners. He acted more gentle than most boys of his age. He was well grown and well favored, steady and of moral habits, attracted the attention and respect of his acquaintances. He was taken sick about the 1st of January, 1890, with what physicians called La Grippe. He was closely attended by as able physicians as we thought we could get. He recovered so that after some two months he went in the neighborhood a few visits, but when lingered under the care of three good physicians, and visited by several more, and with all their skill and desires for his welfare he continued to weaken in body, but his mind appeared very clear.

He appeared hopeful of getting well until a few months before his death, when he became very solitary, did not wish company. He was seen by his sister Camelia who waited on him shedding tears when she would go into his room. He continued in his low state in appearance until November 25th when a change took place in him. Though he could not speak above a whisper he called to his sister, Phebe Summers, who was in the room with him with hands lifted. When she got to him he embraced her in his arms, saying to her, Jesus loves me, Jesus loves me, slapping his hands and praising the Lord. The family was called in to witness the great change in him. He then said he wanted to see everybody and especially all good people, saying the world was nothing to him. He would love to live with Pa and Ma, but he felt that if the Lord took him that he would take him where sickness and sorrow are no more. After that he spoke of fearing he was deceived, and said to me, Pa, I wanted to talk to you, but was afraid I would deceive you. In a few days after his change he called his mother to his bed and said to her, I want you to make me a Christmas present of a Bible with references in it, and Pa to get me a Primitive Hymn Book. He often spoke of Christmas morning with a sweet smile on his face saying, he did not want the family to present him any presents until that morning. When that time came the family met around his bed. Mother presented the Bible. He received it with smiles, looked at it a short time and said it is mighty pretty, and laid it on his breast. I presented the Hymn book. He opened it at 533 and 535 hymns, and asked me to read the last verse of the first, and all of the second out to him and family. His calmness, his loving and grateful appearance made lasting impressions on our minds. He continued weakening and talking in his loving way about leaving the world, telling his mother of her goodness to him, and told her to take good care of herself, and told his sisters what he wished done with his things he was leaving. The morning of the 27th he said to me I am dying. He wanted all to let him lie still and rest. Afternoon when we saw that he was weakening while we were around his bed he said, Pa and Ma are so troubled about me. A few moments before the breath left him he spoke of his brother Davie, in Tennessee, and said tell him to be a good boy. The family weeping around

his bed as though he thought it unnecessary he said, I am not dead yet. In a short time he repeated the same and ceased to breathe any more. With calmness and ease he passed away, and why should we grieve? The Lord does all things well, and O, that we could be resigned to his will.

Yours in hope,

JAS. A. BURCH.

Why should we start and fear to die?
What timorous worms we mortals are,
Death is the gate of endless joy,
And yet we dread to enter there.

Jesus can make a dying bed,
Feel soft as downy pillows are:
While on his breast we lean our heads,
And breathe our lives out sweetly there.
By his mother, M. J. BURCH.

MRS. MARY H. LANDESS.

She was consort to John Landess, deceased. Was born Oct. 18th, 1815, in the State of Virginia, brought to Tennessee by her parents, about the year 1818. She obtained a hope in Christ and joined the Primitive Baptist Church of Jesus Christ at Concord, about the year 1832, and was dearly loved by all the membership. She died in the full triumph of loving faith January 12th, 1891, leaving her loving children and many others who dearly loved her to mourn their great loss. Sister Landess was a faithful, loving wife, and did her part nobly, endeavoring to make home inviting and pleasant. She was a lady in the full sense of the word. A mother truly, and ever mindful of her children, looking after their present comfort, and ever praying for their eternal happiness. Though for many years her bodily sufferings were great she never complained or murmured, bore all her sufferings with christian meekness, and after the death of brother Landess she took upon herself the great responsibility of carrying out the noble work of both her and her husband, and her labors were a complete success, so that her house was still a home for her brethren and sisters and especially the ministering brethren.

She lived to see several of her children united to the church, which was her chief joy. She, like her dear husband, was very kind to the poor, who were often supplied with the necessities of life by liberality. Many there be that have just grounds to praise her for her deeds of kindness. Though she was rich in the things of this world, she was much richer in faith and

good works. From my personal knowledge of her great worth I could write much more. O, how sad it is dear children to lose such a good mother, but she is gone and you are going. She has fought the battles of life and is now at rest. May you quit yourselves like Pa and Ma, and fight the good fight of faith, and when your race is ended cross over the river and rest, yes rest with them forever.

J. E. FROST.

ALBERT WILKERSON.

ELDER P. D. GOLD, DEAR FRIEND:—
By request I send you for publication in the LANDMARK a short sketch of the life and death of Albert Wilkerson which sad event occurred at his residence near Durham, N. C., June 23rd, 1890, aged 61 years, 5 months, and 9 days. He was married to Indea Eales, May 3rd, 1868, who bore 6 children, 5 of whom preceded him to the Tomb, 3 in infancy and 2, a boy and a girl at 9 and 11 years old. Mr. Wilkerson never made a public profession of religion, but his wife and friends believed from his well ordered walk, that there had been a change of heart with him, and that he possessed a prize the world cannot give nor take away. He was very much afflicted for some time before his death, but bore his afflictions with patient submission, seeming perfectly resigned to the will of God. He was a firm believer in the doctrine of salvation by grace, and evinced great interest in the welfare and prosperity of the Primitive Baptists, and would go to hear them preach as long as he was able, always willing to aid so far as he could, and loved to have them visit him and enjoy his kind hospitality. The community in which he lived has lost a good citizen, the poor and needy, a kind benefactor, his wife a kind and devoted husband, and his only daughter a good indulgent father. May the widow and orphan be enabled by grace divine, to look unto him who has promised to be a Father to the fatherless and a husband to the widow, and realize that those who trust in him shall not be confounded. Life is comparatively speaking a span, a fleeting hour. Soon the bereaved ones will be called to leave this world of sin and sorrow, to pass through the dark shadowy valley of death, and if consistent with the divine will may they be prepared to meet with loved ones gone before in that

bright home beyond the skies, where sickness, sorrow, pain and death are felt and feared no more.

What is life? An hour-glass on the run,
A mist retreating from the morning sun,
A busy bustling still repeated dream.
Its length? A minute's pause, a moment's thought.

And happiness? A bubble on the stream,
That in the act of seizing shrinks to naught,
And what is hope? The puffing gale of morn,

That robs each flowret of its gem, then dies.
A cobweb bridging disappointment's thorn,
Which stings more keenly through its thin disguise.

And what is death? Is still the cause un-

found?
That dark mysterious name of horrid sound?
A long and lingering sleep the weary crave.
And peace? Where can its happiness abound?
Nowhere at all, save Heaven and in the grave.

ELLA FARTHING.

Durham, N. C.

REMINISCENCES AND LETTERS OF MARY PARKER.

COMPILED BY SILAS H. DURAND AND
BESSIE DURAND.

This book will be ready early in September. It will contain about 300 pages, consisting of Reminiscences, written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

The price is one dollar, for which the book will be sent, post paid, to any address. It will be well for those wishing a book to send orders and money at once. After the expense for publication is paid any balance there may be will be for the benefit of our afflicted sister. A word to the kind friends who wish to tender her assistance is sufficient. Where a number are to be taken in one locality, they might be sent by freight or express to one address, and thus save a little in the cost of transportation. Where this is desired let the name of the express company and office be mentioned, the expressage will be prepaid, to nearest freight or express office. Send all orders and all business communications to me. The money must accompany all orders.

SILAS H. DURAND.

Southampton, Bucks, Co., Pa.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

M. F. STUBLES, OF GA.

Goldshoro	Tuesday	after 1st Sunday in August (at 12 M.)
Smithfield	Wednesday	
Raleigh	Thursday	
Durham	Thursday night	
Thence to Eno Association.		
Dutchville	Monday	
Camp Creek	Tuesday	
Tar River	Wednesday	
Roxboro	Thursday	
Shiloh	Friday	
Thence to Country Line Association		
Wheeler	Tuesday	
Lynch's Creek	Wednesday	
Deep Creek	Thursday	
Thence to the Abbot's Creek Association.		
He will need conveyance.		

G. BRYANT.

South West	1st Sunday in August
Yopp	Monday
Stump Sound	Tuesday
Topsail Sound	Wednesday
Wilmington	Thursday
Myrtle Grove Sound	Friday
Whiteville	Saturday
Cypress Creek	2nd Sunday
Mill Branch	Monday
Pireway	Tuesday
Bethel	Wednesday
Pleasant Hill	Friday
Polly's Swamp	Saturday
Simpson's Creek	Monday
Feathery Bay	Wednesday
If Elder Thomas Bell can arrange two week's appointments for him from thence to Ga., and also about two weeks in Ga., he will please do so. He will need conveyance.	

A. W. PATTERSON OF GEORGIA.

Shiloh	August 1 & 2
Roxboro	3
Tar River	4
Camp Creek	5
Dutchville	6
Eno Association at Mt. Lebanon.	
Durham	August 10, at night.
Raleigh	11, at night.
Neuse	12
Cedar Grove	13
Suit's School House	14
Country Line Association	15, 16, 17
Durham	18
Whitfield's School House	19
Thence to Abbott's Creek Association.	

J. C. WILLIAMS.

Pine Church	2nd Sat. and Sun. in Aug.
Abbot's Creek	Monday
Hilldale	Tuesday
Gilliams	Wednesday
Bush Arbor	Thursday

Wheeler	Friday
Thence to the Country Line Association.	
Saxapahaw	Tuesday night
Big Meadow	Wednesday
Bear Creek	Thursday
Mt. Tabor	Friday
Sugg's Creek	Saturday
Big Creek	Sunday
He has conveyance.	

W. B. WILLIAMS.

Peach Tree	Friday before first Sunday in August.
Castalia	Sat. and 1st Sunday
Hickory Rock	Monday
Suits School House	Tuesday night
Dutchville	Wednesday
Thence to Eno Association.	
He will need conveyance.	
Will some one meet him at Franklinton Depot on Tuesday, August 4th and convey him to Suits School House.	

J. E. ADAMS.

Pleasant Hill, (Iredell Co.)	Sat. and 4th Sun. in July.
Deep Creek	1st Sat. and Sun. in August
Harmony	Monday
Lynche's Creek	Tuesday
Prospect Hill	Wednesday
Wheeler	Thursday
Thence to Eno Association.	
Flat River	Monday
Long's School House	Tuesday
Hester's School House	Wednesday
Storie's Creek	Thursday
Roxboro	at night
Roxboro	Friday if desired
Thence to Country Line Association.	

E. C. SMITH.

Thursday before the 5th Sunday in August, Sanday Bottom; Thursday night School House at P. H. Mewborns; Friday, Haskins Chapel; Saturday, Beaver Dam; Sunday, Sand Hill; Monday, Muddy Creek; Tuesday, Cypress Creek; Wednesday, South West; Thursday, North East; Friday, White Oak; Saturday and 1st Sunday in September, Hadnots Creek. Then accompany Elder L. H. Hardy until 4th Sunday in September; Monday after the 4th Sunday in September Cedar Island; Wednesday, Bethel; Thursday, Sandy Grove; Friday Blount's Creek; Saturday Galloways'; 1st Sunday in October Cross Roads; Monday, Hancocks; Tuesday, Red Banks; Wednesday, Tysons; Thursday, Meadow. Conveyance needed.

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Wilson, N. C. Principal.

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

TRAINS GOING SOUTH.

Dated Jun 7, 1891.	No. 25 Daily.	No. 27 Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:45 p. m.	6:20 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	1:45 p. m.	7:00 p. m.	7:53 a.
Leave Wilson.....	2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:10 p. m.	.....	.....
Leave Goldsboro.....	1:15 p. m.	7:40 a. m.	5:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:14 a. m.
Leave Magnolia.....	4:37 p. m.	5:40 p. m.	9:39 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14 Daily.	No. 75 Daily.	Daily, ex-Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:37 a. m.	6:50 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	2:45 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:04 a. m.	.....
Arrive Wilson.....	.....	12:00 p. m.	.....
Leave Wilson.....	1:35 a. m.	12:55 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:43 p. m.
Arrive Tarboro.....	.....	2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:00 p. m., Halifax 3:22 p. m., arrives Scotland Neck at 4:15 p. m., Greenville 6:03 p. m., Kinston 7:10 p. m., Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays Wednesdays and Fridays at 7:00 a. m., arriving Scotland Neck 10:01 a. m., Greenville 2:00 p. m., Kinston 4:25 p. m., Returning leave Kinston Tuesdays, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 3:30 p. m., Weldon 6:20 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:30 p. m., 5:30 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., 5:40 a. m., Williams ton, 7:40 a. m., 6:55 a. m., arrive Tarboro, N. C., 10:55 a. m., 11:04 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:10 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:35 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 12:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m., Returning leaves Clinton at 5:30 a. m., and 1:30 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

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

J. R. KENLY. JNO. F. DIVINE.

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GILLIAM'S ACADEMY For BOTH SEXES

The 15th Session will open Tuesday, Nov. 3rd, 1891, and continue twenty weeks, covering the most favorable portion of the year for educating.

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

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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

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

Pupils will be met at Burlington (Company Shops) November 2nd and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

It is important that pupils enter at the opening of the session. Patrons are requested to visit the school.

For further particulars address,

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

See Advertisement of Elder A. J. Moore's School. Brother Moore has had years of experience as a teacher and has an uncommonly good school.
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WHITAKERS ACADEMY, FOR BOTH SEXES. STRICTLY NON-SECTARIAN.

The Twenty Sixth Session will open, the Lord willing, the Third Monday in July next and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.
MISS CORNELIA MOORE, Assistant.
July 1st, 1891.

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A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st, chapt. Moses; and Joshua. 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balak; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed 23d, Snare and Trap; 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.

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SEPTEMBER 1, 1891

NO. 20.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

Wm. Lester

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have just read a letter in the LANDMARK of July 15th, written by Elder Rittenhouse upon a subject which has been of great interest to me since I first received a hope. In connection with that letter I wish to present some thoughts on the subject. Brother Rittenhouse says: "There has been a disposition some time to treat the subject (Christian experience) in this way: Suppose a man to be in a dark cave or cell where there is filth or vermin and dangerous reptiles, but the man knows it not. It being dark he is ignorant of the danger he is in, and of the filth and slime by which he is surrounded. But a light is brought in and the man sees the condition of his filthy abode as he had not before. But the light does not make it so; it only discovers the true condition of things. If this looks plausible to anybody as exemplifying a work of grace, it certainly does not to me."

Nearly twenty-five years ago I wrote a letter, which was published in the Signs of the Times, and I will quote a paragraph from that letter which may be found on page 39th of "Meditations on Portions of the Word."

"The heart, which is deceitful above all things and desperately wicked," may be compared to a dark room full of fearful wild beasts, obnoxious reptiles and unclean birds. We are there but see

nothing to affright or trouble us. A light, unnoticed by us, begins to glimmer down from above, and suddenly our eye rests upon a snake or toad. We wonder how it entered, for certainly we think it was not there before. The light increases, and we discover here a fox and there a leopard, and turning from them, a vulture meets our sight. We will suppose ourselves unconscious of any increasing light since we entered, and therefore we suppose these offensive objects suddenly to have entered our presence, not dreaming that their abode is there, and that the light has revealed them. We complain of their presence and would drive them out that we may be comfortable again. So it is when we get a glimpse of our evil nature. In some unguarded moment, we suppose, some passion has sprung upon us, some dishonesty has been acted, or a sin of some kind has been expressed. We look upon the fault as attributable to the occasion, perhaps, full more than to anything inherent in ourselves, and something that we can atone for, and which may then be forgotten. The light perhaps, is somewhat withdrawn, the troublesome objects vanish for a season. And we are comparatively comfortable again; not entirely so, for our sense of security has been disturbed. Again the light shines down brighter than ever, revealing more abominable and fearful objects still

until we stand in terrible fear and disgust. After awhile we turn our eyes upward and there we see the light that has shown us these things. But how beautiful, how enchanting it is! The heavens are open and we look an immeasurable distance into the delightful radiance. Glorious visions meet our view, visions of surpassing beauty and loveliness. Rapturously we gaze upward, forgetful of all around, lost in admiring contemplation of the shining wonders that fill our souls with unspeakable delight. High above, and brighter than all else, we behold a being of unimagined loveliness and glory, from whom all the light seems to flow. He looks upon us with a smile of ineffable gentleness and love, and we hear his voice assuring us of safe protection, and of an everlasting blessedness in his presence. Our eyes fall again from this holy vision, and more plainly than ever do we see the horrors around us, and our fears return, though lessened by the remembrance of what we have seen above, and by the sweet hope awakened within us of final escape, but our feelings of abhorrence and loathing are greater than ever.

From the time that divine life is imparted, whenever it is in exercise, we shall see only what is fearful and offensive when looking at ourselves, and what is comfortable and delightful when we are able to forget ourselves and look away to Jesus. "The path of the just is as the shining light, which shineth more and more unto the perfect day." The more brightly the light shines the more do we feel the hatefulness of sin. "Whatsoever doth make manifest is life." Those to whom the light has been given shall eventually be raised out of all the dangers and evils which it has manifested to them, unto a

state of perfect holiness to dwell in eternal peace and glory."

I have quoted this paragraph at length because after twenty-five years I find no better illustration of my experience than this of "the light that shined in darkness and the darkness comprehended it not." My hope was not in the first experience of it because of any improvement seen or felt in my vile nature, and that is why it was so astonishing to me that I should have one; and that hope has never been supported by the appearance of any good thing in me, that is, in my flesh. I have therefore felt like writing a little on this subject for the consideration of brethren, and hope what I shall say may be for the comfort of some who feel their unworthiness as deeply as I do mine. I have had the privilege of an acquaintance with brother Rittenhouse for more than twenty-seven years, and I want to say that he is one whom I love to hear preach, and in conversation with whom I have found pleasure and instruction. I have reason to believe that our love and fellowship are mutual. The difference that will appear in our views upon the points referred to are, I believe more apparent than real. Of that each must judge for himself.

I will here say that I do not agree with those who think that the way to preserve peace among brethren is to avoid, in speaking and writing, all subjects upon which there is a difference of understanding. I cannot see how that course can cause them to be of one mind and judgment, as the apostle commands, and all true peace must be based upon oneness of mind. Exhortations to avoid controversy are sometimes accompanied with suggestions as to what we may say upon controverted subjects. Of course there will be no controversy

on any subject if all will adopt the thoughts expressed by one. But there is no growth in such a course. Whoever speaks or writes ought to express what has been given to himself, or what he thinks has been given him; for all that one has which is of value has been taught him by the anointing which teacheth all things." 1st John 3: Of course one may be mistaken in the belief that what he is expressing has been thus taught him. If no such mistakes were made there would be no differences of view among the saints of God, but all would truly be of one heart and of one mind. Brethren must judge of what is said by themselves and by others, comparing all with the word of truth. I am sure that one who is expressing what the Unction from the Holy One has taught him will be satisfied with expressing that truth for the consideration and comfort of others, and will not desire to force it upon any one nor be vexed with a brother because he does not see it; for he will have a sweet abiding confidence that he who has so lovingly led his own soul into the rich meaning of that portion of his word will also lead others there in his own good time. Therefore he will be content to speak what he believes and feels, which he must do, and leave the result with God. To those who have been similarly taught he will thus come as a faithful, confirming and comforting witness.

I do not understand why an expression of sentiment contrary to ours should tend to kindle unkind feelings toward him who thus differs. Yet we know that it has been so, and still is; and the bitterest enmity has thus been aroused between friends, and the most cruel actions have resulted. And even among the saints such a cruel, domineering, ungenerous, unforgiv-

ing spirit has been manifested sometimes because one honestly differed from his brother on some point, possibly not very important. This certainly shows that the old, black, sinful Adamic nature of the child of God is still unchanged, and if it were not bound and held in subjection by the stronger man, would lead him as far from the right way as it did David or Peter. How very carefully this propensity to be angry with one because he differs from our view should be guarded. It should never be indulged. A proper defence of the truth can never be made while one is moved by an angry or domineering spirit.

No doubt some only write or speak what they have heard from others. These are compilers. There is a value in having the sentiments of others brought to our notice. And often a great confirmation and comfort are thus brought to us. But this work is not the peculiar flowing of divine life among the members, as sap from the vine into the branches, which causes growth. It is for you and me to speak just what we have received, and handled and tasted of the word of life, and in that there is value to all the body which is "one bread" as well as "one body." All true growth is up into Christ. The motions of the carnal mind lead the thoughts and feelings up to men.

No one has authority to tell another what scriptural subject he may speak of and what he must leave alone; nor can he be told by any man what he ought to say on this or that subject; though after he has spoken we may and must judge what he says. Should I write what another thinks because of confidence in him I am his amanuensis. No one need be afraid but that the one life of the vine will tell every branch what fruit to

bear. Anything that is not from the life of Jesus in the soul will soon fall away.

One may speak with unwavering confidence in the truth of what he says without any wish to have dominion over any one's faith. The very spirit which gives him that confidence is meek and lowly, and would make him shrink from the desire to have any one yield obedience to any dictate of his. The spiritual assurance which is in his heart concerning the truth of what he expresses causes him to feel kind and tender, instead of harsh and overbearing, toward those who may see differently, assured that the same dear Saviour who has fed his soul upon such precious truth will in his own time and way give a suitable portion to each of his children from the boundless provisions which he has made for the poor. Let us remember that all which comes to us from the heavenly Shepherd comes as food and drink and clothing. Theological ideas stored up in the brain are of no real value to one who hungers and thirsts after righteousness.

The light referred to in the illustration which I have used in the paragraph quoted is of course the life which a sinner receives in the new birth. In speaking of that illustration it is not likely that brother Rittenhouse had in view the use that I have made of it; though I have often used it in my ministry; for it is often referred to by our brethren. But all who use it, so far as I have ever heard, speak of this light as "the light of life." "In him was life, and the life was the light of men."—John 1. I do not, however, understand the scriptures to teach that the sinful life which we inherited from the first Adam is identical with this divine life, nor that it ever will become so in this mortal

state. Everything that is good and pure and righteous in thought, motion, word or action is directly from the life of Jesus, which is manifested through our mortal body. I do think there is a distinction between the life of a thing and the thing itself to a certain extent. To withdraw the life of the vine from the branch would illustrate that distinction that I mean. The branch would die. The life of Jesus was not moving Peter when he denied his Lord. I think I see the same distinction between the spirit given us and ourselves, for "the spirit is life, because of righteousness." It is our life, our spirit, and yet we are made to feel our dependence upon that life and spirit for all the strength and wisdom and righteousness that are needed. Without its exercise we are dead, as it is written, "If we live after the flesh we shall die."

The Spirit of Christ is the only teacher of divine things, but it is also that Spirit by which "we know the things that are freely given to us of God." If the life of Jesus is not within us we have no capacity to understand the things of the kingdom of God. It is only by that spirit within us that we can cry, "Abba, Father." That spirit is the light by which our sins are manifested, and in the life by whose power we discern and hate them. "All things that are reprov'd are manifested by the light; for whatsoever doth make manifest is light." Eph. 5: 13.

The light which manifests and reprov's sin does not remove it. In this sense the light does not improve the condition of the place, does not remove the unclean birds from the cage, and so might be considered as of no benefit to the place. But this light reveals the truth that salvation is in Jesus Christ, which is not according to the un-

derstanding of the world. That salvation has been secured but has not been fully experienced by the subjects of it. It is "ready to be revealed in the last time," and they "are kept by the power of God through faith unto" it. "We are saved by hope;" but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it."—Rom. 8: 24, 25.

When one becomes a subject of grace he will be a changed man inwardly, because a new life is there by which he sees and mourns his sins, by which he hungers after righteousness, by which he calls upon God, rejoices in Christ Jesus, and by which he walks before God in the truth. Here is a change in the man, but not a change in his old nature, for that is still called "the flesh," and is contrary to the Spirit. It is because these two are contrary the one to the other that we cannot do things that we would, cannot even rejoice in spiritual blessings, however earnestly exhorted to do so, only as that fruit of the Spirit is manifested through the flesh. A subject of grace will also be a changed man outwardly if he had before been walking in outbreaching sins, for he will turn away from the course of this world, and from following the desires of the flesh and of the mind. But he will soon learn, if he has not been clear upon this before, that this is not being "washed from his sins," "purged from his old sins," "cleansed," "purified." The washing, the purifying, is experienced only by faith in the Lord Jesus Christ. Correct habits of life may be from principles of truth in the heart, and they may not. A Pharisee may live as correctly as a child of God; and, in the sight of men, even more so, for he can

conform in his words and acts to the notions of men, since he has them in view instead of God. While the child of God acting in the fear of God, does not watch so carefully how his actions may appear in the sight of men. The correct walk of a child of God is the result of the work of faith within him by which he experiences the cleansing power of Jesus' precious blood. But he is made to know that the cleanness, the purity, the holiness, are in Christ, and are only realized by him through Christ being on him the hope of glory. He is "perfect in Christ," and is so presented in the preaching and teaching of God's servants.—Col. 1:28. He whom God pronounces perfect has to say, "Behold, I am vile," "I abhor myself." "If in this life only we hope in Christ we are of all men most miserable." None but the people of God see and feel the misery of sin, and still find it living in them, and warring against the Spirit. Their hope is in the redemption that is in Christ Jesus. Their hope is in the divine life. The hope of other men is that they will present themselves acceptable to God in this life, becoming more pleasing to him the more they do. If the hope of the Child of God were of this kind in this life he would be more miserable than they, for he can never see himself any better by nature than before he had a hope, but rather sees his vileness more clearly the longer he lives in the flesh; for the light continues to shine and reveal deeper depths of depravity within him; but thereby it also reveals correspondingly greater heights and depths and lengths and breadths in the infinite love and peace and salvation of Jesus. So the child of God is kept from boasting as he would do if ever he found himself getting better

in the flesh.

The hunger and thirst after righteousness of those who are blessed can never be in any degree satisfied by any thing which he says, or does, or sees in himself, but alone by what he sees in the dear Saviour.

The fruit of the Spirit is manifest through the flesh, but it is not therefore in any sense the fruit of the flesh, nor does it prove the flesh to be pure. It is indeed disliked by the flesh, not by any means sweet to its taste. Meekness, love of God's truth, joy in Christ, humility, these are not what our natural minds want. We naturally prefer to think well of ourselves, and love and rejoice in what is highly esteemed among men, though it is abomination in the sight of God. The carnal mind and heart are no more trustworthy than before we believe, our trust can only be in Christ, under whose control we desire to be continually. The strong man bound is no better than when armed and keeping his palace. Our trust is in the stronger Man to keep him bound until our change shall come. One who has not been born again can sweep and garnish his house. The christian cannot "wash his heart from wickedness," but does rejoice when he has the evidence that Christ has washed him, and receives by faith "the washing of water by the word," and hears the sweet words of Jesus saying to his soul, "now are you clean through the word that I have spoken unto you." Only when Christ thus manifests himself to us can we rejoice, and then we cannot help it. It is useless to tell one to rejoice when his soul is in prison. But when he has faith to cry, "Bring my soul out of prison that I may praise thy name," he will soon rejoice. Joy always comes with the morning.

For one who sees himself as vile by nature as I do, and as wandering in thought and word and deed, as powerless to even think one good thought of myself, this truth that the mystery of righteousness, made known to the Gentiles, is, not that they are changed and made holy in their Adamic life, but "Christ in them the hope of glory," is very necessary and very precious. The ministry of the word is precious, for it is preaching Christ as my life, my all. The order and ordinances and doctrine of the church are precious, for "out of Zion the perfection of beauty, God hath shined." The fellowship and companionship of the saints are precious, giving pure delight. But for all I hope and long to be, I am waiting for the coming of our Lord Jesus Christ, 1st Cor. 1:7, "waiting for the adoption, to wit the redemption of our body," waiting for the appearing of Him who is our life, believing that then I shall appear with him in glory.

The comfort to me of the excellent things in the letter of brother Rittenhouse depends upon my keeping in view this truth that the flesh and the spirit, as well as the works of the one and the fruit of the other, are distinct in the Christian, and contrary the one to the other, so that he "cannot do the things that he would." In Christ I find them all done, and sweetly wrought in me. The doing of one wrong thing by a christian would show his nature still all vile as surely as the flowing of one drop of corrupt water from a spring would prove the spring corrupt. The child of God, looking at himself, must ever say, "I am black," but looking at Jesus, he can rejoicingly say, "but comely."

I do rejoice that he who lives and believes in Jesus shall never die. A glorious change will come

upon him, a change which he cannot now even imagine, but he shall never die. We cannot understand how this can be, but Jesus has said it, and so it must be. The light of eternal life which is in him shall never go out; its power shall never fail. According to the working of that power within us the glorious change shall be wrought, so that our vile body shall be fashioned like the glorious body of Christ; but he shall never die.

SILAS H. DURAND.

P. S.—I have just read brother Lester's editorial article in the *LANDMARK* of July 15th, and I want to express my hearty and cordial endorsement of it, and my gratification and thankfulness to God that he is so far restored to health as to resume his labors in the Gospel. S. H. D.
Southampton, Bucks County, Pa.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—I have been thinking much of late about the peace of Zion. I trust I have realized this in a measure for years. I find an increasing longing desire in my heart for peace and love to reign in the household of faith. It is exceedingly painful to see fallings out in families and among friends but still more distressing to see it among the family of God.

The Psalmist says, Pray for the peace of Jerusalem, and they shall prosper that love her. But the question arises do I love her, do I prefer her above my chief joy? Is it the love of Jesus that binds her to my heart? Is her interest mine above self, and every worldly consideration, pure love wrought in the soul by the Holy Spirit? These are questions of moment with me and have been for years.

We have Associations and Union meetings and church and prayer meetings, and I have been thinking

dear brother how blessed it would be to have a Peace meeting among the churches of the saints, where they would meet together and pray for the peace of Zion, that the Holy Spirit might be perched upon his dear people, which would bring peace and love and holy and heavenly fellowship even to the sacrifice of self and all earthly considerations, and all be swallowed up in Jesus and his precious cause. When we remember our adorable Redeemer how that he gave His own blood and ever lives to make intercession. He is the hope and portion of His chosen ones, every poor, helpless, sensible sinner. It is the peace and power of this precious Jesus that we desire to see and feel. Wondrous love, love beyond degree. "Let earth and hills their lasting silence break." What shall we say, what can we say, the love of Christ is so great! The question arises while I am penning these lines, Do I truly love this suffering, sacrificing Jesus, and am I willing to follow Him? O, my dear brethren I have professed His name 64 years and to the pain of my heart I feel that I have followed Him afar off. I, this day enter my 77th year and I am a living monument of the love and mercy of the Lord. O for a heart and tongue to love and bless His holy name. He is good, immensely good and kind in all His ways. His mercy endureth forever. Help me to praise and exalt my dear and precious Saviour, who has said He will have mercy and not sacrifice. A blessed truth still remains, a broken and contrite heart He will not despise.

Pray for me dear brother, and excuse my trespass upon your time with my scattering thoughts. I have written this only for your eye. I know you will pardon all my imperfections. Many trials press my poor heart, but the mercy

of the Lord endureth forever. My love to sister Gold and all of your dear family.

Your aged sister in hope of a better rest,

M. M. HASSELL.

Williamston, N. C.

Remarks.

Dear sister Hassell so well expresses my desire for peace, that I publish her letter. She is a widow indeed.

P. D. G.

MARY PARKER.

For the information of our brethren generally concerning the condition of this dear suffering sister I will send for publication in the LANDMARK a few brief extracts from a letter received from her this morning by my sister. Expressions which have been received from brethren and friends all over our country convince me that all will be interested in such particulars as can be publicly given. It is clear to me that the interest of our people in her does not abate, but rather grows deeper; and that there is no abatement, but rather an increase, in the manifestation of interest in, and sympathy for all the afflicted and suffering, and a desire to give such help as is possible. This is to me an encouraging and comforting evidence of the revival of the Spirit's work; for when that Spirit, by which all the saints are baptized into one body, quickens or exercises us, we shall feel the sufferings as well as the joys of every member of that body in such measure as they are known to us.

Concerning the "Reminiscences and Letters" I want to say that their publication by us at this time is thus explained: about a year ago sister Mary made this request of my sister Bessie, that she would take charge of her letters, and pub-

lish them after her death. Her reasons for this request are more fully given in the preface to the book. The reply was that should we publish them at all we wished to do so while she was yet with us, so that the profit, if their should be any, might be for her benefit and comfort. She strenuously opposed our taking such a task upon us on her account, but it was undertaken nevertheless with that purpose in view. She then, at my solicitation, began to write of her past life; and these "Reminiscences" are truly of absorbing interest. They will occupy nearly 100 pages of the book. About 25 pages will be occupied with extracts from letters that appeared in the "Collection of Gems" and the rest of the book will consist of extracts from letters written mostly since that book was published. It is a comfort, though no light labor, to prepare these letters. There are few books in which there is so much to stir the heart to tears, awakening emotions of deepest sympathy for sufferings almost unparalleled, and for joys inexpressible, caused by the Lord's dear presence, and the whispers of his love, felt in the heart.

Upon learning of our purpose to publish this book many dear friends have encouraged us in it, and have urged its early appearance. To them, and to all others who may feel the same about it, we make the request that they give us help in this way; by sending their subscriptions as soon as possible, in order that we may be able to pay the first expenses of publication by Sept. 1st, and also that we may know how many books to make this time.

The photograph which will be in the book was taken expressly for it, and is a better likeness than any I have seen. It was taken under great difficulties on account

of the fatigue occasioned by the preparation, which all was made, even to the dressing of her hair, the day before, in order to regain strength sufficient to have it taken.

Little did our dear sister think of any of this letter being published, but I think she will not object to her dear kindred in Christ knowing how she fares. It has been about eleven years, I believe, since she has been able to stand upon her feet, or to lie down. The only position possible is sitting on the edge of a hard lounge or couch. She can lean her head slightly against pillows back of her right shoulder, and can sometimes get a little sleep with her head leaning forward. When I was in her room in May 1890 I thought I had seldom, if ever, seen a case so pitiful, so far as protracted physical suffering was concerned, nor one where the strength of a Spiritual mind, and the supporting power and comfort of the grace and love of our Lord Jesus Christ, were more clearly manifested.

SILAS H. DURAND.

EXTRACTS.

"I have just come out of another chill, with its attendant distresses; but weak and suffering though I am, I feel that I must write a line to you and your family, each member of which has become so near, so inexpressibly dear to me. * * * *

I am so glad that you do make such erasures as you all deem proper in going over what I wrote. You see I sent it just as the thoughts occurred, as I could not tax my strength to copy and revise. How I pity you all, for it must be exceedingly tiresome to go over my stupid sentences so often. Often it comes to me that it will cause you all to tire of me, so clearly will you see my imperfections, and the wiliness and deceitfulness of my

heart.

Sister Bessie, I would most gladly have recalled my last murmuring letter to you before it left the village, had it been possible, it seemed so dishonoring to the Cause I think I love, to the Friend I wish to honor and obey. But, oh, my sister, I was so ill, so lonely, so full of self-loathing, so far from Him who is a very present help in every trouble. Surrounding circumstances seemed to gather a dark, threatening cloud about me, like an East wind blowing against an exposed nerve, all my pleasant places seemed laid waste. My chill lasted fifteen hours, coming on early in the night. I was alone; and though externally shivering with cold, I had great thirst and internal heat. Obstinate vomiting followed which nothing but ice will relieve. I waited for the morning as a famishing soul waits for the light of day; but when it came it brought no relief, as the ice could not be procured. Then all during the long hot day in the gloom of my sick room I suffered in body and mind, while the sounds from without seemed to burn like fire in my heated brain. Never did I suffer so, never felt so lonely, so heart-broken. * * * * Since then I have felt more tranquil. Sister Lottie has been able to stay with me more than usual, and has been so kind. It brings nearer together, and I love her dearly. Oh! how I prize a kind look or action. * * * * And best of all, I again feel that underneath me are the everlasting arms.

I write all this, dear Bessie, to explain some of the reasons of my having witten in the desponding, complaining tone I did.

Elder Durand spoke in his last note to me of feeling so cold and dark at your last meeting. It was such a comfort to me, not to learn

that he suffered, but to know that the Lord does, indeed, chasten whom he loveth; and scourge every son whom he receiveth. But oh! how grievous it is to feel the frowns instead of the smiles of our blessed Redeemer; to go down into the awful depths of one's vile nature, instead of standing with Moses upon the Mount viewing the glories and beauties of the promised Land.

Do you write to sister Rounsaville? If so give her my love. Her precious letter came to me full of beauty and fragrance, and as a soothing balm to my troubled heart.

Do not hurry about the book. When it is ready I would like two dozen sent me. I think that many are spoken for. I will send the money right to your brother, so the debt can be paid off as soon as possible. Send none of the proceeds to me unless it brings over what pays the indebtedness; and be sure not to pay any money out yourselves. Oh! how very deeply I am indebted to you all, how deep is my gratitude, how fervant my affection.

Wednesday, my limb became so painful last evening I could not finish. We all had a bad night. Brother John has been quite sick, and is unable to leave his room this morning. Oh! the long, wakeful nights of pain; the wearisome days. How weary I am grown of it all. When will it all be over, and sweet, longed-for rest be mine at last? Surely these afflictions do "work for us a far more exceeding and eternal weight of glory." Will you not all remember me in your prayers? It is so good of you to continue to write. I know of nothing you can do for me more than you are doing, which is too much for one so undeserving.

Your unworthy friend, and I hope sister,

MARY PARKER.

A pleasant and we hope a profitable meeting came off at Back Creek, now Bell View, Primitive Baptist Church, in Roanoke County, Va., on Saturday and Sunday the 15th and 16th of the present month, (August). The old house known as Back Creek was a kind of a partnership affair. The Missionary Baptists claimed the right to it. But had not used it but seldom for a number of years. The Primitive Baptists have kept up a monthly meeting there for a great number of years. And so far as I know no one objected. But a year or so ago some of the people began to talk of building a house for worship exclusively for the Primitive Baptists. Brother G. M. Bell aided and encouraged by his son, E. E. Bell, and nephew, J. R. Bell, and Mr. C. M. Turner and others seemed to take the lead in the matter. Brother G. M. Bell went to work and cleared off a site for the new building on land that had been deeded to the public. Up to this time no one seemed to lay any claim to the land. But now there seems to be some objection to the house being built on the land. This for a short time only seemed to throw a damper upon the matter. But brother G. M. Bell, being determined in the matter and having land lying adjoining the above named lot, cut off a suitable lot from his own land and he and his wife, sister Susan E. Bell, have made a deed to the Predestinarian, Primitive or Hardshell Baptists. No one is claiming or called by that name but us. And by the aid of the people have built upon this lot one among the best Houses for worship owned by the Primitive Baptist in the state perhaps.

Well, the 15th and 16th of the month was regularly set apart by the church for the opening of the house for worship. Quite a num-

ber of the ministers of the Primitive Order were specially invited to meet with the church and preach on the occasion. Elders P. G. Lester, Isaac Webb and others. Sickness prevented Elder Lester from attending. Elder Webb had other arrangements and could not attend. None of the brethren in the ministry were present except the writer who is the regular pastor of the church. On Saturday quite a number of people came in, some having come quite a distance, and all seemed to be disappointed. None felt to regret the absence of the brethren more than I. When the time of day arrived for the services to begin the people, or quite a number of them, assembled in the old House, and I tried to preach to them after which the church met in conference and attended to the business necessary on the occasion. Found that all was in peace. Then opened a door for the reception of members, when two dear sisters came before the body and gave reasons of their hope in Christ. This seemed to make all hands forget the absent preachers. The sisters were joyfully received for baptism. The good Lord had given a feast of fat things indeed and all seemed to enjoy it. A general hand-shaking and embracing took place among the saints present, and all felt glad that they were there. It was then agreed that the two sisters and a dear brother Metts, who had joined some time before, should be baptised Sunday morning. We were dismissed in order.

Sunday morning at 9 o'clock we were at the water. A large crowd gathered to witness the ordinance. And after singing and prayer the three were decently buried in baptism, and made welcome to all the privileges of the House of God. Much feeling seemed to be manifested among the brethren and sis-

ters, and many others. One of the dear sisters who was baptised was quite young. When she came out of the water many crowded to the water's side to give her their hand. We earnestly hope that this may be only the beginning of an ingathering of the dear lambs into the fold.

After the baptism was over at about the hour of eleven, we assembled at the new house. Some two thousand, some thought three thousand, people had assembled. As many as could crowded into the house. Seats were brought and placed before the door, yet not one fourth of the people were accommodated with seats near the house. But many old seats were still remaining at the old stand in the grove near by. Hundreds of people went into the grove and availed themselves of these seats, and on vehicles of various kinds; so that all seemed to enjoy themselves. And to the credit of the people there was little disorder, so quiet were they that those in the House were not disturbed. The unworthy writer entered the pulpit and proceeded to introduce the services with some remarks upon the nature of consecration, and then an appropriate hymn was sung, and a throne of grace was addressed as our mind was directed as we trust by the Holy Spirit of God, thus devoting the house to God and asking him to bless and protect his church everywhere, and if his will to make the place a Bethel for himself. Then as we were about to read a text brother J. R. Bell touched me and remarked that the Rev. Mr. Council, pastor of the Missionary Baptist church had come into the house, but had no seat. I remarked that I would attend to that. And thereupon I asked the Rev. gentleman to be seated in the pulpit, and he

accepted the invitation. I then read from Philippians 2nd chapter beginning from 6th to 11th verses, and commented upon the same for probably one and one-fourth of an hour. The congregation gave marked attention, and when I closed a great many were in tears, especially the dear Baptist members. I felt that the Lord had blessed me and blessed his word. Dear old sister Bell said to me, brother Hall, if all the preaching brethren had been here it could not have been more satisfactory. It had been arranged that there should be two sermons, one in the morning and one in the evening. So an hour's recess was announced. Before the people went out of the House I informed them that an old brother Chockalett and several of his family, embracing his wife, were down with the fever, and were likely to suffer for the necessary things of life, and that I would take up a collection for their special benefit, and I came down from the pulpit and walked along the aisle, and held out my open hand, and the brethren and friends put about seven dollars in it, which was sent by the deacon to the old brother and family. Any wrong in this? After this the people retired to the grove for an hour and partook of refreshments.

During the recess Mr. Council, seeing such a vast crowd, as I suppose, was moved to preach to them, and through some of the brethren asked me if he might go into the old house and preach. I told them that they claimed the house, we laid no claim to it, and of course would not aim to control either he or the house. So he went with a number of his brethren into the old house some hundred and fifty yards from the new one, and preached, I have no doubt to a crowded house. I went back to the new

house which was soon filled with people, and I preached again for probably an hour, but broke down and quit. All the brethren seemed satisfied and were in a fine humor. Thus ended our meeting. May the Lord crown it with success and to his name be all the praise.

J. C. HALL.

MIRACLES.

In the LANDMARK of July the 1st was published a short article that I wrote for that periodical at the request of a brother, in regard to the fish that swallowed Jonah. In the LANDMARK of August 15th, is a short criticism upon my article by a correspondent signing himself "B."

I do not deem myself worthy of the complimentary remarks at the beginning of the criticism; nor do I think that my article was fairly open to the objection made in the criticisms, that I was attempting to explain a miracle. I simply wrote for the LANDMARK, at the request of brother Hicks, THE FACTS IN LANGUAGE AND IN SCIENCE CONNECTED WITH THE MIRACLE—THE PROVIDENTIAL CIRCUMSTANCES OF THE MIRACLE, which are greatly misunderstood and misrepresented, not only by avowed infidels, but also by many professed teachers of Christianity. And I said, at the close of my article: "Of course Jonah's preservation alive was a miracle, and all the circumstances were appointed of the Lord;" and "no genuine Primitive Baptist can doubt the literal as well as the spiritual truth of the book of Jonah, affirmed as it is by Christ. All things are possible to divine omnipotence. I did not set out to tell what exact species of whale swallowed Jonah, but only to tell exactly what the original Scriptures said on the subject—that it was A LARGE FISH, and

the fact that fish large enough for this purpose are found to-day in the Mediterranean sea where Jonah was sailing when thrown overboard and that the internal structure of some of these fish would allow the entombment of an adult human being in their bodies. These are but the facts of the Scripture narrative, which was given by inspiration of the Holy Ghost, and the facts in nature which were made by God; and I do not think that we should consider it beneath us to attend minutely to the recorded words and works of our Creator.

I heartily endorse the statement of "B," that "it is impossible to explain a miracle." How Jonah was preserved alive three days and nights in the body of the fish, I do not know, and have not attempted to explain; nor can any human being at least in the present life explain any of the mysteries of the Bible. A miracle is an overruling of nature by the Divine Author of nature, in attestation of some holy, wise, benevolent spiritual, and eternal truth, and of the Divine mission and authority of him who declares such truth, demonstrating the immediate and extraordinary presence and power of God; and no mortal can reproduce or explain or understand the mighty and wondrous work, and in fact, to our finite comprehensions all things, both natural and spiritual, are involved in mystery; and as I have taught by tongue and pen for twenty five years, the wisest men, both naturally and spiritually are the humblest.

SYLVESTER HASSELL.

"I will call upon the Lord who is worthy to be praised; so shall I be saved from mine enemies."—Psalm 18:3.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXIV.....No. 20

WILSON, N. C., SEPT., 1, 1891.

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

EDITORIAL.

ELDER P. D. GOLD:—There is one thing that is constantly on my mind and I would like to have your views on the same. If a man has been born of God, and he believes he is right in the way he views the Scripture, let it differ with every church, is that man blessed?

Please answer through the LANDMARK as soon as convenient.

Yours, E. R. ABEL.

Remarks.

There is a true church described by the Bible, and revealed to lovers of Jesus by the same Holy Spirit that moved holy men of old to speak and write the things recorded in the bible, and this is by the same Holy Spirit that reveals Jesus to the beloved ones born of God. The churches of the saints named in Scripture all held the same doctrine and contended earnestly for the faith once delivered to the saints, and that faith is one and the same, one Lord, one faith and one baptism. These people on the day of Pentecost are gathered into the one church of Jesus Christ, and then they continued steadfastly in Apostle's doctrine and fellowship,

and in breaking of bread and in prayers. Then they were commended for thus continuing steadfastly in the doctrine and unity of the truth.

Can it be supposed that God has changed or revealed another system of worship; or planted another kind of church holding to different things? We say no. No man can add to or take from anything written in God's book. No man can conclude with any appearance of correctness even that any other people will ever be owned by the Lord as his people except those he foreknew, and they are called and chosen and faithful, and keep the commandments of God and the faith of Jesus. The people then that follow Jesus are the church of God.

Where there are so many different and differing rival denominations and sects, each one claiming of course, (for we should not expect any thing else) that it is the true church of Christ, or if it is only a part it suits him better than any other does, it is not surprising that a sincere enquirer after truth should be perplexed to find the right church if he should listen to what men say.

The right way for one loving the truth and desiring to hear it would be for him to go to God's word and search it for truth as for hid treasure, and let him also at same time go and hear the different denominations preach, and see which of them preaches the truth, and the whole truth, and nothing but the truth as revealed in the bible. Remember too that if any come preaching not this doctrine it is

because there is no truth in him, and the Lord has not sent him.

Jesus gives one mark or sign by which you can know this people. Hereby shall all men know that ye are my disciples if ye have love one to another. No doubt God's people do have a love one for another that the world knows not of.

The people are blessed that know the joyful sounds that keep God's commandments, that love Jesus and follow him whithersoever he goes. Blessed are they that mourn. Blessed are they that do hunger and thirst after righteousness. Blessed are ye when men hate and revile you for Jesus sake. Woe unto you when all men speak well of you. You are blessed if you forsake all for Jesus sake. Wait on the Lord to guide you and show or reveal unto you the church of Jesus Christ.

P. D. G.

THE ROOT OF ALL EVIL.

"For the love of money is the root of all evil."

It is not money that is the root of all evil. No created thing or matter such as earth, wood, hay, stubble, gold, silver, or precious stone is the root of all evil. The fountain or source of that evil and the seat of such wrong is not in such matter. Money is of use in its place, so is wood, hay, stubble, precious metals, &c. Note it is the love of money that is the root of all evil. It is not anything that God has made that is the root of all evil. He has made the gold and the silver and wrapped them up in the earth. The lust of man or his

corrupt love of the creature is the source, seat, or root of this evil. If man were upright he would not love gold or silver or money, nor any other thing like filthy lucre. If man were right he would not love money any more than he would love that which has no earthly value, but would love his Maker and worship and serve him.

Man worships self too much. As men grow older they are more prone to become selfish, or to love self and not love God, and such seek to serve self, and money being that standard of value by which they can best gratify self they seize on that, and seek that, and use all their powers of mind and body to hoard up money. Man will say, I do not love money, even while he is thus acting. I only want what money will buy, yes and he wants money because that will buy it.

It is man's duty to have good will toward his fellow man, and seek the good of others, since we are all the creatures of God; but when the love of money seizes hold of man he ceases to have good will towards man, but on the contrary desires to rob him of what he has, or covets what he possesses, and it may be seeks an opportunity to wrong him. He covets what he has, and often oppresses him. If he gives to the poor it is not because he loves the poor, but he gives to ease his own guilty conscience which is clamoring against him for the violence he has already done it.

When the love of money holds

sway in a man's heart it permeates his soul, works in all his affection, warps his judgment, blinds his eye to that which is right, stops his ear to the cry of the needy for bread, chills all the love of his heart for the poor and the needy. Such can not render a true judgment in matters of business, nor can he do right between man and man.

What will not one do who is under the power of the love of money. If he does not rob, steal and commit murder to obtain money, he will forget the poor and thus deny his maker. He forgets God. If a professor of religion he errs from the faith. If he is led by this worst of spirits see how little regard he has for right, duty, obligation, contract, &c.

Think of the law-suits and fusses among Baptists it has caused. Nearly all the quarrels among our people or neighbors are prompted and caused by the love of money. Nearly all false doctrines of the earth are originated in this foul heart that loves money. For filthy lucre's sake, or because of the love of money, the doctrines of men, such as that gold and silver or money can save souls, can save the heathen, have their sway over men. Many preach because they love money. On the other hand many withhold that which they ought to give to their pastors and such as preach the gospel because they love money so much. Gold and silver rust and canker. If we lay treasure up on earth we are not laying up treasure in heaven. If we trust in uncertain riches we are not

trusting in the living God, who giveth us all richly all things to enjoy. We should serve God with all we have, and trust him for all things. They that will be rich pierce themselves through with many sorrows which drown men in destruction and perdition.

P. D. G.

JONAH—THE FISH.

"Now the Lord had prepared a great fish to swallow up Jonah."—Jonah, 1: 17.

Jesus tells us it was a whale. The Lord had before hand, just at the needed time, prepared that great fish to swallow up Jonah. Was this a miracle? What a wonderful God is the God of Israel. Whoever heard of such a thing before? A miracle is an event outside of, beyond and above the ordinary course of nature, as we term it. Though the ordinary course of nature, or the regular operation of law and the consequent occurrence of events from sequences, or what are considered as known causes producing their uniform and natural results, is as much produced by divine power as miracles are, or at least men would be as unable to produce them as they would miracles. The God of heaven had prepared this great fish for this special purpose, a wonder, a miracle, for a fish to swallow a man, and that man live in that fish's belly three days and not be in a stupor or insensible state either, but have his senses most deeply and powerfully exercised to confess his disobedience and pray to the God that made the sea and the dry land, and the great fishes of the sea.

While Jonah could not, nor did not plead his misconduct as any justification or excuse, or attempt to shelter underneath that because God used this as a type of the going down of Jesus into death for the transgression of his people, yet Jesus said, as Jonah was three days and nights in the earth, so should the Son of man be three days and nights in the deep. We do not know that Jonah had any understanding of this. For God hides his purpose from man until he himself interprets it. But no man in a sound mind would say, "let us do evil that good may come." Let us look a little at the import of this miracle.

1st. For Jonah's own disobedience in not going to Ninevah and preaching as God had commanded him, he is involved in a great calamity, and not only he but others also. The sailors who knew nothing of this man are also imperiled. For the sea wrought and was tempestuous. What aileth thee, O thou sea. The sea wrought; the mighty throes and agonies of the great deep showed the distress of the sea, as if the earth were out of joint, and the foundations of the great deep were broken up. These throes and convulsions of the sea on which the earth rests showed that nature was upheaved and its pillars trembled.

The transgression of man works all this trouble. The distress, sorrow and death of man is the result of sin. Jonah said for his sake this trouble was on the sailors and himself. The sea was telling in awful

tones of thunder of his disobedience. No power of man could avert this trouble, nor satisfy the sea. They asked him who he was, and what they should do to appease the deep. For deep was calling unto deep at the noise of these water spouts. Jonah tells them for his sake this distress was upon them, and that throwing him over-board was the remedy. This they did not want to do ; yet it must be done.

In due time Jesus is found in fashion as a man on the stormy tempestuous sea of time, and embarks on the deep—stricken, smitten for the transgressions of his people. He is without sin, yet the Lord lays on him the iniquity of all his people. The storm arises and all the waves and billows pass over his head as deep calls unto deep.

What will appease and satisfy the justice of God for the transgression of the people. Nothing but the death of Jesus will quiet the enraged sea or foundation on which the earth rests, satisfy the law and justice of God and atone for sin. Among men there are none to plead for Jesus. Though the sailors rowed hard to save Jonah, there was not one to plead for Jesus, but he must tread the wine-press of the wrath of God alone.

How great must have been the surprise of the mariners to see the storm disappear with Jonah as they threw him overboard, for the sea seemed to swallow both together and become satisfied. When Jesus was delivered for our offences there was an end of sin, and God heard the heavens, and the heavens heard

the earth, and the earth heard Jezreel.

When Jonah was in the whale's belly he cried unto God, and God heard him, and brought him up. God brought up Jesus our Lord from the dead. Jonah was a transgressor and made his confession to God and his supplication. Jesus knew no sin and as he bore the sins of his people and was made a curse for them he went down to the bars of death, but there sin was ended, and he rested in peace until the third day, when God raised him from the dead. He rested in peace, for the deep was pacified, and God's anger turned away. God raised him from the dead the third day, and peace is preached in his name among all nations beginning at Jerusalem.

When Jonah was delivered from the deep he went and preached the preaching the Lord bade him preach. The people of Ninevah repented at that preaching. So it is preaching the gospel—not man's works or goodness, sufferings or penance, but preaching the gospel, preaching the good news and glad tidings of great joy of Jesus crucified and risen that causes such joy and salvation in the hearts of the redeemed; and all that believe this precious truth are blessed with the joys of this salvation. P. D. G.

WORK—TALK.

My father, whose very memory I cherish and love more and more as years roll by, would say to me, you cannot work and talk at the

same time. How many men prefer to work their tongues rather than their hands. Nor is it evidence that the brain does good work if the tongue is always clattering. What is more empty headed than a bell? It has a large mouth and a clapper or tongue that is easily moved, but it gives no certain sound. One would think that a man would be afraid of an untameable tongue. Ah, how it can cut and hurt. What mischief it works.

Men who labor the least are apt to talk the most. I should hate to employ a man to labor for me that wishes to talk all the while he pretends to be at work. Those who work best talk the least. Those who are the greatest talkers are the poorest workers.

There are good useful men always employed in some profitable labor that do not talk much. There are others that do nothing but talk and they are great fault-finders and back biters. When you hear a man always talking how others ought to do, and talking about how he does you may suspect that he takes it all out in talking and pretending, and deceives himself. Those who attend to their own matters properly have but little time to find fault of others.

P. D. G.

DEAR BROTHER GOLD:—Through the never ceasing mercies of a covenant-keeping God we are still spared and kept upon the boisterous sea of time, and often tossed by its angry waves and billows of disappointments, nevertheless the foundation of God standeth sure,

and being blest with that faith it enables the wayworn pilgrim to press forward feeling to say, having this seal the Lord knoweth them that are his. Brother Gold, I would like to write you a long letter, but this morning my mind seems not to be fruitful, and I cannot write as I would wish consequently will have to defer it. The time is at hand for me to renew my subscription for the LANDMARK as I do not feel willing to do without it. For two weeks in the commencement of the year I did not get it, and it was almost like a member of the family was gone. I had named to some of my family that I had become uneasy, and thought you were sick, but soon found the reason assigned for its delay. I feel that it is such a source of comfort and instruction, so edifying, and I am often built up in my feelings by reading the rich editorials and communications from the dear children of our heavenly Father. When they portray the road that I have an humble hope that I have been traveling for near forty years, and why, O why not receive strength from such evidences. We read that they that trust in the Lord shall be as Mount Zion that shall not be moved.

Brother Gold, I wish you to remember a poor unworthy one in your petitions. Pray that I may ever keep my garments unspotted from the world. I cannot see why it is that more Primitive Baptists do not take your valuable paper than do. I have tried again and again to get new subscribers, but they always put up some excuse. I have often told them that I feel like the reading of one piece is worth what I have to pay for it. Brother Gold, enclosed you will find a postal note for 2 dollars which will go on for the paper. May the Lord enable you to still

wield your pen to the comfort and edification of his dear little ones scattered over this wide domain is the desire and prayer of one who often feels to be among the poorest of my Father's children.

In much love your aged sister I hope in Christ,

ELIZABETH C. TURNER.

BROTHER GOLD:—Is it becoming in Primitive Baptists to have dancing at their houses? Is that letting their light shine to the glory and honor of God?

E. C. TURNER.

Remarks.

No, Sister Turner, it does not seem to me to be right for Primitive Baptists to encourage their children to visit dances, or to suffer it when it can be prevented by them, nor to allow them held in thier own houses, because there is frivolity and foolishness in it, and it is associated with worse things. We are to be separate from the world, and not be conformed to it. We are to abstain from riotous living and excess of vanity.

There is no example appearing in the New Testament wherein any sincere member of the church of Christ ever entered into any such amusement. Sister Turner, you have long borne the burden and heat of the day. I desire and hope that your garments may be white until the end, and that you depart in peace with God and men.

P. D. G.

Attention is called to the School of brother J. W. Gilliam. He is a good, faithful teacher that does not slight his work. Those who are taught by him find they are profited.

P. D. G.

ASSOCIATIONAL NOTICES.

The Mayo Association holds its next session with the church at Saint's Delight, Forsyth County, N. C., commencing on Saturday before the 3rd Sunday in October.

Kernersville is the nearest depot.

ELDER P. D. GOLD:—You will please publish through the LANDMARK that the next session of the Fisher's River Primitive Baptist Association is appointed to be held with the Church at Holly Spring Meeting House, Yadkin County, N. C., commencing Friday before the fourth Sunday in October, 1891. Those coming by Rail will be met at Siloam Depot, on the Richmond and Danville R. R., and conveyed to the Meeting House, which is three miles South-West of Siloam. Those coming from the East will come by the way of Winston and will be met Thursday at 3:20 P. M. Those from the West at 11:52 A. M.

Yours truly,

W. A. HALL.

Siloam, N. C.

The 126th Annual Session of the Kehukee Primitive Baptist Association is appointed to be held, if the Lord will, with the Church at Great Swamp, four miles North of Greenville, Pitt County, N. C., the first Saturday, Sunday and Monday in October (Oct., 3rd, 4th and 5th,) 1891. Visitors by Rail should arrive at House, a station on the Scotland Neck Branch of the Wilmington and Weldon Railroad, one mile from the Meeting-House, on Friday, Oct., 2nd.

We affectionately invite all of like faith and order, and all who love the truth, to meet with us at that time and place and engage with us in the solemn and blessed worship of the God of Israel.

S. HASSELL, Mod.

M. T. LAWRENCE, Cl'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in your paper that the Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the Church at Crooked Creek, Union County, N. C., 10 miles North of Monroe, 4 miles South-West of the Littleford, on K. River, commencing Saturday before the 1st Sunday in October 1891. Ministering brethren with any and all Primitive Baptists are invited to be with us at the above mentioned place and time.

A. F. HUNNYCUTT, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please state in the LANDMARK that the sixty-first Session of the Contentnea Primitive Baptist Association is appointed to be held at Autrey's Creek Meeting House, Edgecombe County, N. C., and to commence Saturday before the second Sunday in October 1891. Where we hope to meet many of the faithful soldiers of our Lord and Master, and may the good Shepherd grant it a meeting of love and harmony.

Those coming from below up Tar River by Steamer will reach Old Sparta Friday evening. Those coming from Tarboro by Steamer will reach Old Sparta on Saturday morning where they will all be met.

JOHN W. GARDNER, Mod.
L. J. H. MEWBORN, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in the LANDMARK that the Radiene Primitive Baptist Colored Association will convene with the Fewnumber Church, Edgecombe County, seven miles South-West of Tarboro, commencing on Friday before the first Sunday in October 1891. We cordially invite brethren from sister Associations, especially ministering brethren. Those coming by the

Railroad will be met on Thursday, the first day of October at the morning and evening train.

The Trinity River Association of regular Primitive Baptists will convene with the Church at Shiloh, one mile from Corinth, on Dallas and Wichita R. R., Denton County, Texas, on Saturday before second Sunday in September 1891.

All regular Primitive Baptist are affectionately and cordially invited to meet with us and join in the worship of the Great God and our Saviour Jesus Christ.

J. S. COLLINS, Mod.

The Little River Primitive Baptist Association is appointed to be held with the Church at New Hope, Harnett County, N. C., about ten miles from Benson, on the Rail Road. Those coming by Rail will be met at Benson on Thursday 21th of September 1891, and conveyed to the place. The train is due about 4 o'clock P. M., that is the evening train going South, the train going North is due about 10:30 A. M. A general invitation is extended and a special invitation to the ministers of the Gospel. Done by order of conference Saturday before 4th Lord's day in July, 1891.

J. T. COATS, Mod.
A. J. TURLINGTON, C'k.

The next Session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the Church at Black River Meeting House, Harnett Co., N. C., commencing on Friday before the 3rd Sunday in September 1891, which will be the 18th, 19th and 20th. The meeting House is within the incorporation of Dunn where brethren will be met and cared for. Those coming from the North will reach Dunn Thursday

P. M. Those coming from the South will arrive Friday about 10 o'clock, A. M. Visiting brethren are cordially invited to attend, especially ministers.

CORNELIUS HODGES.

The Mill Branch Primitive Baptist Association will meet with the Church at Pee Dee, Horry County, S. C., on Friday before the first Sunday in November '91. Those coming by Rail will leave the W. C. & A. R. R., at Chadbourne's, N. C., and take the W. C. & C. R. R., to Conway, S. C., where they will be met and conveyed to the Church. A general invitation is given to all brethren and friends, especially preachers. Those coming by Rail should be in Conway on Thursday. Done by order of the Church.

THOS. BELL, Mod.

NOTICE TO THE MINISTERS AND BRETHREN VISITING WHITE OAK ASSOCIATION:—The nearest depot to Wardsville, at which place the Association will be held on Saturday before the 3rd Sunday in October, is Folkstone, a station on the Wilmington & Onslow Rail Road, about eleven miles from Wardsville. People coming by Rail will come via Wilmington and on out to Folkstone. The train arrives there about six P. M. The brethren and visitors will be met there on Friday evening with conveyances to bring them on to Wardsville.

Your brother in Christ I trust,
W. F. COVILLE.

The next Session of the Mountain Association is appointed to be held with the Church at Good Hope, Carrol County, Va., and to commence on Friday before the 4th Sunday in September.

OBITUARY.

NEOMI M. R. LEGG.

It is in much weakness, inability, sorrow and sadness I attempt to chronicle the sad death of my mother which occurred June 28th, 1891. She was born January 1st, 1722, making her stay on earth a little over 69 years. She died of Cholera Morbus, after suffering several days intensely, telling us and all around her that the time of her departure was near at hand, and to not grieve for her for she was going to a better land than this. She has lived a christian life from her early womanhood. She was mother of 8 children, four boys and four girls, all reared to man and womanhood, one dead, her youngest child, Darthuly Baily departed this life a few years ago leaving three children and a husband to mourn her loss to them. She died in the full triumphs of faith in Christ. Her disease was consumption. Dear old mother has lived a life of hardship, dissatisfaction, pain and sorrow in this life, but through all these sufferings she ever rejoiced and praised Jesus the Author and finisher of her faith in him. She was a strong believer in the Primitive Baptist doctrine, though she joined the Missionary Baptists. She often tried to pacify me in my great loss and grief for my dear son, John R. Graves Legg, who departed this life December 15th, 1890, in his 17th year. She would say, don't grieve after poor little John for he is better off than any of us, and prepare to meet him in that blessed Land where grief and sorrow cease to exist, for we all soon would have to die, and that our darling boy had to suffer death no more, but was in peace and happiness with Jesus and all his departed saved relations. Mother often told me that I could notice that the best ones of a family were the ones that most frequently departed this life first. No doubt but Mother and little John are now together in Paradise enjoying the sweet sound of peace and rest allotted to all the redeemed of God in that mansion prepared for them before the world began.

So we say to all of their friends and relatives be ready to meet them on that bright shore where parting is no more.

I will never forget my dear mother's sweet soothing advice she would continually give me and say to me, that this life was nothing more than a fleeting vapor, it

soon would disappear on earth. She leaves her husband, Thos. N. Legg to grieve after her, but we say to him, dear father, cease to trouble about mother for she is better off than you. According to nature you will soon pass over the river of death, so conduct yourself in this life so as to be as contented and live as peaceable as this life will permit. Arrange your worldly matters that your mind will not be frustrated what few remaining days you have here, place your affections on things above, not on vain things of this life. You have lived long enough to retire from the hardships and troubles one has to encounter in the struggles of this life, take your ease, cease from hard, excessive labor you have always followed, do not be entangled with the difficulties of living here. You can rest and cease labor if you will.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

I desire an interest in the prayers of
God's people.

JAMES K. P. LEGG.

Crab Orchard, Va.

DEACON JAMES HODGES.

When death enters the family circle it often claims more victims than one; thus has it been with the Hodges family. Two brothers and a little babe called home within the past month.

James Hodges was born in Martin Co., N. C., Oct., 26th, 1811, died June 22nd, 1891, having lived out more than his allotted time. His life was one of industry and economy, and he was beloved for his honesty of purpose and integrity of character. "Once a friend always a friend" may be said of him. He was a member of the Primitive Baptist Church for twenty years. He was chosen a deacon and served faithfully until his feeble health disabled him. He left a wife, four children and several grandchildren to mourn his death; but they mourn not, as for one who had no hope; but as for one at rest from the strife of life, and as for one asleep in the arms of Jesus. For the past three years he has been very feeble; but his faithful companion nursed him with untiring care and watchfulness. His last days were peaceful and happy, he passed from earth without a struggle, and seemed to feel no pain but simply answered his Fathers call "Come unto me."

What is more beautiful to contemplate

than the well rounded life of a true believer in Jesus Christ. As we see the old soldiers of the cross fall one by one, it should inspire us to be faithful to the end and follow in the foot steps our forefathers have trod, ever looking unto Jesus the finisher of our faith.

Mrs. D. G. G.

RUTH EVA RUFFIN.

Little Ruth the grand-daughter of Mr. James Hodges, and the only child of Mr. and Mrs. Henry Ruffin, was born Dec., 6th, 1890, and died July 9th, 1891, aged seven months and two days. A little angel lent to earth to cheer the hearts of its devoted parents. It stayed just long enough to make them feel that they could not live without it. Who knows but its mission in life was to draw the tender hearts of these young parents heavenward. They can but think that Heaven is the abode of this little angel and feel a desire to meet it in that better land where all is so bright and beautiful; it is there around the great white throne that the little angels sing their songs of praise unto The Most High.

Mrs. D. G. G.

BEREAVEMENT.

ELDER P. D. GOLD, DEAR BROTHER—The dear Lord, in His infinite but inscrutable wisdom, has just bereft His people in this County, in three successive days (last Friday, Saturday and Sunday) of three of our most worthy and esteemed deacons—brother David R. Daniel, of Smithwick's Creek Church; brother Warner G. Bailey, of Beargrass; and brother B. L. C. Bryan, of Hamilton. Even the world says that no better men can anywhere be found. Quiet and gentle, true and honest, kind and merciful, they walked humbly with their God, and adorned the profession of His name with an upright life and a godly conversation. Their lives were glorious illustrations of divine grace, and lasting blessings to their fellowmen. Forever done with the sins and sorrows of earth, their glorified spirits have entered that better, that heavenly country, where all is light and love, purity and reverence, peace and joy.

"Fair, distant land—could mortal eyes
But half its charms explore,
How would our spirits long to rise
And dwell on earth no more!"

"No cloud those blissful regions know—
Realms ever bright and fair—"

For sin, the source of mortal woe,
Can never enter there.

"O may the heavenly prospect fire
Our hearts with ardent love,
Till wings of faith and strong desire
Bear every thought above.

"Prepare us, Lord, by grace divine,
For thy bright courts on high;
Then bid our spirits rise and join
The chorus of the sky."

Yeours in love,

SYLVESTER HASSELL.

Williamston, N. C.

CHARLES MCCLURE.

By request of a friend I feel it my duty to present such thoughts as the Lord may give to the memory of their loved one Charley McClure, the only child of Mc. and Jane McClure. He was about 27 years of age. The kind and gentle manner he spent his short stay upon earth endeared many friends who hold him in sweet remembrance, while the poor heart-stricken parents seemed to have nothing so sweet in all this world for these affections to rest upon. But alas, he must go as we feel to hope from this thorny desert of time to fill a seat prepared for him among the precious guests which adorn the peaceful kingdom of our ever living Head, who has said, your Father calls, dear child, come home. Oh may the dear Lord ever enable us to bow in humble submission to every dispensation of his providence, knowing he doeth all things well, before whom every knee shall bow, and every tongue confess him Lord of all. May our every day thoughts be drawn heavenward with that solemn reality, this world is not my home. The brightest and pure things of time are fast passing away, but in that holy mansion not made by hands eternal in the heavens there is sweet peace and rest forever more. So may the bereaved parents and friends, as far as can be consistent, be led to the rock of eternal ages to ever press forward in hope of gaining the prize of the high calling of our God when they were called home. Charley was called to his eternal home on the third of April, after lingering many days with Typhoid fever, in which he seemed to suffer much at times before his spirit could be released and gently borne away to him who gave it, to join the sweet anthems of praise with those who have their "ten thousand years right shining as the sun, with no less lays to sing his praise, than when they

first begun." "No chilling winds nor poisonous breath can reach that happy shore. Sickness, sorrow, pain and death are felt and feared no more." While our frail bodies are fast ripening for the tomb, may our faith grow brighter and stronger as we walk in the high way leading to the Holy City of the living God, where we may enter in the perfect image of Jesus with palms of victory as receiving the never fading glories as heirs of God and joint-heirs with Jesus who loved us with an everlasting love. This everlasting love was treasured up in the bosom of mercy before time began with mortals here below, and we feel sure "that precious blood can never lose its power till all the ransomed church of God be saved to sin no more."

T. E. AUSBORN.

Palmyra, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

W. B. WILLIAMS AND J. D. LUPER.

Mill Branch.....	Sat. and 1st Sun. in September
Sappony.....	Monday
Castalia.....	Tuesday
Hickory Rock.....	Wednesday
Peach Tree.....	Thursday
Sandy Grove.....	Friday
Antioch.....	Saturday
Healthy Plains.....	2nd Sunday
Creeches.....	Monday
Beulah.....	Tuesday
Upper Black Creek.....	Wednesday

JAMES S. DAMERON.

Pleasantville.....	Monday after 2nd Sun. in Sep.
Sardis.....	Tuesday
Clear Spring.....	Wednesday
Flat Shoal.....	Thursday
Piney Grove.....	Friday
Rock House.....	Saturday
Volunteer.....	3rd Sunday
Toms Creek.....	Monday
Cedar Hill.....	Tuesday
Union.....	Wednesday
Stewart's Creek.....	Thursday

Thence to the mountain Association.

JESSE BROWN.

Hannah's Creek.....	September the 1st
Smithfield.....	2nd
Creeches.....	3rd
Beulah.....	4th
Cross Roads.....	5th
Chapel.....	6th
Goldshoro at night.....	
LaGrange the 7th at night.....	
Sandy Bottom.....	8th
Haskins Chapel.....	9th

Beaver Dam.....	11th
Sand Hill.....	12th
Muddy Creek.....	13th
South-West.....	15th
Day.....	16th
Stump Sound.....	17th
Wilmington.....	18th
Travel.....	19th
Mill Branch.....	20th
Pireway.....	21st
Bethel.....	22nd
Travel.....	23rd
Pleasant Hill.....	24th
Travel.....	25th
Pee Dee.....	26th
Travel.....	27th
Simpson's Creek.....	28th
Mt Pleasant.....	30th

J. E. ADAMS.

Tuesday night after 4th Sun. in Sept.....	Wilson
Wednesday.....	White Oak
Thursday.....	Meadow
Friday.....	Tyson's
Thence to the Kehukee Association.....	
Tuesday after 1st Sun. in Oct.....	Briery Swamp
Wednesday.....	Flat Swamp
Thursday.....	Little Creek
Friday.....	Sparta
Thence to Contentnea Association at Autreys Creek.....	
Tuesday after.....	Lower Town Creek
Wednesday.....	Upper Town Creek
Shall need conveyance.....	
Thursday.....	Toisnot
Thursday night.....	Wilmington
Thence to White Oak Association.....	

RECEIPTS.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Friend E. W. Watson, Stella, N. C. asked me to write for the LANDMARK concerning Matthew 6:28-34.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after these things do the Gentiles seek,) for your Heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

This is a part of the Sermon on the Mount and was preached by our Lord directly to the twelve disciples and is therefore especially applicable unto the ministry and to the church of God. It brings to mind the fact that all our times are in God's hands and that even the blessings of life are given by Him, and that to Him we should look for all that we need. It does not teach that we should not labor with our hands to earn an honest living for this also is one of God's ordinances and one who does not do so is considered by the Apostle to be walking in disorder in the church. 2nd Thess. 3:11-12. And again he testifieth that "If any provide not for his own, and especially for those of his own house, he hath denied the

faith, and is worse than an infidel."

These Scriptures together with many others show to us that we should labor with our own hands and provide things honestly in the sight of all men that both me and those who are with us may have the things that are needed to support us in this world; but we are informed by the text that even these things should not come in between us and our God to hinder us in our spiritual service to Him. God's children owe him their first duty and all other things are secondary matters and should be so esteemed. We should remember that when we labor we are dependent on the Lord to bless our labors, for if he withhold His blessings our labors are fruitless and therefore amount to nothing but disappointment. The Lord requires our first and best services. Witness his commandments to the children of Israel, the firstlings of the flock and the first fruits in harvest were the sacrifices that they must offer and these must be without blemish. When Israel withheld these from the service of the Lord the Lord rebuked them by making their land and flocks barren. God required them to rest every seventh year and keep it a sabbath year but by their actions they said, If we do not make use of every year the seventh as well we shall loose so much wealth or we shall suffer thus proving that they had both forgotten the Lord and

that they were more covetous and therefore full of wicked idolatry. The Lord punished them for their sins sent another land famine and pestilence and finally sending them into Babylon for seventy years until the land should have its rest.

If the Lord thus punished National Israel for not serving Him according to natural law or the law that he had given to govern them as a nation how much more sore punishment are we worthy to receive who have received the law of the Spirit of life from God in our hearts, where God makes known to us His will and solemnly impresses us with our duty to Him, when we so give way to the lust of the flesh and to our idolatrous nature as to only serve the Lord in our idol days or spare time thus offering to Him the lame and the blind of that which he has so graciously blessed us with? A preacher has the care of a church that is poor and not able to compensate him for the time, he says that I can't attend them often but will do so once in six or twelve months. Or perhaps will engage in some worldly business that will require all his time except Sundays, while the flock of God (so far as he is concerned) may starve and die. Oh how sore a punishment is he worthy to receive? He forgets that he is God's servant and that God is a faithful Master and that he will lose nothing in His service. Oh, covetous mind! Oh, idolatrous man! Good Lord deliver thy servants from idolatry.

Again, We are commanded to not forsake the assembling of ourselves together &c, but meeting day comes and it is a beautiful day for this or that job of work and therefore we can't spare to-day but will go on Sunday or when it is more convenient. We are taking thought for to-morrow; we are taking the firstlings of the flock, the unblem-

ished lamb to be our own, promising the Lord the lame or the blind one if it ever "happens" that there is such a one in our flock; we are sowing to the flesh and shall of the flesh reap corruption. Gone away into covetousness which is idolatry.

God blesses us with His richest blessings, but we in return give the dog's portion, that which is of no use to us or that we can afford to do without. "The scraps from the kitchen" which is generally the dog's portion. Should not repentance be preached to the people of God in the name of our Lord? "O, Israel, thou hast destroyed thyself, but in me is thine help." Hosea, 13:9.

Well do I remember the year 1883 when I was sore troubled with debt and hard run for family necessities, nearly all my time being spent in the service of the churches and but little left to labor at home, the brethren generally poor and not able to help me out of my distress, having been closely pressed by those whom I esteemed friends I had accepted an honorable place in politics and had been duly elected and served my time in the State Legislature, where I had hoped to get some pecuniary relief, but returning home I found myself injured, the brethren wounded and I had not visited the flocks for two months and more. Here a great and horrible darkness seized me which held me prison bound for three months and a half without a ray of light or one single promise to strengthen my little hope. I fully concluded that I was no christian and all the blessed times that I had enjoyed were gone and not one of them came up to comfort me. As my dear brother and fellow laborer, Elder J. S. Woodard once said, my friends had given me Ziklag, that was the best they could

do and that was now destroyed and they could do no more. In my terrible distress a part of the text, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," was applied to me but it seemed that that time was now past and that I had so turned my back on the good Lord that He would surely keep me all my days in outer darkness where there was weeping and gnashing of teeth. While thus cast down and distressed questions and answers were in my mind as follows:—"Whose servant are you? The Lord's. Is He an unfaithful paymaster that you should refuse to serve Him? Is he not able to take care of you and all you have?" Brother Gold, I was dumb and my great sin of distrust was in full view and I had to fall an humble penitent, begging for mercy, forgiving mercy. I must say that all the sufferings of thirteen years convictions under my burden of sin was not equal to this trouble that I now had, I even desired that the brethren should exclude me from their fellowship I was so vile, but thank the Lord for his wonderful mercies to me, even me so vile a sinner. He forgave me my great sins against Him and fully restored all my former joys, and many more were added and I was made willing and obedient to go wherever and whenever He was pleased to send me and to do His bidding, even if I should die in poverty as low as the beggar Lazarus. And from then until now I have not considered what shall be my food nor raiment, nor where it should come from, knowing that the earth is the Lord's and the fulness thereof. Instead of my ministerial labors decreasing to give me more time to labor with my hands, they have increased and yet our condition is better than when I was trusting in an earthly source. I

can truly say "Hitherto hath the Lord helped me."

But why should I say more, as this letter is much longer than I anticipated at the outset.

If the brethren could profit by my experience, or if I could always do so how thankful would I be to our God, but we are yet in the flesh and are so weak. But brethren let us bring all the treasures into the store house and try God and prove Him therewith and see if he will not open unto us the windows of heaven and pour out a blessing such as we shall not be able to receive.

May God in His grace kindly remember us and purge us from our sins that we may willingly obey Him in all His commandments is the prayer of your little brother in the hope of the gospel,

L. H. HARDY.

Newport N C, Aug. 6th, 1891.

EXPERIENCE.

DEAR BROTHER GOLD:—I have been reading the LANDMARK for a short while, and the experiences told therein have often made me feel like I would like to tell mine, if an experience at all. I joined the Missionaries several years ago, believing that if I believed the Lord came into this world and died for a poor sinful creature as I, and if I did the very best I could that when my time came to die I would be taken home to glory, and felt that if I did not join the church at that protracted meeting I would never have the chance to join again. I had been feeling for several years like it was my duty to join the church and wanted to join, but kept putting it off time after time, and when I joined I could not help believing that it was not right to send so much money to the heathens when it was needed here at home, and also believed that it was not right for a preacher to set a certain

salary, and not preach if he could not get the salary he wanted, but for all that I thought if I would do the best I could I would be saved, whether the rest were or not. So I joined and thought I was all right for several years, until my husband joined the Primitive Baptist church, and his conversation was so much different from what it had been I could not help thinking he was changed, so I became troubled and thought that one church would not run down on another church if they were both right, and I went on in that troubled condition for several weeks. My sister told me if she was in my place she would go and join the church with my husband, if he would not join the same church I did; for she thought we would never get along in peace together again if I did not join, but I could not think that way. I thought it would be a sin for me to join his church unless I felt and believed as he did. I thought I would never join any other church than the one I belonged to unless I really felt that I was not in the right place, and I tried my best not to believe as he did, but all my trying was in vain. I often prayed if it was the Lord's will to show me which was the right church. So I had a dream one night and thought I was sitting on the water and was going down the stream, as if I were in a boat, but on looking down I saw that I was not in any boat, but sitting right on top of the water, and was going down the stream, and all at once I came to a place where the stream parted, and one stream went to the right and the other to the left, and I was sitting there thinking which way I should go, and on looking up I saw a man looking at me and told me I had better go down the left stream, but I did not want to go, and he got a butcher knife after me and told me if I did

not go down the left stream he was going to kill me, but I did not go, and on turning to the right I felt happy, and went down the stream to the right, and looking down into the water I could see the bottom, and the water was clear as crystal; but the water in the left stream I thought was dark and muddy and mingled with blood. When I awoke I was troubled then for several weeks thinking could it be possible the one on the left which I thought was the man trying to get me to go to the bad place, when something within me told me to turn to the right, and then I thought by me doing the best I could would not save me, but I must feel that I could do nothing to gain that happy place and also feel that the dear Lord above sent his only Son in this world to bleed and die for such a sinner as I, and without the Lord sent his Holy Spirit into my heart I would be forever lost. Several weeks after I had the first dream I had another, and I thought that there was a place between the earth and sky as bright as the light of a lamp, and I thought it was twenty or thirty feet square, and in the middle of that light I thought there was a man like unto the Son of God dressed in white looking at me, and some of the people that I thought were standing by asked me if I was not afraid. I then told them I was not, but felt rejoiced to think that I could see my Saviour so plain. That dream did not trouble me as much as the first, and after then I had another dream. I thought that my mother and husband were talking about the Scriptures, and my mother who is a Missionary was telling my husband that there was something more to do than believing the Lord came and died for a poor sinner. She said they had to do the best they could or they

would never be saved. She said just believing the Lord came into this world and died for a poor sinner, such as he felt to be, would not save him, and I thought in my dream that while she was talking my dear father who was dead came in and looked at my husband and then at me and said, if you believe like the Primitive Baptists you will be saved, and O, how rejoiced I felt no one can tell. I felt that I was perfectly satisfied and I awoke rejoicing, and ever after then I was satisfied in thinking and believing that the Primitive Baptist was the right church for me, so I went and joined the Primitive Baptist church, but I often think how could the dear Lord ever send his only Son into this world to die for such a poor sinner as I, for I feel that all I do is nothing but sin and if saved at all a sinner saved by grace. My mother and sister told me they believed I joined the Primitive Baptist church because my husband did, but I can't think so. I feel if I thought as they do about it I would be miserable, for I think it so wrong to join a church because another one joins. Please let me know whether you think I joined on that account or not. I can only say the so-called church I once loved I care nothing for now, and the church I cared nothing for then I now love, although I often have doubts, and fear that I am not one of the chosen of God, and often feel that mother, husband, sisters, brothers, and friends have all forsaken me, when that small still sweet voice tells me to bear it with patience, for the dear Lord above loves me with an unchanging love, and that is worth more than all this world to me. Then I can only say,

Oh, how I love Jesus,
Because he first loved me.
He sent his only darling Son
To set my Spirit free.

Then why not serve him;
And give him all the praise?
Since he has gained the victory,
It to his own will give.

Dear Brother, I will not sign any name, for I feel too unworthy, but hope we will all meet in heaven where we may all sing His praises there forever. Oh, what a happy meeting that will be to dwell forever with one that loves us with an unchanging love.

THE TREASURE IN THE FIELD.

ELDER P. D. GOLD, DEAR BROTHER:—On yesterday I received the LANDMARK for August the 15th, and in looking over I saw that Elder J. C. Hall of Virginia has requested Elder Lee Hancks and myself to explain Matt. 13: 44. I feel very weak and insufficient for the task but whatever thoughts I have or may have on this or any other portion of God's written work, I am desirous that the brethren have the opportunity to investigate by the word of truth, and if found unprofitable let them be cast away.

I hope also that Elder Hancks will comply with brother Hall's request, for I am satisfied that he can come nearer doing the subject justice than I.

The Scripture referred to reads,

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

This parable is one among many that set forth the kingdom of God. We notice that the hidden treasure was what attracted attention and for that the field was purchased, and not the value of the field, for the kingdom of heaven was not like the field, but the hidden treasure, therefore it was for the treasure that he might dedicate it to his use that the man bought the field and not that he had any use for the field itself. I understand the field here

to represent the world and the hidden treasure to represent the elect of God who are by nature sinners just as other men are, but being the chosen of God and the objects of his love it was and is his will to take them out of the world or from among other men. It is in this sense that I understand the saying of the Apostle, 1st Timothy, 4: 10. "Who is the Saviour of all men, specially of those that believe."

One of the meanings of the word "save" is to spare. God spares all men universally but the speciality of his salvation is only to the believer who is represented in the text as hidden treasure. National Israel was the treasure to which God's word was specially directed in olden times yet other nations were spared or saved naturally, but when the atoning blood of the Jewish sacrifices was offered up once a year by the High Priest in the holy of holies, it was offered only for the sins of Israel and not for the nations of the earth. So in the redemption by the Lord Jesus and the atonement by his blood, only spiritual Israel is represented while the entire world is spared, but they are spared for the elect's sake.

There is some difference in purchasing a thing and making atonement for that thing. We read that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein." Ps. 24: 1, also Deut. 10: 14; Job 41: 11; Ps. 50: 12; and 1st Cor. 10: 26, 28.

All is the Lord's and he disposes of all things, all men, the entire world as seemeth him good, but he has not in any sense made atonement for all the world though it be his own property. If I purchase a piece of property that does not say that that property is a part of myself or one with me, but if it were possible for me to make an atonement for it it would then be one

with me. There is no sense, neither natural nor spiritual that the world is made one with Christ, if so I have failed to see that point. But in the atonement of Christ he has made his people one with him so that whatever is said or done against one of them is against him. I do not deny that the entire world has its existence and stands until this day by the sacrifice of our Lord Jesus, and it is of Him that we receive all natural blessings, that is that all the world is blessed with rain and sunshine, food and raiment, &c., but I cannot yet believe that the blood of the atonement applies to the entire world in even a natural sense. I am aware that this is the point that caused brother Hall to make this request because I opposed this point made by himself in an article in ZION'S LANDMARK. My opposition was by private letter to him and Elder Hanck's views were expressed soon after in the LANDMARK which gave me much comfort.

In my letter to Elder Hall I do not remember to have set forth that the entire world was not benefited by the death of Christ, but I objected to the word "Atonement" in a universal way either naturally or spiritually. Everything around us proves the blessings of God in Christ and that none of us I suppose wish to deny; but nothing but the fruits of righteousness in the Christian prove that we have been made partakers of the atonement.

If there is anything that I have not answered to the satisfaction of brother Hall, or any other of our brethren or sisters I am open to write or speak to them at any time when such dissatisfaction is made known. I long ago learned to love Elder Hall, though a stranger in the flesh, yet I have read his communications and this is the first time that I have felt compelled to differ

with him that I now remember and in this difference I do not esteem him any the less, yet I cannot receive that view of the Atonement.

Trusting that God in His wisdom will bless us to live in the unity of the spirit and in the bonds of peace.

I hope that I am your brother in the good hope of the gospel.

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—I received a few days since a precious good letter from Elder F. A. Chick. He has been a faithful good brother, and has often written to me in my affliction and sore bereavement. I have been kindly remembered and comforted by many such tokens of christian love and fellowship from hundreds of dear ones in the Lord, who manifestly had the Spirit of Jesus. When He works in His dear children, by His Spirit the heavenly influence is felt and realized.

Dear Brother Chick says, "I have sent nothing for the LANDMARK for some time. If you think best write a reply to this and send both to Brother Gold."

So I have concluded to send it alone; it will speak for itself. I know our brethren and sisters love to hear from Brother Chick. I have been feeling rather feeble for two or three weeks, and hardly feel like writing as I would wish. I feel that my heart is like a barren heath. Yet my soul longs after Jesus, and I feel and realize the power of His love, the power of Jesus is most blessed to think of and to feel. The power of our God is wonderful and glorious, in all His works and ways although deep and mysterious and cannot be fathomed by mortals. I hope to respond to Brother Chick ere long, the Lord willing. O, for the blessed Spirit

to dwell in my heart and be seen in my life. How helpless and dependent I am upon our Elder Brother.

Your unworthy sister in hope of perfection in Christ,

M. M. HASSELL.

MRS. M. M. HASSELL, MY DEAR SISTER IN CHRIST:—Your kind, good letter has been by me for some time, and has been read once and again by me as a message from one who wrote with the mind of Christ.

Mrs. Chick also enjoyed it with me. To-day I have been reading it over again and will no longer delay but will begin a reply. I have been wondering how it was with the churches and brethren to whom the apostles wrote when their letters came to them. Did they receive them gladly and read them eagerly, and read them again and prize them and cherish them as containing the word of the Lord to them, as well as being also tokens of love and goodwill from the writers? How closely blended is our fellowship and love one to another with our love to God! God has spoken to us by men, and men who were weak and imperfect (and felt to be so) as we are. And the weakness of man appears, even when he delivers a God given message. An angel might speak to us the word of truth, of admonition or comfort, but that word could not be to us what it is when spoken to us by one like ourselves. The human element in the Bible is as needful as the divine. It was as needful that the blessed Jesus should be a man as that he should be God. His words were very human as well as divine. We can get near to him as a man. We could not come near to the divine nature except through the human nature. And so the apostles wrote to their brethren from no pedestal of superiority of nature or of experience, but as weak, poor, very fallible men. And the truth could not

have come to their brethren as truth except through such a channel. The word was their word and at the same time God's word. The gospel was the gospel of God and yet of it Paul could say, "my gospel" "our gospel." And to-day the treasure is committed to earthen vessels, and we are bound to love the vessel as well as the treasure. The word of the apostles was by inspiration or "God breathed." And when you and others write or speak of that which you know it comes to me as your word and God's word both and I love you all and I love God in the word that is spoken. I should believe the word if an angel spoke it, but the messenger would be far from me. I believe the words you write or speak, but you are near me and there is sympathy and fellowship as well as belief. And we are greatly blessed that the word should be spoken to us by men who have felt what they have written. And so I have no doubt that when letters from the Apostles came, they were received not only as the word of God but also as evidences of the Fatherly care of those who wrote them. The Apostles had the living word in their hearts and they carried all who loved God in their hearts, and their faith, hope, and joy appeared in what they wrote, and this brought them near to saints then and to us now. And so I rejoice not only in a message of truth from the Lord when your letters come, and those of others, but it is a message from you or my brethren as well. I cannot separate the preacher from his message if I would and I would not if I could. The word must have become a part of himself, else his delivery of it will avail me nothing. I must love the messenger at the same time I love his message. If I cannot love him I cannot love his message. Balaam spoke truth when he was

bidden to curse Israel and could not, but Balaam's message could not come to my heart when Balaam speaks it. But when David or Paul speaks the same truth it becomes food to me. I am brought near to them and we have sympathy and fellowship. I think your last letter came to me in this way. It was written out of your own heart as well as being the truth of God. It seemed to me that it was the breathing of your own soul as well as God breathed or inspired by him.

In past years I have often thought of one thing in connection with the transfiguration of our Lord. His face shone and his garment was white as the light. And the thought that is in my mind is that this shining and whiteness did not come upon him from some outside source like the light of the sun reflected from the moon, but it was as the light of the sun shining out from him. It was a transfiguring of his flesh by the overwhelming of the inner and usually hidden glory. It was his own true self that thus was revealed in his flesh. The excellent glory was his own. It was his all the time but now he was transfigured and the disciples could see it. Now it has been a blessed thought to me that believers now only need to be transfigured. They are partakers now of the divine nature, they now possess eternal life, but it is veiled by the flesh. At times we see in our brethren little glimpse of this life that is eternal and divine. At times in a little measure they are transfigured in our sight, and when they are it is from within. What is within them shines out and sometimes their very faces are illumined with the celestial light. What a blessing is such transfiguration in any one! And what a blessing to have eyes capable of beholding it. They

who looked saw Stephen's face as though it had been an angel; when he was bruised and marred by the cruel stones. The radiance of his face was the reflection of the sacred flame of joy and love within his heart. Oh, for more of this transfiguring power in all our hearts and lives!

Perhaps you will think that I am sermonizing instead of writing a letter. If so my apology is that your letter set me at it. It is not only God that we see in the words spoken and written and in the transfiguration but man as well, and here is our fellowship and joy and comfort. Your letter suggested this and I have therefore been writing in this way.

There were many things in your letter of which I should like much to speak but I can allude to but a few. I feel to rejoice that any of the dear ones in Williamston found so much comfort in what I was enabled to write in my former letter. I am especially glad for sister Slade. When I read of her dream I could not help feeling and saying, "surely the Lord is here, this is holy ground." It is a comfort to me also that we have been travelling the same road. I wrote out of my own feelings and I trust it was also divine truth. Does not my last letter to you illustrate the things which I have here been saying? I, a very feeble, halting, imperfect mortal was writing what I had felt of the word of God. And it came to you all as the word of God, and yet as my words also. I am glad, for in it I feel encouraged to hope that I am a child of God. And I should be humbled by it and be made ready to exalt and praise the name of the God who does such wonderful things as these. I shall always remember I think about the glass of milk.

You speak of wandering thoughts

in time of prayer. I could, my dear, aged sister, speak of worse than wandering thoughts. Be sure that no temptation has befallen you but such as is common to your brethren of like precious faith and like precious trials too. How it shows up the deep depravity of our fallen nature that even in the attempt to pray our thoughts wander or it may be are filled with vile imaginations, so that we are well nigh frightened away from the throne of grace. It has seemed dreadful to me that I should ever seek to come before God and bring such vile things with me as the thoughts that flit through my brain at times. I remember once many years ago I said to Brother Thorn, in Baltimore, that often when the people had gathered to hear me preach if they could know the thoughts that went through my mind even after I was in the pulpit they would not stay to listen to me preach. And I remember how much he surprised me when he replied "and if you knew what we were thinking about you would not preach to us." It was a surprise and comfort to me also. I remember in Pilgrim's Progress, Bunyan tells how when Christian was passing through a certain dark and noisy and dreadful place, the imps of darkness came behind him and whispered all manner of vile and blasphemous thoughts into his mind. And such was his confusion and distress that he verily thought they proceeded out of his own heart and so he was greatly distressed and filled with fear. This has been at times a comfort to me. I have hoped that some of the vile thoughts are not mine but are temptations of the evil one. I hope that I hate them. I feel unable to put them away, and yet they trouble me because they indicate such a vile and wretched heart. If the heart were right all else

would also be right.

I was much disappointed that no one came to our Association from North Carolina but brother Gold. He is always such a welcome visitor among us all. But I had hoped to see others also, as Elders John Rowe and I. J. Taylor and other brethren and sisters. But none of them came. I sent a notice to the LANDMARK as I was too busy to write to all privately. I had much desired that brother Hassell should come, but gave up all expectation when I learned that he had been in the South so long a time. To-day I have received a printed letter from him which I could most cordially endorse and felt profited by reading. I always enjoy his letters and feel often like writing to him but am cumbered about much serving a good deal of my time. I much desire his meek and golly walk before God to be mine also. He truly seems to me to walk with God by faith. I could greatly desire that he might be spared to the church militant for many years to come.

Our Association was good and pleasant. The preaching was all in good spirit. There were no strange notions or hobbies advanced. I think the ministers preached as our fathers preached, plain, simple, gospel truth. I like to hear such preaching, I am glad indeed that brother Moore could speak in your meetings. I have always loved brother Moore ever since I saw him at Peach Tree listening with the great drops of tears rolling down his cheeks. He was in his first love then. I can well understand why he and others draw back so much from attempting to speak in any way. "I am slow of speech," "I am unworthy," "I fear being too fast," "perhaps it is all of the flesh," "others can speak better," "no one cares to hear me," &c.

These things get in the way as well as many other hindrances. But Oh, what a comfort to speak what our hearts feel at times, whether it be by the fireside or in the social meetings or anywhere that the Lord may give liberty.

Now remember me and mine to all the dear ones with you. My wife joins in love to you. I hope you will write me soon again. May God bless and comfort you day by day.

I remain as ever your brother in a precious hope,

F. A. CHICK.

ELDER P. D. GOLD, DEAR BROTHER:—The Apostles contended earnestly for the faith once delivered to the saints, so every gospel minister should shun not to declare the whole counsel of God, as he shall give them ability, declaring none other things than Moses and the Prophets declared should come to pass, going in all the world as a door in the providence of God opens, if it be to meet a Eunuch or any that are of an enquiring mind respecting what is written in the Prophets or New Testament. My experience is that none but those who have passed from death to life are free from the power or condemnation of the law, or will be rooted and grounded in the truth, and only such will be able to withstand the winds of doctrine and cunning craftiness and sleight of men; for in these days, as much as in the days of the flesh of our Redeemer, the same sophistry is used and the same deceptions, and artifices are used to draw the Lord's people away from the truth and simplicity of the truth. I realize I believe that in a general sense the unbeliever is easily led along by the teaching for doctrine the commandments of men, and the Lord's people having the same nature are

subject to the wills of the devil, and only as they are led by a living faith in Jesus are they safe in following or taking any man's word or reading or searching to see if these things be so when they hear the word preached; for such desire the sincere milk of the word that they may grow thereby in grace and the further knowledge of the truth; and that is in having a "thus saith the Lord," and a knowledge of the sorrows and trials of Jesus, and a willingness to endure hardships as good soldiers for Jesus' sake, and a willingness to be killed all the day long, and counted as sheep for the slaughter, as the servants of the living God, bearing about in their body the marks of the dying of the Lord Jesus. Oh what an important work, most surely those that are called thereunto feel they are not sufficient for these things, yet the sufficiency of all such is of the Lord, to whom they must look, and in whom they must trust, as they go forth to minister in holy things, or feed the flock of God which he has purchased with his own blood, for the blood of Jesus Christ his son cleanseth from all sin, and what manner of person ought the people of God (both preacher and hearer) to be in their walk and conversation, redeeming the time because the days are evil, taking no thought for the morrow (as though they could effect this or that in the world or church thereby) but knowing that sufficient for the day is the evil thereof; for there is nothing new under the sun. That which is to be hath already been; and God requireth the past. As all the waters run into the sea, and the sea is not yet full; for the waters are carried back by the mist and clouds to the place from whence they started. So our God has fixed before hand in accord with his eternal purpose all that

pertains to the saving and delivering of his chosen people, and has the oversight of all that would desire or attempt to counteract his everlasting love; and though devils believe and tremble they cannot love, but as he has loved his Zion with an everlasting love, with the chords of loving kindness he draws her, and she willingly (by his power) runs after him. O, how good and pleasant it is to see brethren dwelling together in unity; endeavoring to keep the unity of the spirit in the bonds of peace; desiring but one thing, and seeking after that, to dwell in the house of the Lord all the days of their natural existence on earth, and be inquirers after the truth, saying by their walk and conversation, come, let us go up to the house of the Lord, for he shall teach us of his way, and we will walk in his paths; letting all things be done decently and in order, letting brotherly love continue; letting their conversation be as becomes the gospel of Christ; being in nothing terrified by their adversaries; avenging not themselves, knowing that vengeance belongs to God; whose judgments are unsearchable, and whose ways are past finding out; who will chasten his people in disobedience; yet he will never leave or forsake them, nor allow his faithfulness to fail in his dear son; but through him their victory is certain, for as the Father has loved him he has loved them, and only requires that they continue in his love. As the branch cannot bear fruit of itself separate from the vine, neither can a child of grace by showing only carnality, but as they have been raised up from under the law's condemning power through Christ, and have past in the first resurrection, the second death having no power over them, they are to show forth the praise of him who has called

them out of darkness into his marvelous light, to walk as children of the light and of the day, and not of the night or darkness; for if one knows the truth happy are such if they do it. For the spirit teaches such obedience; and their dwelling in love, is in God, from whom they receive instruction and comfort, and as they have therefore received Christ Jesus the Lord and walk in him, they have their fruit unto holiness and their end everlasting life. Paul says, I pray God who is able to keep you from falling, that your whole body, soul and spirit may be kept blameless unto the coming of our Lord Jesus Christ.

Your brother I hope in gospel bonds,
J. D. HUBBELL.
Kellys Corners, Delaware County, N. Y.

ELDER P. D. GOLD:—The LANDMARK is all the preaching I can have. I am not a member of the church, but am a believer in the Primitive Baptist doctrine that salvation is by grace, not of works, lest any man should boast. I was raised in North Carolina, came to this country last March was a year ago, have not heard any preaching of any kind since I have been here, and have not met a Baptist. Oh how glad I would be to meet some of the good old Baptists again. I feel sometimes like I am a castaway, so far away from my native land, and cannot hear the gospel out here. I think of the times when I had the privilege of going to preaching and wonder will I ever have that opportunity again. I love to read the experiences in the LANDMARK. They tell my feelings better than I can, especially when they come from the little ones, though it is all good news to me and feeds my poor hungry soul. Remember me, EMILY A. HINSHAW. Bloomfield, Sonoma County, Cal.

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.

ELDER P. D. GOLD, DEAR BROTHER:—I have wanted to write to you for some time, but put it off until I could send you the money for my paper. I want your views on the following scripture:

"For he that hath to him shall be given, and he that hath not from him shall be taken even that which he hath."—Mark 4: 25.

Brother Gold, I never hear any preaching at all. It has been nearly three years since I have heard a Baptist sermon, and oh how I do crave to hear a good sermon. I am afraid I never will hear another. The LANDMARK is a great comfort to them that hear no preaching. I do not see how I could do without it, for it has brought all the preaching I have had for so long that it feels like a faithful friend to me. I do enjoy reading it so much, especially the editorials, and the experiences, for I never shall forget searching my grand-father's papers for them when I was bowed down under such a load of guilt and sin before I obtained a hope, and what a great comfort it was to me to read them then, and they are a great comfort to me now. I humbly ask the prayers of all the brethren and sisters of the church, and will you please remember me in your prayers.

I remain your sister in a little hope,
ALICE A. BARNARD.

Remarks on Mark 4: 25.

"He that hath, to him shall be given." Take the good seed falling on good ground which yields a good crop. There is much increase, for to him that hath shall be given. In such cases as a faithful deacon we see growth in development of gifts and increased usefulness in serving the saints; or take the case of any member of the church that is faithful and assiduous in serving in the cause of truth and he will become brighter in the light. Again, consider the case of a preacher who is gifted and faithful, and you may see an illustration of this truth. He that hath clean hands shall grow stronger and stronger. Observe the hands must be first clean, and then this diligent hand maketh rich. There must first be good ground and this is fruitful. If ye know these things happy are ye if ye do them. You must first know them.

Where God begins a good work he will perform it to the day of Jesus Christ.

From him that hath not shall be taken even that which he hath.

Take the case of the wayside ground, or that which is in no sense fit for crops. The seed are sown, and some fell by the wayside and the fowls of the air came and devoured it. There are such as are by the wayside and when the word is sown there satan cometh immediately and taketh away the word that was sown in their hearts. They then of course bring no fruit because the seed was devoured at once. That which they

had was taken away for really they had it not. So that he that hath not (hath no root in himself) from him shall be taken that which he hath in appearance or that fell by the wayside.

One may have a name and place or appearance among the people of God, as Judas did, but a wind will uproot him or shake him out, and he will go to his own place. All that seemed to belong to the mere pretender that hath no root in himself will pass over to the faithful child of God in the righteous reckoning of the judge of all the earth who knows the secrets of all hearts.

We do this way in our operations, even of farm work. We do not cast our fertilizers in waste places where they do no good, but we put them on fruitful soil that its power of production may be enhanced. We do not bestow labor in our business procedure on that which will yield us no returns; but we bestow it on that which we deem the most profitable. We render honor to whom honor is due. Where we see rich gifts there we concentrate our hopes and expectations. But from such as only appear to have gifts while we know that really they have none we do not expect any thing, and we would take from such what they seem to have when we discover that truly they have nothing.

The Lord God sends his rain on the just and the unjust, and causes his sun to shine on both the good and the evil. In the letter and general proclamation of the word of truth it is published in the ears

of all people, but as seed sown broadcast and, some falling by the wayside and picked up at once by the fowls of the air, and devoured, so on the hard-hearted and impenitent the word makes no impression, and such lose all that they seem to have in the matter, while there is much increase in the hearts and lives of such as hear the word in a good and honest heart, and all that appeared to be given to the wayside hearer is in truth found in those that hear to profit and are doers of the word. P. D. G.

JORDAN OVERFLOWING.

A friend requests my view of Josh. 3:

"For Jordan overfloweth all his banks all the time of harvest."

We construe the Old Testament as patterns of the heavenly things. While the events therein recorded were real or did truly transpire, they are typical of the good things to come of the New Testament.

Jordan separates between the wilderness and Canaan, or the desert and the goodly fruitful land. For as soon as Moses dies near the banks of this Jordan, Joshua, who was his true minister under the law, rises up to lead them over Jordan to enter into that blest land. Thus Moses shadows forth the law which because it was weak through the flesh could not make the comers thereunto perfect, nor give them entrance into the promise land; but, on the other hand, discovered and thundered forth their sinfulness. Hence they fell in the wilderness because of their sins

which the law could not forgive nor put away. But when Joshua who represents Jesus rose up at the death of Moses he at once led them forth into the possession of the goodly land of promise.

Jordan represents judgment. It is the place where there is a revelation of the righteousness of God to those to whom he gives the land of Canaan. Here Jesus is first revealed as the Son of God by setting forth his death and resurrection in baptism.

Now the question is asked by my friend from Texas, why did Jordan overflow all his banks at harvest time? Harvest time is reaping time. It is the time of fruit-gathering in Canaan. When the Israelite goes over the Jordan after coming out of the wilderness he enters during harvest time. But does not Jordan, then overflowing all its banks, obstruct the entrance of Israel into that goodly land? It would shut out all except a true Israelite from entering into that goodly land. It is only by faith that any could truly cross over the Jordan thus filled, and this would exclude all that are not so blessed.

The waters that came down from the city of Adam stood and rose up. Or all our sin that is of Adam (for by man came sin) stood up and no more comes down. For Jesus bears all the sin of all his people from the beginning, or all the days of old. So all the waters that flowed into the salt sea failed. The salt-sea represents the dead sea that covers Sodom, or shows the end of transgression which is death. The soul that sins shall die. And as

literally there is no escape for the waters of Jordan that flow into this sea, or all ends in death, so there would be everlasting destruction from the presence of the Lord and the glory of his power were not the arm of the Lord revealed to drive Jordan back, and to command the sea to give up her dead: but there is an end of all our sins, or all that springs from our vile nature; and hence there is no more remembrance made of sin.

It was by faith that Israel passed over Jordan. Had there been no swelling of that river it would not have been much trouble to cross it. But the priests must stand in the brink of its overflowing banks, and the Ark of God must be there, and all Israel gather there, and the full force and power of the overflowing river of death must be overcome. Here then is a display of the righteousness of Christ in opening a way through that river so that each could go over dry-shod. Without doubt all the powers and opposition of sin and death are arrayed against the child of God, and must be met and destroyed. For he may not enter the goodly land with any enemy living in his rear, or that can disturb his peace. As Israel knew that the Egyptian enemies were slain in the Red Sea, and therefore could nevermore pursue him; so must all the force of the Jordan be driven back that none may challenge his passage across it. But none could thus cross except led by the God of Jacob.

The last enemy is death, and in it is involved all the power of the

adversary. To destroy death therefore ends the conflict forever, and assures Israel eternal happiness and peace.

Harvest is the time of the great in-gathering, the time the ploughman and the sower, the reaper and the eater, all desire to come. For this all labor and wait, hope and look. What a blessing, after a forty years sojourn in a great and terrible wilderness for one hungry, thirsty and faint, to pass over out of this wilderness, to wander no more forever, and enter a land flowing with milk and honey, corn and wine, figs and olives, wheat and barley, upper and nether springs, early and latter rains, and to enter in the harvest time while the Jordan overflows all its banks so that none may enter except Israelites, but that same Jordan parts its waters for them so that they pass over dry shod. For he that keeps the commandments of Jesus shall never see death. If there is no abounding of sin there is no super-abounding of grace, if there is no reign of sin unto death where is there the reign of grace through righteousness unto eternal life by Jesus Christ our Lord? The overflowing of all the banks of Jordan represents the prevalence and the fearful abounding of trouble and death, and that it is then that there is the richest harvest of good fruit; for tribulation worketh patience; and we that believe are always delivered unto death that the life of Christ also might be made manifest in our mortal flesh.

Naturally we would not wish rain during harvest. These rains fell on the upper Jordan, and the melting of the snows in midsummer preceding the harvesting of the crops caused an overflow, and this is according to the experience of saints who must pass through the heat of summer before the time of fruits, or must bear the heat and burden of the day before the time of gathering fruits shall come.

It is through much tribulation that we enter the kingdom of heaven of which these things are types and shadows.

P. D. G.

IT IS DONE.

The Old Testament abounds in prophecies of the coming of Jesus in the fullness of time as the Redeemer who is to make an end of sin and bring in everlasting righteousness. It is heralded as the most joyful and glorious event of time, the most gracious deliverance of all the oppressed of earth, and the dawn of all the blessed realities of the new Jerusalem or heavenly kingdom.

From the preaching of John the Baptist, which is the beginning of the gospel kingdom, the notable advent of Christ is proclaimed. On the day of Pentecost and since there is the fullest proclamation of the finished salvation of our God, and by Jesus all that believe are justified from all things from which they could not be by the law of Moses. The fullest pardon is preached by ambassadors of Christ fully empowered by him to declare

the counsel of God.

It is no mixed, uncertain or conditional salvation. But every gift, qualification, grace and need for the sinner, even the rebellious, is in Christ Jesus, who is exalted a prince and a Saviour to give repentance and the forgiveness of sins unto Israel. Nor will there ever be another Saviour, nor dispensation of salvation, nor is there salvation in any other. It is done. He is the Alpha and the Omega, the first and the last.

It is altogether by faith that we stand in this righteousness and salvation. There is no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death, since what the law could not do in that it was weak through the flesh God sent his only begotten Son in the likeness of sinful flesh and for sin condemns sin (not the sinner) in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. While the final and full, complete results of salvation are not yet manifest, yet Christ is come in the flesh and salvation or Jesus is in his people, Christ in you the hope of glory. He hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now manifested by the appearing of the great God and our Saviour Jesus Christ who hath abolished death

and hath brought life and immortality to light through the gospel.

Those that are saved walk in the light with garments undefiled. They that believe do now enter into rest. We should strive to enter in through the gates into the city, for without are the unclean and vile.

Those that do not believe under this dispensation will never believe. For we believe according to the mighty power of God who raised Christ from the dead, and gave him glory that our faith and hope might be in God.

Jesus is the author and finisher of our faith. We grow up into him in all things who is the head of all principality and power, and who is head over all things to the church.

P. D. G.

Friend D. W. Raiford, of Tenn., requests my view of Mark 3: 28, 29:

"Verily I say unto nute you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blasphem against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

In Matthew 12: 31, and in Luke 12: 10 it is declared the sin against the Holy Ghost is never forgiven. Christ makes atonement for sins against him, hence they are forgiven, but he that blasphemies against the Holy Ghost, or says that Christ casts out devils by an unclean spirit, hath never forgiveness. For only in Christ Jesus is there redemption and forgiveness of sins. The Holy Ghost is to bring the things of Christ to the heirs of promise, and there is no provision of forgiveness for blasphemy

against the Holy Ghost.

To charge Christ of casting out devils by an unclean spirit, or to charge the Holy Ghost as being in collusion with the devil, shows such depravity and blasphemy as hath never forgiveness. This is such a sin as none wish to commit who have any fear of God, or hatred of sin, or love of holiness. The blasphemer against the Holy Spirit of God is beyond all hope of mercy or forgiveness.

The desire of all that are touched with the finger of God is to grieve not the Holy Spirit whereby they are sealed unto the day of redemption, nor would they ever suspect or charge the Holy Spirit of God of being in complicity with Satan, or that God in any sense casts out devils through the prince of devils. Satan cannot dwell where the Spirit of God dwells, any more than darkness can dwell in the presence of light. None but the Spirit of God casts out Satan, first binding him, and this the people of God know and believe.

Also 1st Peter 3: 21:

"The like figure whereunto ever baptism doth also 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."

Noah and his family were saved from the flood by water. That which drowned the world, namely water, saved Noah and his family; for the water bore up the ark, and lifted it up above those drowned. God commanded the ark to be built for this purpose. It was not used for any thing else. The ark

was a figure of Christ, and as all the storms and floods of water pouring down from the opened windows of heaven were received by the ark, and Noah and all else in the ark were shielded by it from all the power of the storms; so all the wrath of God against sin was poured out on Jesus who was made a curse for us, for cursed is every one that hangs on a tree, and these same waters that beat with such vehemence against the ark also lifted it up above the drowning world, and all the world, and all the elements of destruction. So the like figure baptism doth also now save us by the resurrection of Jesus Christ. Water is necessary in baptism. A burial in water is also necessary. Buried with Christ by baptism into the likeness of his death. He compares his death to a baptism. He said, I have a baptism to be baptized with, and how am I straitened until it be accomplished. This he said referring to his death wherein he would be plunged under an overwhelming load of the guilt of those for whom he died, and when all the waves and billows of wrath would go over him; but God raised him from the dead for the justification of us all.

In baptism we are buried under that element that destroys life if not speedily raised up out of the water. God sends men to baptize, for no one can baptize himself. Those that are dead to sin by the body of Jesus or are believers in him are baptized. Here is a figure of burial and resurrection to newness of life. The resurrection of

Jesus is held up thus. We submit that sprinkling or pouring water on one is no symbol at all of resurrection, but that baptism is clearly such, and sets forth Christ risen.

This does not remove or put away the filth of the flesh. That is done in death, but baptism is the answer of a good conscience toward God by the resurrection of Jesus Christ. One must be a believer first or before he is prepared to be baptized and that soul thus prepared has the question raised in his conscience, why should not I be baptized? As when Phillip preached Jesus to the Eunuch, and the Eunuch said, See here is water: What doth hinder me to be baptized? The preaching of Jesus will awaken that question in those born of God. When one is baptized then he has the answer of a good conscience toward God, or is now saved. It is a PRESENT, A NOW-SALVATION spoken of. Being in the ark was not the cause of Noah's eternal salvation; so baptism is not the cause of our eternal salvation, but there is a present salvation in it—a time salvation and has the answer of a good conscience toward God.

P. D. G.

WHAT A PHARISEE THINKS OF THE SABBATH.

One of the objections that was urged against Jesus was that he did things not lawful to be done on the Sabbath day.

For instance, his disciples went through fields of ripening crops of corn and plucked the ears of corn and did eat on the Sabbath day to

satisfy hunger. They said it was not lawful. Their spirit was to starve people rather than allow such conduct.

They also objected to Christ's healing people on the sabbath day. They saw one who had been sick walking and conveying his bed on the sabbath day. They said, it is not lawful. They would rather he would be sick and confined to his bed than to be healed and carry it on the sabbath day. Jesus said to them, which of you having an ox or an ass falling in a ditch would not pull it out the sabbath day, or loose it? Then how much better is a daughter of Abraham whom satan had bound for eighteen years, and is it not right then to loose her on the Sabbath day? Is their any mercy in their spirit? They kill Jesus and in order to keep the sabbath they ask Pilate permission to let them break his legs and hasten his death so that they may bury him before the sabbath to keep them from being defiled. What think you of that spirit? Is their any mercy in that spirit? There are not many things that have less mercy in them than the spirit of a Pharisee and false religion. In the name of keeping the sabbath or of worshipping God it will crush and kill any thing that opposes its notions, and will make every thing yield to it.

The sabbath was made for man, and not man for the sabbath. That is, it is for man's good, and not as a burden to him, nor that grievous burdens should be fastened on the distressed or helpless. The spirit

of truth is that man is greater than the sabbath, and therefore he is to be benefitted by it.

It is a mercy to man and beast to stop ordinary labor on one day in seven, unless to relieve necessities or distress; but that to relieve the oppressed or satisfy hunger it is right to labor on that day. It would be wrong to labor on that day merely to acquire wealth or for money or worldly gain. But to rest from ordinary labor one day in seven will enable man and beast to do more labor on the other six days of the week.

In a gospel sense it is all a day of rest to a believer in Jesus. For such cease from their own works as God did from his, who blest the sabbath or seventh day and sanctified it, and when we cease from our own works and rest in the finished work of Jesus there we bless and hallow the day, or the entire time of our life that is passed in the peaceful rest of the gospel day. It is the Lord's day, not a day and night of twenty-four hours, but it is all one day, and the Lord's day. For when we are with the Lord one day is as a thousand years and a thousand years as one day in the sense that we no longer live the life that we now live in the flesh to its lusts, but we live to the Lord, and as he is so are we in this world.

P. D. G.

MR. GOLD:—Please give me your views through the LANDMARK on the marriage of the King's Son. Were those who were first bidden

to the feast the elect of God, and if so why did they render so many excuses? Why did not all the guests that the King found at the wedding have on the wedding garment? Sometime ago I heard a Methodist preacher take for his text, the man who was found without the wedding garment on. He said, "those who were first invited to the marriage supper were the elect of God, and they objected to the election and would not accept it, and that everybody now is invited to Christ, and that they can come or they can refuse, just as those did who were first invited to the feast; and that there was a wedding garment prepared for every one that could put it on, or they could let it alone, just as the man did who was found without it."

Please tell me if there was a garment prepared for him why did he not have it on? Why did the King bid him to be cast into outer darkness. From one who loves the Primitive Baptists.

REMARKS:

(See Matt. 22: 1—14 and Luke 14: 12—24.)

This feast of a certain King is typical of the kingdom of heaven, for the kingdom of heaven is like it. Matt. 12: 2.

The Jews are the people first invited or bidden to this marriage. But the Jews made light of it, some going to their merchandise, one having bought a farm, another a yoke of oxen, and they prayed to be excused. Another had married a wife and that was sufficient reason in his judgment to authorize his positive refusal. The others slew the servants of God. It was said by the King that none of these men thus invited should partake of this supper: Luke 14: 24.

Now are these the elect of God ?

Can it be that those who are the elect are the ones who are not saved? The objection that the enemies of election urge against it is, that it saves the elect and excludes all others. It is evident that none of those bidden desired this feast. For if they had desired it they would not have prayed to be excused, but would have prayed rather to be received at the supper.

There was first a general invitation to these people to come, and all refused to do so, and none of them did come: See Matt. 23: 3, and Luke 14: 18. Now according to this how much are people benefited by refusing to do what they are invited to do; wherefore should there be the price of wisdom in the hand of a fool seeing he hath no heart to it. What is it worth to one to be invited to do a thing that one has no mind to do, and if allowed to follow the bent of his natural mind will not do?

Jesus said when thou makest a feast call the poor, the maimed, the lame and the blind. To call the rich, strong and full is as calling those who wish to be excused, or who will slay the servants of the king. But the poor and the needy shadow forth gospel subjects that hunger and thirst after righteousness, and shall be filled. Men that feel their power to accept or reject the gospel are represented by such as pray to be excused. While those that are brought or compelled to come represent the elect of God. Luke 14: 21—23.

The Gentiles are made prominent here as in the lanes, or defenceless, and poor and needy. But all the Gentiles upon whom the name of the Lord is called are here embraced, nor does it mean that all the Gentiles in the world are called, for "So those servants went out into the highways and

gathered together all as many as they found, both bad and good, and the wedding was furnished with guests." Matt. 22: 10.

Here bad are gathered by the servants as well as good. This represents two classes—good, or the chosen, and also the bad represent all that are called. But the servants cannot add a single one to the good, chosen, or elect of God. It is not in the power of preachers to make children or saints of God nor cause their quickening, nor make good what God has rejected. True servants desire to do the will of God, not to add to it or take therefrom. While they gather both good and bad that does not make good that which is bad. All the preaching Judas heard even from the mouth of Jesus did not change him. Nor did the word Peter preached cleanse Ananias and Sapphira of their lies and hypocrisies. Preachers are not to change, but further and carry out, the will of the Lord. They are to make ready those that the Lord has chosen beforehand or prepared, and they are the good or those the Lord has cleansed. But preachers cannot decide who these are, and the bad are very apt to appear with the good. The preacher is to preach the gospel to every creature in all the world or among Gentiles as well as Jews, and in this sense many are called.

But the Lord himself is the judge of his people and who are his people. When the king therefore came in and saw a man having not on a wedding garment, he said to him, "friend how camest thou in thither not having on a wedding garment? Is it reasonable to conclude that a wedding garment was prepared for him? Were wedding garments prepared for the bad as well as the good? It is manifest that it was not according to the natural choice

of any one, not even a single one, that he was at that feast. Those left to their natural choice all refused to come. All that did come were brought in or compelled. None were approved except they had on wedding garments and these garments were furnished by the King.

P. D. G.

ASSOCIATIONAL NOTICES.

ELDER P. D. GOLD:—You will please publish through the LANDMARK that the next session of the Fisher's River Primitive Baptist Association is appointed to be held with the Church at Holly Spring Meeting House, Yadkin County, N. C., commencing Friday before the fourth Sunday in October, 1891. Those coming by Rail will be met at Siloam Depot, on the Richmond and Danville R. R., and conveyed to the Meeting House, which is three miles South-West of Siloam. Those coming from the East will come by the way of Winston and will be met Thursday at 3:20 P. M. Those from the West at 11:52 A. M.

Yours truly,

W. A. HALL.

Siloam, N. C.

The 126th Annual Session of the Kehukee Primitive Baptist Association is appointed to be held, if the Lord will, with the Church at Great Swamp, four miles North of Greenville, Pitt County, N. C., the first Saturday, Sunday and Monday in October (Oct., 3rd, 4th and 5th,) 1891. Visitors by Rail should arrive at Hense, a station on the Scotland Neck Branch of the Wilmington and Weldon Railroad, one mile from the Meeting-House, on Friday, Oct., 2nd.

We affectionately invite all of like faith and order, and all that love the truth, to meet with us at that time and place and engage

with us in the solemn and blessed worship of the God of Israel.

S. HASSELL, Mod.
M. T. LAWRENCE, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in your paper that the Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the Church at Crooked Creek, Union County, N. C., 10 miles North of Monroe, 4 miles South-West of the Littleford, on R. River, commencing Saturday before the 1st Sunday in October 1891. Ministering brethren with any and all Primitive Baptists are invited to be with us at the above mentioned place and time.

A. F. HUNNYCUTT, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please state in the LANDMARK that the sixty-first Session of the Contentnea Primitive Baptist Association is appointed to be held at Antrey's Creek Meeting House, Edgecombe County, N. C., and to commence Saturday before the second Sunday in October 1891. Where we hope to meet many of the faithful soldiers of our Lord and Master, and may the good Shepherd grant it a meeting of love and harmony.

Those coming from below up Tar River by Steamer will reach Old Sparta Friday evening. Those coming from Tarboro by Steamer will reach Old Sparta on Saturday morning where they will all be met.

JOHN W. GARDNER, Mod.
L. J. H. MEWBOEN, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in the LANDMARK that the Radicue Primitive Baptist Colored Association will convene with the Fewnumber Church, Edgecombe County, seven miles South-West of Tarboro, com-

mencing on Friday before the first Sunday in October 1891. We cordially invite brethren from sister Associations, especially ministering brethren. Those coming by the Railroad will be met on Thursday, the first day of October at the morning and evening train.

The Little River Primitive Baptist Association is appointed to be held with the Church at New Hope, Harnett County, N. C., about ten miles from Benson, on the Rail Road. Those coming by Rail will be met at Benson on Thursday 24th of September 1891, and conveyed to the place. The train is due about 4 o'clock P. M., that is the evening train going South, the train going North is due about 10:30 A. M. A general invitation is extended and a special invitation to the ministers of the Gospel. Done by order of conference Saturday before 4th Lord's day in July 1891.

J. T. COATS, Mod.
A. J. TURLINGTON, C'k.

ELDER P. D. GOLD, DEAR BROTHER:—If this reaches you in time to insert in the LANDMARK of September 15th you might state or publish that Delegates, Messengers and Visitors going to the Little River Primitive Baptist Association 1891, can get reduced rates over Richmond & Danville System of Rail Roads. From High Point, N. C.; Ruffin, N. C.; Greensboro, N. C.; Oxford, and Durham and Goldsboro, N. C.; to Selma and to Benson, N. C.—which includes from all the stations on the Roads by applying to their respective Rail Road Station for the low rates. Probably some arrangement will be effected in time on the Atlantic Coast Line system of Rail Roads.

Affectionately,
JOS. P. GULLY.

Raleigh, N. C.

DEAR BROTHER GOLD:—Please give notice that the 7th Annual Session of the Toisnot Primitive Baptist Association is appointed to be held, the Lord willing, with the Church at the Meadow Meeting House in Green County, N. C., the third Saturday, Sunday and Monday in October (Oct., 17th, 18th and 19th,) 1891. As the Meeting House is about half the distance between Wilson and Greenville near the County road at Fieldsboro visitors by rail will be met at either place on Friday. The ministering brethren and the brethren generally are cordially invited to meet with us at that time and place that we may humbly lift up our hearts and voices in supplication and praise to the God of Peace.

A. J. MOORE, Mod.
G. W. THOMAS, Clk.

The Mill Branch Primitive Baptist Association will meet with the Church at Pee Dee, Horry County, S. C., on Friday before the first Sunday in November '91. Those coming by Rail will leave the W. C. & A. R. R., at Chadbourn's, N. C., and take the W. C. & C. R. R., to Conway, S. C., where they will be met and conveyed to the Church. A general invitation is given to all brethren and friends, especially preachers. Those coming by Rail should be in Conway on Thursday. Done by order of the Church.

THOS. BELL, Mod.

The Mayo Association holds its next session with the church at Saint's Delight, Forsyth County, N. C., commencing on Saturday before the 3rd Sunday in October.

Kernersville is the nearest depot.

NOTICE TO THE MINISTERS AND BRETHREN VISITING WHITE OAK ASSOCIATION:—The nearest depot to Wardsville, at which place the

Association will be held on Saturday before the 3rd Sunday in October, is Folkstone, a station on the Wilmington & Onslow Rail Road, about eleven miles from Wardsville. People coming by Rail will come via Wilmington and on out to Folkstone. The train arrives there about six P. M. The brethren and visitors will be met there on Friday evening with conveyances to bring them on to Wardsville.

Your brother in Christ I trust,
W. F. COVILLE.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. E. ADAMS.

Tuesday after 1st Sun. in Oct. Briery Swamp
Wednesday Flat Swamp
Thursday Little Creek
Friday Sparta
Thence to Contentnea Association at Autreys Creek.

Tuesday after Lower Town Creek
Wednesday Upper Town Creek
Shall need conveyance.
Thursday Toisnot
Thursday night Wilmington
Thence to White Oak Association

J. C. WILLIAMS.

Flat Creek. Thursday before 2nd Sun. in Oct
Salisbury Friday night
Pine Sat. and 2nd Sunday
Lexington Sunday night

GARDNER BRYANT.

Beaver Dam 4th Sunday in September
Haskin's Chapel Monday
Trenton Tuesday night
Pollocksville Wednesday night
White Oak Thursday
Hadnot Creek Friday
New Port Saturday and 1st Sunday in Oct.
Brother Mortons Monday
North River Tuesday
Straits Wednesday
Davis Shore Thursday
Hunting Quarters Friday
Poutrismouth Saturday
Cedar Island 2nd Sunday
Goose Creek Island Wednesday
Beulah Friday
Rose Bay Saturday and 2nd Sunday in Oct
Swan Quarter Monday
Mason's Point Tuesday
North Lake Wednesday
Bethlehem Thursday

Bethlehem (Tyrrell County).....	Friday
Concord.....	Saturday
Morattock.....	4th Sunday
White Plains.....	Monday
Jamesville.....	Tuesday
Skewarkey.....	Wednesday
Spring Green.....	Thursday
Hamilton.....	(at night)
Conoho.....	Friday
Deep Creek.....	Sat. and 5th Sun. in Oct.
Lawrence.....	Monday
Williams.....	Tuesday
Falls.....	Wednesday
Pleasant Hill.....	Thursday
Union.....	Friday
Moore.....	Saturday
Wilson.....	1st Sunday in Nov.

We will need conveyance.

JOHN A. WILLIAMS & THOS. HART.

Beaver Dam.....	Tuesday after the 1st Sunday in October.
Sandy Hill, Duplin Co.....	Wednesday
Muddy Creek.....	Thursday
Bethel.....	Friday
Cypress Creek.....	Saturday and 2nd Sunday
Maple Hill.....	Monday
South West.....	Tuesday
Bay.....	Wednesday
Stump Sound.....	Thursday
Yopp.....	Friday

Then to the White Oak Association.

North East.....	Tuesday
Hadnot Creek.....	Wednesday
New Port.....	Thursday
White Oak.....	Saturday and 4th Sunday
Haskins Chapel.....	Tuesday

F. A. CHICK.

Little Creek.....	Tuesday after 1st Sun. in Oct.
Tarboro.....	Tuesday night and Wednesday
Wilson.....	Wednesday night and Thursday.

F. P. BRANSCOMBE & J. E. MARSHALL.

Concord, Va., on	Friday before the 1st Sunday in Oct.
Dan River.....	Saturday
Clarity.....	Sunday
Knob.....	Monday
Town Creek.....	Tuesday
Camp Branch.....	Wednesday
Leatherwood.....	Thursday
Reel Creek.....	Friday
Smith's River Asso.,	Sat, 2nd Sun. and Mon

Elder E. M. Bernard will arrange from here to the Fisher's River Association. Elder J. M. Wyatt will arrange from here so as to put them at Fellowship the 1st Sunday in November. We will need conveyance.

THOS. BELL.

Simpsons Creek.....	Oct. 2nd
Hill Branch.....	Saturday and 1st Sunday
Mr. Hinson's.....	Monday
Miss Sandsbury's.....	Tuesday
Columbia.....	Wednesday
Cool Spring Association.....	Fri. Sat. and Sun.
Cool Spring Church.....	Tuesday
Philadelphia.....	Saturday and 3rd Sunday.

RECEIPTS.

- ALA.—Geo R Hardwick, 2 00.
 FLA.—D. F. Robertson, 2.00.
 GA.—Charles Ivey, 2.00; By Elder M F Stubbs, 3 00; Wm Garner, 1 50.
 IND.—By D. H. Goble, 2.00.
 KEN.—A. T. Dorris 2.00; B. Farmer, 1.50; C. F. Dudley 2.00; W Thompson, 1 50.
 VA.—C D Bray, 4 00; J T Howard, 2 00; Mrs Mary Butcher, 1 50; Fleming Wright, 1 50; M G Bryant, 1 50, A T Hall, 1 50; W H Wilson, 1 50; C H Barker, 1 50; W Ragsdale, 1 50 Elizabeth McNicksols, 1 50; Sallie Burnett, 1 50; S. Bennett, 1 50; Mrs Emma Hudson, 2 00; Jackson Chaney, 1 50; E A Wiles, 1 50; C P Williams, 1 50; A C Cox, 1 50; W H Giles, 1 50; J C Keeling, 1 50; H W Chaney, 1 50; W H Dawson, 1 50; W B Bryant, 1 50; P T Dodson, 1 50; Miss Betie C Hodnett, 1 50; W N Jefferson, 1 50; H A Brumfield, 1 50; J H Abbott, 1 50; A C Owen, 2 00; Elder T N Walton, 1 50; R A Cox, 1 50; C W Dodson, 1 50; Mrs L A Simpson, 2 00; Mrs R M Abbott, 1 50; Mary A Lewis, 1 50; D T Pickerall, 4 50; A White, 1 50; L A Myers, 1 50; A B Keese, 1 00; L W Ingram, 1 50; R C Dodd, 2 00; W S Dodd, 1 50 John Hodnett, 1 50; Mrs Geo A Hodnett, 1 50; C W Willis, 1 50; Elder S M Price, 2 00; D Owen, 1 50; James Hodnett, 1 50; Joseph Abern, 1 50; B T Jennings, 1 50; J A Ferguson, 3 00; D N Dyer, 1 50; S A Dawson, 1 50; W H Wilson, 1 50; W. H. Ferguson, 1 50; J C Chaney, 1 50; H J Dodson, 1 50; Robert Phillips, 1 50; Ellen Steel, 1 00; By Elder J C Hall, 1 50; Mary F Davis, 3 00; Elder P. G. Lester, 5 00; R B Adams, 3 00; G H Thomas, 6 00; J S Lewis, 4 50; C L Lewis, 3 00; J J Smith, 4 50; J W Griggs, 1 50.

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

TRAINS GOING SOUTH.

Dated Jan 7 26, 1891.	No. 26 Daily.	No. 27 Daily.	No. 41 Daily, except Sunday.
Leave Weldon.....	12:30 p. m.	.....	6:20 a. m.
Arrive Rocky Mt.....	1:40 p. m.	5:43 p. m.	7:24 a. m.
Arrive Tarboro.....	*2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:28 p. m.	7:00 p. m.	.....
Leave Wilson.....	*2:30 p. m.	.....	.....
Arrive Salma.....	3:20 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 a. m.	3:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:43 p. m.	9:49 a. m.
Arrive Wilmington.....	5:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 24 Daily.	No. 25 Daily.	Daily, except Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	5:20 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:35 p. m.
Arrive Goldsboro.....	2:35 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Salma.....	.....	11:07 a. m.	.....
Arrive Wilson.....	.....	12:00 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:50 p. m.	2:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	3:03 p. m.
Arrive Tarboro.....	.....	*2:17 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	0

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:00 p. m., Halifax 1:22 p. m., arrives Scotland Neck at 1:12 p. m., Greenville 6:03 p. m., Kinston, 7:10 p. m., Returning leaves Kinston, 7:00 p. m., Greenville 5:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays Wednesdays and Fridays, at 7:00 a. m., arriving Scotland Neck 10:01 a. m., Greenville 2:10 p. m., Kinston 4:25 p. m., Returning leaves Kinston To- days, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 5:20 p. m., Weldon 6:20 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:35 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:25 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 10:15 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m., Returning leaves Clinton at 8:30 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.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., 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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Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

Send me an agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 15th Session will open Tuesday, Nov. 3rd, 1891, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Nov. 3rd, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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Being desirous of giving the public advantage of this fine water I have decided to sell one-fourth or one-half interest as the purchaser may elect together with site to build a first-class hotel. Any party or parties desiring to make such purchase are requested to confer with me between this and December 15th, 1891. Terms liberal.

C. F. FINCH.

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The Twenty Sixth Session will open, the Lord willing, the Third Monday in July next and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.

MISS CORNELIA MOORE, Assistant.
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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.

DIVINE SOVEREIGNTY.

DEAR BROTHER GOLD:—I have been requested to write upon the sovereignty of God. But feeling so sensibly my weakness it is with great fear and trembling that I approach the Subject. If I could feel assured that I was moved by the Holy Spirit of God to write then I could with humble boldness undertake the task. But not knowing this, I must if I write draw the bow at a venture. I humbly hope looking and trusting that the Lord may enable me to speak that which becometh sound doctrine. Oh! That he may so direct that I may glorify his exalted name for Christ's sake.

Sovereignty is defined to mean "The power or state of a sovereign: supreme power." Temporal or earthly sovereigns can only be spoken of as temporal or petty sovereigns, only reigning by permission, and whose sovereignty must terminate, and their subjects are after their own kind. They cannot reign over inanimate matter. They only reign by or through the power of created material, and are sovereigns of a certain realm; they cannot reign outside of certain limits or bounds. Their sceptre is only a temporal one. They are creatures whose breath is in their nostrils, and the most absolute are not worthy to be compared with him who inhabiteth eternity and sways a sceptre over universal space. This is the eternal God and heaven is his throne, yet he hath humbled

himself to create the earth and the fulness thereof. He is terrible in majesty, and all his works are done in justice and all his works glorify him. He has never made a mistake or undertaken and failed. He is perfect and doeth all things by the word of his power. None can stay his hand or dictate to him. He is perfect the only wise God. We will first notice his sovereignty over nonentity. That is non-existence; a purely ideal thing, nothing. No sovereign can work here save the sovereign God with whom we have to do. When all things were nothing God was sovereign, and only had to speak and all his purposes were in their course brought into existence, nothing short of this is absolute sovereignty. In the beginning God created the heaven and the earth and the earth was without form and void, and darkness was upon the face of the deep; And the spirit of God moved upon the waters. And God said let there be light, and there was light. See Gen. 1st chapter. I would stop here and behold, and wonder, and adore, and ask who but the sovereign God can do this? Who can doubt his power? Yet puny mortals dare to teach that he needs their puny arm to aid him in carrying out his vast designs in the salvation of sinners. Who were there to aid in this stupendous work of creation? Not a man. It is done by the word of

Zion's King, our sovereign Savior God. He has lost none of his power, He has never changed in the least. And God saw the light that it was good and God divided the light from the darkness. Mark you it is God that doeth this. Wonder how long he had to strive to do this? Let arminians tell. Read on in this chapter of wonders, and see how this wonderful sovereign carries on his vast designs which he had purposed in himself. And when we read to the 26th verse the paragraph begins with the plural pronoun us. And God said let us make man in our image, after our likeness and &c. We doubtless enquire who us was, in this connection. Doubtless it was the three that bear record in heaven. See 1st John 5; 7. "The Father, the Word, and the Holy Ghost, and these three are one." Thus we have in our wonderful Sovereign the complete and glorious trinity, the Eternal God, Complete sovereign, King of kings and Lord of lords, Most Holy who is the Creator, The Savior and the Comforter. None of the works of his hands have failed to move on under his control just as he foresaw and never can fail to act out just as he has purposed from all eternity. But poor short sighted man it would seem would strive to make it appear that he was not able to control the wonderful creation which he had made and called man. That he could speak the word and put all its fulness into existence and control it all except the man. And thus deny his sovereignty and to use my own expression, undefiy the Deity and make him a dependent and destroy all His power, knowledge and virtue and make almighty man head over the creation. This is Arminianism when ferreted out. But as we have said enough upon his sovereignty in creation we will next speak of his sover-

eignty in ruling. His ruling of the heavenly bodies declares his power and glory. "The heavens declare the glory of God, and the firmament showeth his handy work." Ps 19; 1, well the wonderful creature man is alive by God's breathing into his nostrils the breath of life; and man became a living soul. See Gen. 2; 7. The Lord has created man, but can he govern or rule him? Not if the popular theory be correct. But we shall see. God weilds the sceptre. "Thy throne O, God, is for ever and ever. The sceptre of Thy kingdom is a right sceptre." Ps. 45; 6. The sceptre of His kingdom is a sceptre of righteousness," see Heb. 1; 8. Under the ruling of this sceptre the man is placed in the garden which the Lord had planted eastward in Eden," and after he as sovereign caused that every tree that is pleasant and good for food and watered the garden with a river and from thence it was parted, and became into four heads, a wonder that none but God could work. And God commands so that he was to eat of every tree of the garden but one that was forbidden, after this God made the man sleep and then took a rib from his side and closed the flesh instead. Out of this God made a woman, for a helpmate of the man. And they were both naked and were not ashamed, Gen. 2nd. Perfectly innocent. Now the serpent was more subtle than any beast of the field which the Lord God had made, Gen 2nd. God is sovereign over him also. "By his Spirit he hath garnished the heavens; his hand hath made the crooked serpent, so, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Job 26; 13, 14. This serpent is called devil and Satan." Rev. 20; 2. This serpent beguiled the woman and she did eat of the

forbidden tree and gave to her husband and he did eat." Gen. 3; 6. Is the eternal sovereign frustrated by this? Not at all, but man is ruined, is dead, is lost. Can God in his sovereignty manage him? Probably the man will resist him to such an extent that he will give up his sovereignty, and let the man take his own way, for he the man and the woman had their eyes open. Nay verily, presently the man heard the voice of the supreme ruler walking in the garden, and they both hid themselves from the presence of the Lord among the trees of the garden. But how vain was the attempt—God called unto Adam and said where art thou? And the poor creature said, I heard Thy voice in the garden, and I was afraid. &c. see 3rd Gen. O! Fearful state. Nothing short of complete sovereignty could have foreseen and prepared for this dreadful state of things. This is God. Has He any trouble because of this rash act of his creatures? No. He speaks to them as to his own will or mind and without the least effort, woeing or striving sends them forth from the garden to till the ground from whence he was taken." 24 verse. The would be sovereign devil is cursed above all cattle, &c. and is told that upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Then God does not only rule man but rules devils also and is complete sovereign over all things animate and inanimate. And as such had and has the right to forepoint and foreordain order, decree and predestinate whatsoever seemed or seemeth to him good. And all things will work out just as he has purposed from eternity that it should. At this early period of time he makes manifest his sovereignty by telling the serpent that he would put enmity between thee and the woman, and between thy

seed and her seed; it shalt bruise thy head, and thou shalt bruise his heel. So we see that God rules devils even as he does any other creature or thing. This mighty sovereign had decreed from all eternity to save through Christ his son a bride for his glory, hence he spake to him in the work of creation, that she the bride might be the workmanship of his hands both in nature and in grace.

Having seen that God is a complete sovereign in all his ways in creation and ruling over all his created matter of every kind, we will notice his sovereignty in his purpose to save out of this sinful race even whom he will and none shall prevent any of his wise designs from being worked out after the counsel of his will. And as a figure of his purpose to save whom he will, and put down whom he will we shall begin with the destruction of all flesh except Noah and seven others of the the ruined race: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6; 5, 6. This cannot be the eternal sovereign in his sovereignty, repenting and grieving. But it must be that seed of the woman whose heel satan was to bruise, the humanity of Christ that is thus spoken of as repenting. For the eternal God repented not. "God is not man, that he should lie, neither the son of man that he should repent; hath he said and shall he not do it; or hath he spoken and shall he not make it good? Num. 23; 19. God determined to Save Noah and his sons and his sons' wives. Consequently he directed Noah what to do, and Noah did all according to all that God commanded him, so

he did. See Gen. 6; 26. The Lord was not under the necessity of wooing and striving to get Noah to work; he spoke and it was done. The proud eagle and his mate, the bold lion and his mate, with every other beast of the field and fowl of the air and creeping thing humble down to the mighty sovereign and at his bidding enter the ark which Noah builded. Then God said unto Noah come thou and all thy house into the ark, for these have I seen righteous before me in this generation." Gen. 7; 1. Was there any striving with Noah and his family against God? or did God have to strive to make Noah and his family accept his command. Nay Verily. But why did he only save with this temporal salvation Noah and his family? Why does not the deluded, presumptuous arminian arraign God for not bidding all welcome to the ark? They declare he is striving, wooing and wanting every man to come into Christ, the eternal ark of safety. Now God did as much striving to get the wicked antediluvians to enter the ark which Noah built, as he does now to get the children of men to accept Christ. As a sovereign he commanded Noah and Noah obeyed. As a savior he commands the Elect now and they come forth from the hateful ways of sin and come willingly for "Thy people shall be willing in the day of Thy power." Ps. 110; 3. These figures point to the way of God in eternal salvation and prove His right to complete sovereignty. This wonderful God and wonder-working God, in his wisdom has devised the way of salvation through Christ. And the way is like himself, it is a way of happiness. He declares the end from the beginning and from ancient times the things are not yet done, saying my counsel shall stand and I will do all my pleas-

ure." Isa. 46; 10. And he has declared who shall walk in the way. "The redeemed shall walk there. Isa. 35 chapt. Why shall they walk there? Answer, because their divine Lord has put on humanity and gave himself for them. Paid all they owed and met and fulfilled every clause of his Father's will for them, and as a foundation for them to stand upon has laid himself in Zion for them. "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 38; 16. This is spoken to those who had made a covenant with death, and with hell were at an agreement, thereby denying God's sovereignty. But as a sovereign he lays the foundation in Zion and declares it to be a sure foundation. And declares in his sovereignty that "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then you shall be trodden down by it." Verses 18; 19. This is the voice of divine sovereignty. He that inhabiteth eternity has purposed the salvation of his people and is declared to be the refuge of all the redeemed. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 23; 26. This glorious Sovereign differs from all other sovereign. "For he is of one mind and who can turn him and what his soul desireth even that he doeth." Job 23; 13. Then it is the height of folly to even hint that he will not gather all the sub-

jects of his kingdom to their final rest. For he declares that, "This people have I found for myself. They shall show forth my praise." Isa. 43; 21. All these things declares the sovereignty of God in a wonderful manner. Thus saith the Lord the King of Israel and his redeemer the Lord of hosts; I am the first and I am the last; and besides me there is no God." Isa. 44; 6. Thus we are assured that there is no power that can withstand him. He saith to Jacob, "Remember these, O Jacob and Israel; for thou art my servant; I have found thee; thou art my servant, O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me for I have redeemed thee. Sing O ye heavens; for the Lord hath done it; shont ye lower parts of the earth; break forth into singing ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob and glorified himself in Israel. Thus saith the Lord thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. That frustrateh the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.—Isaiah 44. Then who can deny his sovereignty. And while these are only a very few texts that to my mind clearly prove his power to govern and control all things and all powers visible and invisible, I rejoice in believing that he is altogether glorious, and that he with out help or means outside of the reign of grace, through righteousness unto eternal life by Jesus Christ, has redeemed his people and has predestinated them to be conformed to the image of his son that he might be the first

born among many brethren. And will eventually, call, justify, and glorify. And who but a sovereign can do this? O glorious sovereign. Merciful, reigning King, grant to thy dear bought saints light, knowledge and power to praise, extol and magnify thy great name in proclaiming thy sovereignty even in the face of fierce enemies. For it is by Thee and Thee alone that they are to get the victory. "For he is before all things, and by him all things consist."—See Col. 1:17. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." What sovereign can be compared to him or work like him? Why Christ is the image of the invisible God." Yes. "And he is the head of the body, the church; who is the beginning; the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father (will of the eternal sovereign) that in him should all fulness dwell. And having made peace through the blood of the cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven."—See Col. 1. If these things do not declare divine sovereignty I must confess that I am at a loss for language to express sovereignty, and if it does not turn arminianism heels up, then there is no sense in the English language. And if this is not wonderful reigning grace then I am mistaken, and if it does not prove Election, Predestination and effectual calling, sovereign and perfect preservation and justification and final glorification of the body of Christ, then were the inspired penmen mistaken. And it seems clear to my mind that

the few scriptures cited are enough to establish the truth of God's sovereignty. And dear child of God, just as sure as God is sovereign just that sure the whole Elect family are saved in him. For certainly it must follow that if the head is elect the body is elect, if the Head is sovereign the Body must reign through or by him. For he hath declared in Revelation thus, "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 forever, Amen."—Rev. 1. Certain it is if the whole body of Christ is not eternally saved, not one left behind or lost, then he is not sovereign, his dominion is at an end, and the bible is a mere fable. It is a truth clearly taught in the scriptures that Christ is the Elect of God.—Isa. 42: 1. Then if he is elect, and head of the body the church, the head and body are elected together, the loss or death of one is the death of the other. And Christ declares because I live ye shall live also."—John 14:19. How can he who is sovereign of sovereigns not be sovereign over death, which he has proven in his resurrection in spite of death, hell, or grave, men or devils. To think, believe or teach otherwise is a reflection upon his honor, and a stain upon his name.

Well, be that far from his people whom he did foreknow. I confidently believe that if it was not for the love of filthy lucre that every man would teach the sovereignty of God that aims to teach. But the love of money is the root of all evil. Hence the evil of false teaching. None could offer to declare the doctrine of modern arminianism for nothing or without pay. These false lights will arise and often mislead God's people, yet our di-

vine sovereign will reign, and all the enemies of his people will be put under their feet and they tread upon all their high places. How any who claim to believe in the sovereignty of God can have a hankering after the arminian hobbies, such as Sunday Schools, festivities, tracts, or any of their trumpery I cannot see. And when Old Baptists begin to want to cloak in with them and to fraternise with them, to say the least of it I think they are not bringing any honor to their head, so then dear brethren while we claim to believe in God's sovereignty let us prove it by keeping aloof from all the modern inventions of the arminian world. I do not know whether the beloved brother who asked me to write upon this subject will be able to get any thing out of it that will be of any comfort to him or not. But hope if it appears in print that it may be owned by the brethren as sound doctrine, although coming from one who is of all the most ignorant and weak, yet rejoicing in the reign of sovereign grace, and in hope of eternal life.

J. C. HALL.

PRAY FOR THE PEACE OF ZION.

Zion is represented as a City set upon a hill, a quiet habitation, yet she is assailed by enemies within and without. Peace implies war. Says Zion's King, "in the world ye shall have tribulation but in me ye shall have peace." Her militant state is in this world, her triumphant condition, the world to come. The Apostle declares he fought a good fight, kept the faith, hence a crown was laid up for him above, and all that contend for that faith to the coming of Christ, when war will end and perfect peace ever reign.

The inhabitants of this City are beset by the Canaanite, dwelling in that country; each citizen is as "the Shulamite, a company of two armies, the flesh warring against the spirit and the spirit against the flesh." Says Paul, "with my mind (the spirit of Christ) I serve the law of God but with my flesh the law of sin." Then it is through the spirit the flesh is kept in subjection. Says this Apostle, "My prayer and heart's desire is, that Israel might be saved." They, "who are the circumcision that worship God in the spirit and have no confidence in the flesh." We are admonished to "try the spirits, whether they are of God." Again it is said, "Little children keep yourselves from idols." Let us ever more pray to be kept from idols, to serve the true and living God. For it is through his spirit only that Zion's children cast away their idols and are no more judges, ready to condemn and pass sentence against any that bow not down to the idol they have set up, not aware even that their light is darkness. The divine admonition is, "Take heed lest when ye think ye stand ye fall."

Paul rebuked the Galatian church, calling them foolish for not obeying the truth, but rather the flesh.

Now, we hear of dissensions in different places among some of the Churches and Associations of our order.

Let brethren everywhere pray for the peace of Zion. That all, with an eye single to God's glory, earnestly endeavor to maintain the unity of the Spirit in the bond of peace; that we look more to the Son of Righteousness for his light and guidance and not the opinions and theoretical conceptions of men of whatever name or character, that we inquire for the "old paths" our fathers trod, laying aside every

weight and run with patience ever watching and praying as commanded. Watching comes first and let us not forget to first watch ourselves, then we more readily find the need of prayer ourselves, and in watching our brother feel constrained to pray for him in his failings rather than expose his errors.

Let us beware of those that would "lord it over God's heritage," that would "judge our liberty by their conscience," who count us as heathens or heretics for not seeing and walking in their light, regardless of the light of inspiration, thereby creating confusion and breaking peace among the saints. We know such is not of God for He is not the author of confusion, but of peace.

As the wise men anciently, let us follow "the star" that leads to the babe in the manger; go back to our first love when babes in Christ and there will be no discord, "no falling out by the way" for there we are one, yea as little children, living out the song of the angelic choir, "Peace on earth, good will to men."

S. W. OUTERBRIDGE.

Robersonville, N. C.

DEAR FRIENDS GOLD AND LESTER:—I do not feel worthy nor competent to write for your worthy and valuable paper, which comes to me in due time, and at all times full of good news and good instruction which I prize very highly and read with comfort the many experiences and other matters from those that I feel have been led by the Spirit, and impressed to write truths that have been revealed to them by the Spirit of truth; and I feel to love them whose faces I never expect to see in time, but have that feeble hope by the grace of God

To meet them on the banks of that eternal shore,

Where partings and pains will be no more,
Gathered into that blessed fold,
Where peace and pleasure ever roll.

As I said at the first I do not feel worthy to write, nor do I believe that any should write for any religious paper unless they feel that they have something to write that is instructive, or in some way good for the sheep of Christ, but at the time we all write from impressions, and sometimes we write with an impressive desire for information. That is my present motive. I see in the LANDMARK of March 15, '91 fried J. J. Beck writing on the subject of the resurrection. He signifies this body that we carry about with us here is not raised, for he says that the clothing of Jesus was left in the sepulcher, representing the earthly part of man. Now I don't understand that the grave of clothing was any part of the body of Christ, or is any part of the body of any person, but it is only a material by which we cover our body for comfort, and is not a part of the body, therefore I don't understand how it could represent a part of the earthly body of Christ or his people. I don't say my friend is wrong, but I don't understand possibly just what he means by saying the grave clothing represents the earthly part left in the tomb; and he also says in the commencement that some believe in the resurrection of the same body which the soul now dwells in, signifying that it is another body that is raised. I fail to understand what he means when he says that we now bear the earthly body while in this life, and then after death of this body at the resurrection we shall bear the image of the heavenly, but I don't understand how there could be a resurrection at all if it is not the one (body) that dies. It would be a creation of another body, and any-

thing created is made without material, having no existence before created. So there is my way of viewing the matter, it is the body that dies that is raised, for the scriptures tell us in many places that the dead are raised, and also tell that Jesus was the first fruits of this resurrection, and the elder brother first in suffering death for his people and first in the resurrection for their justification. It was Lazarus' dead body that Jesus raised, for he came bound in grave clothing, and he said loose him and let him go. It was the dead body of the widow's son that he raised, and it was the dead body of Dorcas that Peter raised; so it must be the body that dies that is raised. But we fail to know that it is not a body of flesh and blood, and in the nature that it now exists in before death, but is raised a spiritual body; for flesh and blood cannot enter heaven. Paul tells us, and I believe he spoke by revelation, it is sown in corruption, and raised in incorruption; sown in dishonor, and raised in glory; sown in weakness, and raised in power; sown a natural body, and raised a spiritual body; So thus it must be the sown body that dies that is raised. But at the resurrection of this body it is fashioned like unto the glorious body of Jesus, our elder brother. Speaking of the resurrection of Christ he says, that his whole body was raised, hair, teeth, &c., which I don't deny, but does that represent anything more than that the whole body of each saint shall be raised; for his was a glorious body, and his brethren will be, each and every one, raised up a glorious body, and will be like him, for they will then see him as he is, and every one of his brethren is a member of that mystical body, the church of which he is the head, the true shepherd of the sheep, the ever-living high

priest who maketh intercession for them. He is also the true vine, and they are branches, and the branches must of necessity draw their food from the vine, or they could not exist, could not live, and Christ says, as I live ye shall live also. So then as he lives his brethren live in him to the glory of God the Father, and one of the writers tells us that the life of his brethren is hid with him (Jesus,) in God, and they are one as he and his Father are one. So they are all one in Christ, yet many members. Just as a tree or vine has many branches, but it is only one tree or vine, as the case may be. So as the true vine livs so does the branches. If the vine dies the branches also die, and if the vine be raised from the dead the branches are also raised with it, because they are one, yet they are many in that sense. So each body or member of this mystical body dies and is raised, and is raised in glory, as the true vine was raised in glory, so are they. So it is said, if one of the members suffer the whole body suffers, is a true saying.

I have written the above for information for myself and others that desire to be guided by the truth, for truth's sake. Not that we desire to differ for the sake of argument, for Baptists should avoid that. They should seek to know the truth with meekness and in fear, asking in prayer to be enlightened on matters of scripture they don't understand, and I feel to believe that he that asks in faith will be enlightened according to the will of God, for he will reveal unto his children such things as are right for them to know. So fearing I might offend some of the little ones I will close these my scattering remarks by asking the prayers of the people of God in my behalf, feeling that if I am one saved by the grace of God that I am one

of the least and most unworthy of them all.

Yours in hope of eternal life,
J. W. UNDERWOOD.

Stuart, Va.

MY DEAR BROTHER GOLD:— Seven full months have I been visiting believers in Jesus, wherever I could find them. Wonderfully have I been sustained in my travels, and many of God's dear Children have I seen rejoicing in the great truth of our God. The first two months (Feb. and Mar.) I spent in the State of Alabama, where I enjoyed the hospitality of the brethren and help after a godly sort. Through the kindness of Elder and Brother J. T. Stewart I was first introduced by way of appointments to many of the churches where the truth as it is in Jesus is still contended for; these appointments beginning at Corinth to Clanton, Elder J. M. Dykes pastor, thence till April 5th to Ebenezer. Bro. Stewart accompanying me part of the way, when I accepted another line of appointments from Nazareth April 8 to Emmaus April 16th. Thence through the kindness of Elder Cook I promised to go on a trip beginning at Montgomery, Ala. to Baptist Rest, which I was prevented to fill. And these were from 18th April till 13th May including some 24 appointments in all, which I never went to fill. I was cast in darkness for this error, and I believe to day that the Lord has by this time forgiven me and if those disappointed Churches could all forgive me, (which I hope they will) I can never forgive myself. When I arrived in Texas there were no appointments made for me; in fact I did not expect any, since I could not positively say what time I could be in Texas. Through the kindness of Elder, Brother J. M. Baker I learned that Elder Newman might make

some appointments for me, but through sickness at home, he was not able to do so. However now for the first time after a stay of several weeks at Bro. J. M. Baker's house, (who by the way treated me as one of their own family) I remember that I never coveted any man's silver or gold, but had always been ready to labor for it, and that now "these hands" were again to minister to my necessities, and the Lord graciously gave me grace to remember that it is more blessed to give than to receive. He gives us all things richly to enjoy, and we receive his gifts and abilities which he gives us, with thanksgiving. When Bro. Elder J. M. Baker had liberally given me four dollars, this enabled me to go to a town called San Marcos, where I made it known that I was ready to work for them in my line of business (tailoring) and succeeded in obtaining an abundance of nice work immediately. Now I labored hard in order to make my expenses. Darkness covered the country and gross darkness the people. Now and then only a ray of light appeared by the coming of a brother Mathews, who took me in his conveyance to his house twice on Saturdays and over Sunday. Another brother named Hooker found me, who also took me to his house on Saturday, and in his neighborhood I preached once and had another appointment there for the second Sunday in July and Saturday before. But shortly before the second Sunday, I received a letter from an Elder and Brother Wm. L. Dubose stating that there were a few churches near Devine Texas, who requested me to be with them at their Union meetings beginning second Sunday in July and Friday and Saturday before. Another letter from W. S. Dubose came to me and I was now doubtly assured that

this was of the Lord. Immediately I informed those brethren that I would be with them, the Lord willing; wound up my business once more to engage in "my Father's business" to meet with them that fear the Lord and them that thought upon his name. Arriving at Devine I met a goodly number of brethren at the depot, who had come to convey me and other brethren also to their homes. I went home with Elder W. L. Dubose a young and zealous minister in the truth. Next day the Union meeting began and large congregations came out every day and all seemed to enjoy the preaching of able ministers; Elders G. White, W. L. Dubose, W. S. Dubose, James Kinsel, J. L. Hare, C. Gallo-way, — Holland, — Culpepper, all participated in preaching the Word with power. After this Zion meeting Elder W. S. Dubose took me to his house and finally to Ebenezer Union, where we had very solemn and entertaining meetings, communion and feetwashing concluded the whole in a quiet and peaceable manner. My warmest gratitude is due to these brethren who received me and treated me after a godly sort.

Bro. and Sister W. S. Dubose and all their grown children as well as old Sister Youngblood and her sons are held in high esteem by me as long as I live. I am confident the Lord will remember their labor of love.

I arrived in Martin on the second day in August. Went to Bro. Elder Cayce's house, where I was received very courteously by them all. Bro. C. was absent when I came, he arrived a few days after their own meeting near Martin had been held, and Brethren Tucker, and others took me to their houses and when Bro. C. came back he made appointments for me till 26th

August. I was blessed with health and thus enabled to tend them all. One young sister I baptized who had been received by the church at (I think) Concord. She was baptized in water near Bro. Parishes house. After this I had to lay over one week to go to Big Sandy Association. Arriving at Huntington no one met me; only one Primitive Baptist lived in the town; I hunted him up, and he brought me to Judge Humble's residence. The Judge was sick. His wife is a member of the Primitive Baptist Church, and the Judge himself is a believer in God's doctrine and both receive strangers as becomes the household of faith. The next day some friend took me to a church called Beaver Creek, where brethren received me, and Saturday and Sunday had preaching there. Then I went to a Bro. Hampston, preaching at night. Next I went to a Bro. Parsons, for meeting on Wednesday night. Friday the Association began. On Monday morning, Sept. 7th I started for Memphis, Tenn. on my way home. Arrived at home Wednesday the 9th September, which made me just seven months from home, the longest trip I ever made before. Found my wife and her sister well, and what I wished to find within myself I did not find, viz: A grateful heart with thanks giving and praise to God's holy name.

And now dear children of God Farewell in Jesus; May we all know him, whom to know is life eternal.

B. GREENWOOD.

ELDER P. D. GOLD, DEAR BROTHER:—On last Friday I attended a union meeting at Zion Hill Church, Parker Co. Tex. I had the pleasure of meeting some of my home brethren again, viz: Elders A. D. Bourland, James Staggs, W. O.

Rutlege, J. A. Rutlege and Elder Harrison who is recently among us. These brethren inform me that all the meetings this season have been pleasant and the churches are in peace. This news gladdens my heart. I feel that God has been gracious to us and we are encouraged. I feel that when some among us quit trying to gag the brethren about predestination of all things, by calling them ugly names because they do not believe that God is in any sense the author of sin, we will have more unanimity as a people separated unto the gospel of God. We all know that we are sinners by nature and no child of grace while feeling the bitterness of his own corruption is willing to attribute the pollution of his nature to God's holy decrees. But when such is the case it is evidence that the brain and not the heart is engaged. O that men would remember the goodness and mercy of the Lord when they are talking of the religion of Jesus and remember too that it is an act of sovereign grace that they are delivered from the bondage of corruption, from their own sins and evils attendant upon them. When I so forget God's goodness to me as to try to show that my sin is a part or parcel of God's eternal purpose I shall awfully bear the consequences. My hope is in his mercy and grace to deliver me completely from the bondage of corruption. Our God does not antagonize himself. And we are glad. We pray for grace to keep us from delusive spirits.

J. S. COLLINS.

Arlington, Tex.

A NEWLY CONSTITUTED CHURCH.

According to previous arrangements, a presbytery of Elders and Deacons met at the house of siste

Winnifred B. Singleton in the town of Washington, Beaufort Co. N. C. for the purpose of constituting a church of the Primitive Baptist faith, Saturday before the 2nd Sunday in September 1891.

After a sermon delivered by Elder John R. Rowe, the Presbytery to wit: Elders John R. Rowe of Contentnea Association, Geo. D. Roberson, Levi Rogerson, John N. Rogers, Henry Peel and D. W. Topping of Kehukee Association, also Deacons J. J. Smith and C. W. Holliday assembled. Elder G. D. Roberson was chosen Moderator and Elder D. W. Topping, Cl'rk. The letters and names of those wishing to be constituted into a church capacity were called for and the following were handed in viz: From Smithwich's Creek, Sisters Winnifred B. Singleton and Bettie Whitley; from Spring Green, Bro. Lewis E. Everett and sister Emma J. Everett; from White Plains, sister Matilda Ann Waters and brother Raymond V. Waters; from Blount's Creek, sister Rebecca Warren; from Goose Creek, sister Nancy Ward; and sister Natha Ann Congleton of the Old Beavercreek Church (now extinct) was received with those that handed in letters.

Agreed to adopt the Articles of Faith, Decorum and Church Discipline as found in the Church History on page 695, 696, 697 and 699.

The Moderator then extended to the members of the newly constituted church the right hand of fellowship. Then adjourned.

ELDER D. W. TOPPING, Cl'k.

ELDER G. D. ROBERSON, Mod.

DEAR BROTHER GOLD:—Enclosed find two dollars in payment for LANDMARK. I feel to give the good Lord praise for the gift that

the Lord has given you Brother Gold, to be a peacemaker in Zion, in short communications and soft words which turn away strife among the colored, as well as the white. So my bro., I feel at this time as long as my eyesight holds out and I am able to pay for it I expect to read it, if it is the Lord's will. And may the good Lord give you strength to still stand upon Zion to speak aloud and spare not. Brother Gold pray for me and mine.

CHARLES IVEY.

ELDER P. D. GOLD, DEAR BROTHER:—I reached home the 22nd inst. and found all well. I hope I am truly thankful to God for His benefits. I want to say to the brotherhood in N. C., Va. and other parts that I visited that I feel to hold them in dear remembrance for their kindness and brotherly affection manifested toward me. I was absent from my family a few days over three months, but a more pleasant three months I have never passed through. I feel that I shall ever hold them in dear remembrance praying God to abundantly bless them. I can say to all of them that I lacked nothing. I feel pny but nothing serious we hope. When I feel impressed and have liberty I will write you for the LANDMARK. I can't write much today. But I wish the brethren to hear from me.

Your brother, &c.

J. S. COLLINS.

Arlington, Tex., Aug. 24th 1891.

"Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession." Prov., 28: 10.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXIV.....No. 22

WILSON, N. C., OCT., 1, 1891.

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

EDITORIAL.

Mr. Gold, Please give your views on that portion of Jonah that says, God repented of the evil that he said that he would do unto them, and he did it not, and oblige an enquirer.

Mrs. H. L. PITT.

"And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and he did it not." Jonah 3: 10.

Men are inclined to shape theories that will measure the proceedings of the lofty and holy one that inhabiteth eternity, and whose ways and thoughts are as high above ours as the heavens are above the earth. One thing we may safely say, and that is that the Lord cannot do wrong, and that the judge of all the earth will do right.

While he is of one mind and changes not, declaring the end from the beginning, yet he repents or withholds evil that he hath said he would do unto some, as in this case of the Ninevites. Why should God send a message of threatened destruction to a man or nation, if there is no hope of pardon or repentance? If the Lord

regards one or many so much as to forewarn them of overthrow is not that some proof of mercy intended? When God sent Nathan to David putting forth a case that David judged inexcusably wicked, there was more mercy in God toward David than David had against the transgressor. God's mercies are always greater than man's pity.

When God sent Jonah to cry the overthrow of Ninevah there was mercy couched in the very warning.

When God sends preaching in power of convincing proof to a sinner it appears to that soul that destruction is certain. No way of escape appears. Such souls become humbled and abased before God, and repent in dust and ashes, and there is an overthrow of idolatry or wickedness in such a soul, and a revelation of mercy or forgiveness. Has there been a change in God's purpose? The Lord has not done what he had not purposed to do, but has done the very thing he purposed to do. There is a change in dispensation from law to gospel, from works to grace. Works or the law-covenant is first that the sentence of death may be felt. Then the pardoning power and glory of mercy in the gospel is revealed. There is therefore felt, practiced, wrought and fulfilled in each repenting sinner the very things that are here set forth in the preaching of Jonah to the Ninevites.

But there was wrath poured out before Ninevah repented and found mercy. Where was it? It was

poured out on Jonah who is a type of Jesus. As Jonah was three days and nights in the deep, so the son of man should be three days and nights in the heart of earth. For Jonah's sake the tempest was on the mariners, and Jonah must go down into the deep—as it is expedient that one die and not the whole crew. So it is expedient that wrath arise against Jesus who is stricken for the transgression of God's people, that the whole nation perish not. When Jesus went down into the deep to remove the iniquity against his people the wrathful storm was buried with him, and when God brings him up from the grave it is that there shall be a royal proclamation of peace and pardon to sinners. Though they must first hear of overthrow and wrath, yet as Jesus is revealed to them as risen they are humbled and forgiven and find peace and salvation. God is the same in all these dispensations, but there are diversities of operations. His repentance is not such as men are subject to as the result of wrong they are convinced of and turn from as something they abhor, but his change of dispensation is his method of bringing sinners to see and feel the need of mercy and forgiveness which he grants in the crucified and risen Jesus, who is preached in all the world.

P. D. G.

ELDER GOLD, DEAR BROTHER:—
Please give your view on Revelation 22 chapter 17th verse. This scripture has arrested my mind. I am not a member of any church,

but I am a full believer in salvation by grace. Sometimes I feel like I am out of God's little ones. I am a subscriber to the LANDMARK, and wish it much success. Much love to you and all the Primitive Baptists.
J. B. JERNIGAN.

Remarks.

"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.

Near the beginning of Genesis there is a declaration of a most remarkable river; "And a river went out of Eden to water the garden, and from thence it was parted and went into four heads." Gen 2; 17. This garden of Eden was a type of what is set forth in the end of Revelation. A river full and complete as it first appears or in its head is contrary to nature.

Salvation by grace which is full in its fountain head, flows in all directions to the needy, is far above nature and man's thoughts. Whatever is typified in the old book is fulfilled in the new. All that the law forshadowed the gospel verifies. The weakness of the law through the flesh calls for the power of the gospel in the Spirit. In all things man is a failure, but everywhere Jesus Christ prevails. WHERE sin reigns unto death, THERE grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

The pure river of the water of life clear as crystal proceeding out of the throne of God and the lamb, having in the midst of its street a channel and on either side, the tree

of life, a thing contrary to nature, (for it is contrary to nature for a tree to be in the midst and on both sides of a river,) is the substance of the river and tree of life in the garden of Eden. Everything of life eternal and fullness and glory is here set forth for the church of God, and within the sacred pale of this Paradise of God the Spirit and the bride or church say, come. Also let him that heareth say, come. What does this mean. Do they say this to the Lord Jesus? Is he not there already? Wherever there is fulness of joy is the presence of Jesus. Those who taste this say come and see. That is the blessed utterance of the four beasts as they chant the praises of Jesus. That is the welcome song of all that taste that the Lord is gracious. That is the word of Jesus himself to the weary, come unto me, all ye that are weary and are heavy laden.

The Holy Spirit shows Jesus by testifying of his fullness of salvation. The church proclaims the glory of her Lord and husband. Let him also that heareth say, come. Every one that tastes that the Lord is gracious says, oh that men would praise him for his wonderful works to the children of men.

Furthermore every one that thirsts after the pure water of life has in his spirit the voice which says, let him that is athirst say come. And whosoever will or has the will to do so let him take the water of life freely. What could be freer than this? Nothing. If you have the will truly to seek Jesus he is already yours. That is there is no con-

dition to be performed by you that entitles you to it nor any that you may neglect that forfeits or bars your right to do so. Without money or price this is free to all that are athirst. This is not without where there are dogs and soicers, whoremongers, and liars, but it is within or where there are those that hate sin are and those that love holiness. The dead never hunger for the water of life. He that drinks this water shall never perish. They drink and remember their misery no more. P. D. G.

ANALOGY.

In the beginning of creation no other power or wisdom but that which is creative and almighty could be recognized. In the beginning God made the heavens and the earth. Man was not then in existence and, even if he had any creative or directing power, it could not be used before he had any existence at all. It could not so be held for a moment that man had any agency in creation. It is wholly and entirely the work of God, nor could it be said that he accomplished this by secondary causes or influences because no such thing as a secondary cause or agency then existed.

The mind of man fails to comprehend even the infinite wisdom and power of Him who by the word of his power, out of things which do not appear, made the things that are visible. What sublime and eternal power made the heavens and the earth. We own this glorious power in creation, but such is

the nature of man that he fails to own the same power in Providence, or we fail to feel that it requires the same power to preserve, uphold and operate this universe that it took to create it. We need the sudden and awful intervention of that power to arouse us to the recognition of the same power in the control, preservation and direction of this world as was needed to call it into existence.

Men exert their power and show their wisdom in discovering and admiring the works of creation, and these works of creation become common place to us, and the familiarity lessens our reverence for the great Creator.

But what are the facts in the case. How much less than creative power is necessary to preserve, control and operate the works and machinery of creation? Can man perpetuate forever a work of his invention? He makes a wagon for instance, or any piece of machinery. Now can he use that hundreds and thousands of years it not wearing out or even becoming impaired by use? No. If he were to fold it up it would decay and pass away before a great while. But for about 6000 years this earth has stood, and it is apparently no nearer worse now than at the beginning of creation. The great variety of the forces of nature as we call it, the constantly producing power of the earth in bringing forth food for man and beast, the clouds shedding their showers of rain to water the earth, the motions of bodies of light that rule the day and night,

the countless forces that are constantly operated by an unseen hand of wisdom and force to uphold and use all these agencies to subserve the purpose of God and bless man, proclaim and declare that the same power and wisdom that made all these things holds and controls them all by the same power and wisdom, and God is clearly seen in providence as in creation by the wise in heart; and the fact that mankind do not readily see and feel this is clear proof of their blindness and hardness of heart, so that we are without excuse.

Again, when the Lord delivered his people out of Egypt in so miraculous a way that it should have been forever celebrated, at the time it was done great was the emotion of gratitude, praise and worship of Israel to God for this notable deliverance; but the intervention of a single trouble turned their thoughts from that wonderful deliverance and filled their hearts with murmuring thoughts, and one dark day obscured the brightness of that great salvation, and sinking down into the forgetfulness of his great mercies, they soon worship the fallen gods of the heathen around them, and lapse into a state of idolatry from which it requires severe afflictions to arouse his people.

That which we are accustomed to receive daily soon ceases to attract attention, or call for thanks however great may be the favor and mercy; but the daily recurrence of trouble or what is unpleasant soon provokes our impatience and murmuring spirit. Tracing Israel

along the ages of their history we see they soon act much as the nations around them, and, instead of showing to the neighboring peoples of the earth the glory of their God, they are often found as guilty of idolatry as any heathen, and finally we see the Jews a cast off race of wanderers on earth noted for the tenacity with which they cling to their perversions and corruptions of the law of Moses, or race corruptions and the evils that follow, and furnishing a surprising example of the prophecy that they should be a by-word and hissing among all nations and as Lot's wife turning to look back towards doomed Sodom is changed into a pillar of salt, and remains a cursed monument of her folly, so the Jews show the handwriting of their blindness plainly written in them wherever they roam or wander, an awful example of vengeance poured out in them that forget God. They kept not their first estate, and how are they fallen and reserved under chains of darkness unto the impending judgment coming on them to the uttermost.

Again; consider the case of the church as fully set up in the apostolic times. On the day of Pentecost and thereafter how wonderful was the grace poured out on the church, and the love, power, self-denial and glory of the church was most dazzling. Then they were of one mind and one heart, and abode steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers; and no man called anything of his

possessions his own. This was a new world, a new creation. But did this continue? Does man improve on the order that God gives him? Does he commit his talents to faithful service and improve his condition? Does he ever hold fast and preserve in good condition that which God gives him? Is the church as full of harmony and peace, love and fellowship as it was then? Look out and behold what a variety of conflicting denominations all over what is called christendom. Among all these denominations what one can say we are living and acting, believing and doing, as was the church in day of Pentecost? Not one. Who authorized so many different denominations, which are a curse and blight on the name of christianity. God's word does not authorize a word of it. That word sets forth one doctrine, one Lord, one faith, one baptism, one God and Father of all, even as ye are called in one hope of your calling. Each denomination is endeavoring to teach men to view the bible as they view it, not to teach what the bible means; and all over the land Sunday schools are held to bind the little children everywhere to the notions of these different denominations. If men could get out of the notion of denominations and creeds, and teach and observe what God's word declares, and nothing else, then might we look for better times. If Paul were on earth to-day would he own these denominations as abiding in the truth? Would Jude own them as contending earnestly for the faith once de-

livered to the saints! Would Jesus own them as branches abiding in him and bringing forth much fruit?

The tendency even of God's people is to lapse into idolatry and to depart from the living God, and corrupt the right way of the Lord. Not only do the wicked go astray from the womb, speaking lies, but Adam made in the image of his maker and being in honor did not abide therein, and in all ages the people of God are prone to leave the fountain of living water, and hew out cisterns that can hold no water, or to pervert the right way of the Lord so that it is true that it is because the Lord God changes not therefore even the sons of Jacob are not consumed. Look at the examples of the seven churches of Asia, and consider what solemn and alarming rebukes they need soon after they are planted.

Take again and lastly your own case, when in your infantile days there was a natural innocence (not at all spiritual,) but as you grew up you became hardened in vicious practises, and in a few years would do with boldness that which you would not have dared to do while in your tenderest days of youth; and when you received a hope in Jesus how meek, humble and careful of your conduct you were, and what a delight it was to meet the brethren, and how glorious was the preaching, and what a holy solemnity pervaded the worship of God, and how you trembled with joy and reverence at the thought of God; but soon you seem not to hold fast that which was given you, and

you have let these blessed things slip, and have not continued steadfast in the doctrine and fellowship of truth, and have not walked in Christ Jesus as you received him, and now you can be absent from the brethren for days and not grieve about it, and you can hear the word preached but it makes but little impression on you, and your heart is hardened, and your case seems to you to be sad indeed. The whole church too is more or less in the same condition, and because wickedness abounds the love of many waxes cold. You see not your signs of salvation, the power of the Lord is not felt, nor his love enjoyed as of old, and he seems to be far off. Where are all his miracles and where is his blessed power you enquire. The days too are evil and wicked men wax worse and worse, and perilous times are upon us.

We thought and felt when we first received a hope that salvation is of the Lord; now we know truly that if we are saved it is the love of the Lord; but we wonder if indeed we are saved. Truly we know that God is good to Isreal, but as for me my steps had well nigh slipped. But does it not now require the same power to keep and preserve us that it did to begin the work and deliver us at the first? The strangest thing is that we see so little of his power, or are so insensible to it, and that we are so dull of hearing and so slow of heart to believe, and that we are so little moved and affected by his works. But as Providence is in constant, unceasing operation in the universe causing

all things in nature to fulfil his purpose, so in his people he by grace works those in that are born of him both to will and to do of his good pleasure, and yet we see and know so little of him. But without him we can do nothing. We are kept by the power of God through faith unto salvation ready to be revealed in the last time. We shall certainly know in the end that it is not for any good in us that we are saved, but that the same blessed power and grace that began the work of salvation in us preserved us in the truth, and that God who is rich in mercy, with the great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ; for by grace we are saved.

ASSOCIATIONAL NOTICES.

ELDER P. D. GOLD:—You will please publish through the **LANDMARK** that the next session of the Fisher's River Primitive Baptist Association is appointed to be held with the Church at Holly Spring Meeting House, Yadkin County, N. C., commencing Friday before the fourth Sunday in October, 1891. Those coming by Rail will be met at Siloam Depot, on the Richmond and Danville R. R., and conveyed to the Meeting House, which is three miles South-West of Siloam. Those coming from the East will come by the way of Winston and will be met Thursday at 3:20 P. M. Those from the West at 11:52 A. M.

Yours truly,
W. A. HALL.

Siloam, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Please state in the **LANDMARK**

that the sixty-first Session of the Contentnea Primitive Baptist Association is appointed to be held at Autrey's Creek Meeting House, Edgecombe County, N. C., and to commence Saturday before the second Sunday in October 1891. Where we hope to meet many of the faithful soldiers of our Lord and Master, and may the good Shepherd grant it a meeting of love and harmony.

Those coming from below up Tar River by Steamer will reach Old Sparta Friday evening. Those coming from Tarboro by Steamer will reach Old Sparta on Saturday morning where they will all be met.

JOHN W. GARDNER, Mod.
L. J. H. MEWBORN, Clk.

DEAR BROTHER GOLD:—Please give notice that the 7th Annual Session of the Toisnot Primitive Baptist Association is appointed to be held, the Lord willing, with the Church at the Meadow Meeting House in Green County, N. C., the third Saturday, Sunday and Monday in October (Oct., 17th, 18th and 19th,) 1891. As the Meeting House is about half the distance between Wilson and Greenville near the County road at Fieldsboro visitors by rail will be met at either place on Friday. The ministering brethren and the brethren generally are cordially invited to meet with us at that time and place that we may humbly lift up our hearts and voices in supplication and praise to the God of Peace.

A. J. MOORE, Mod.
G. W. THOMAS, Clk.

The Mill Branch Primitive Baptist Association will meet with the Church at Pee Dee, Horry County, S. C., on Friday before the first Sunday in November '91. Those coming by Rail will leave the W. C. & A. R. R., at Chadbourn's, N.

C., and take the W. C. & C. R. R., to Conway S. C., where they will be met and conveyed to the Church. A general invitation is given to all brethren and friends, especially preachers. Those coming by Rail should be in Conway on Thursday. Done by order of the Church.

THOS. BELL, Mod.

The Mayo Association holds its next session with the church at Saint's Delight, Forsyth County, N. C., commencing on Saturday before the 3rd Sunday in October. Kernersville is the nearest depot.

NOTICE TO THE MINISTERS AND BRETHREN VISITING WHITE OAK ASSOCIATION:—The nearest depot to Wardsville, at which place the Association will be held on Saturday before the 3rd Sunday in October, is Folkstone, a station on the Wilmington & Onslow Rail Road, about eleven miles from Wardsville. People coming by Rail will come via Wilmington and on out to Folkstone. The train arrives there about six P. M. The brethren and visitors will be met there on Friday evening with conveyances to bring them on to Wardsville.

Your brother in Christ I trust,
W. F. COVILLE.

The next session of the Black Creek Primitive Baptist Association is appointed to be held with the Church at New Chapel Meeting House, Wayne county N. C., commencing Friday before the fourth Sunday in Oct., 1891.

Those coming from the West by rail will be met at Rose's crossing at three o'clock, P. M. on N. C. R. R. about one mile from the Church. Those aiming to come that way please write to Isaac S. Smith, or G. J. Yelverton, or Jethro Howell, or Phillip Howell at Wal-

ter Post Office, Wayne county, N. C. a few days before hand.

Those coming by the way of Goldsborough can come up on the Midland Railroad at 7 o'clock Friday morning, and get off at Copeelin's station near the Church.

Done by order of Conference Saturday before the second Sunday in Sept. 1891.

J. T. EGERTON, Mod.

I. S. SMITH, Cl'k.

Ask agents for reduced fare on R. R.

BRO. GOLD:—On learning that there is a special train on Fridays that runs on the Wilmington and Onslow R. R., we wish to state to the brethren who may visit the White Oak Association to come out from Wilmington on the Morning train, as it will give the brethren here a better time to meet them and will save them from having to travel in the night time.

W. F. COVILLE.

Sept. 16th, 1891.

OBITUARY.

MARTHA S. BOMAN.

By request I will try if the Lord will enable me to write the obituary of Sister Martha S. Boman of Patrick Co., Va, wife of Samuel J. Boman, who departed this life Feb. 14th 1891, with a lung disease and dropsy, aged 42 years, 6 months and 5 days. The subject of our sketch before marriage was Martha S. Griffin, daughter of Thomas and Faney Griffin, both of whom have gone from this to a world of spirits. Sister Bowman married April 16th 1867, and was the mother of ten children, nine of whom are still living, one she left infant 4 months and 4 days old. She has living also one brother to mourn her loss. She was like many of God's children living in sin until the Lord in his goodness saw fit to show her the way of life as it is in the Lord Jesus. She made a profession of faith in Christ and attached herself to the Primitive Baptist church, at Pleasant

Grove, in the year 1885, and her after life showed forth the fruits of her faith, showing that she loved her brothers and sisters dearly, often conversing about them in love and affection, and often going to her church to be with them when her health was so very feeble that she could scarcely bear the journey, and in her sickness she often remarked that she would like to see them all once more on earth. But the Lord knew best what to do, and took her from hence to dwell with him above, where the weary ones are at rest, and all in peace and love. She sent them a loving farewell and appeared to be in her right mind to the last, conversing about her faith in Christ to the end, exclaiming in her last words to her husband, that she saw her little child in heaven, and was going to meet it there. About ten days before she died she sent for brother Elijah Bernard to come and preach for her and talk with her, which he did, and she requested him to preach her funeral, which he did at her grave. Thus we hope entered another of God's little ones into that ocean of love that no line can fathom, and is bounded by no shore eternally in the presence of her Lord. "O death, where is thy sting, O grave where is thy victory?" Since Jesus has triumphed over all and paid our debt. Sister Bernard was an affectionate wife, and kind neighbor, and loving mother to her children, whom they will greatly miss. Her church has lost a dutiful and faithful member. She leaves three sisters (one a sister in the spirit,) and one brother and husband, and nine children, and many friends to mourn her loss, but we feel to hope that their loss will be her eternal gain.

"Her kindness here we can't forget,
She's still in memory sweet.
Her patience here we think of yet,
And scarce can help but weep.

We should not weep for those that sleep,
At rest from toil and pain.
When we have hope with them to meet
On that celestial plain

We hope that she is singing now,
In that blest abode above,
Where joy abounds in all its glow,
And all is peace and love.

Where friends meet friends to part no more,
On Jordan's peaceful strand,
Upon that blessed spiritual shore,
Joined in that glorious band."

J. W. UNDERWOOD.
Batemon, Patrick Co., Va.

ELDER JOSEPH L. STATON.

Brother Gold, You will have heard before this reaches you of the sudden death of our beloved brother, Elder Joseph L. Staton. You were somewhat acquainted with him and so were many of your readers. It is on this account that I propose to write a biography of the experience, life and labors of our devoted fellow-borero. He is gone but his ministerial labors, his wise counsel, his fatherly admonitions, and the fruits of his pastoral services are left a legacy to us. I was present at his funeral, but took no part in the speaking on that occasion. But though I did not say anything a review of his life and pastoral labors was gone over in my mind. The life and death which I contemplated said many things for me.

The passage of Scripture which was presented as a text may be found in Matthew, 25: 23d. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This saying had been verified in brother Staton's case years ago when his pastoral charge was extended to four churches beside much other ministerial labors? He was made ruler over many things. He was ordained as a gospel minister in October 1879, having been licensed by the church to which he belonged a short time previous. I was personally acquainted with him some years before, and remember frequently remarking even long before he made any profession, that Mr. Staton was impressed on the subject of the gospel ministry. I did not mean that he felt any ambition that way, desiring to be a preacher, or that he felt impressed that it was his duty to preach or even a conflict of mind struggling against any such impression. But it was an exercise and travail of mind that was fitting him for the work. He saw and contemplated the condition of the churches around him and seemed to see them as sheep having no shepherd, or at least a needs be for shepherd's care beyond what they were receiving. Many portions of scripture were constantly upon his mind opening up and applying to the condition of the churches in the way of warning admonition, encouragement and instruction. Some of these were opened to his mind with an application to gospel order and discipline that was entirely new to me yet unfolding

great beauty and force. He entered upon the work with much diffidence or perhaps I should say reluctance. The necessity that was laid upon him was more in the condition of the churches, much more, than in his own mind, but the call upon him found a prompt and hearty response in his own heart. The discipline of years had eminently fitted him for abundant usefulness in the great and important work. Love to the churches and an overwhelming desire to do them service and be profitable to them was the inspiration of all his after life and labors. In regard to the character of that service that is acceptable to God and profitable to his people, I find a kind of keynote in Paul's letter to the Romans, chap. 14: 18, "For he that in these things serveth Christ is accepted of God and approved of men." The various things that make up this acceptable and profitable service are carefully enumerated by the apostle. I cannot here copy them in full as they run through two or three chapters, but I may call attention to the general tenor of them. Some questions arise about which good brethren honestly differ. Among them, special observance of certain days of the week of the year; also abstaining from certain meats and drinks. He does not say which is right or whether either party is right or wrong; but he says; "For meat destroy not the work of God." "Why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we all shall stand before the judgment seat of Christ." Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." Many such like admonitions are summed up with this: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Brother Staton loved the church well enough to desire above all things her peace and prosperity, and in all these things he certainly loved Christ faithfully. With great propriety he was made ruler over many things. I think it may be regarded as proof of a man's pastoral qualifications where there is spiritual health and steady growth, and the fruits of the spirit abound. The additions have not been very numerous, but regular and frequent, and always of substantial material. No jar has ever occurred, nor has the sound of discord or dissatisfaction once been heard. As the

son of man came not to be ministered unto but to minister, so our brother came to these churches to minister unto them and they have been like well watered gardens, being refreshed by the dews that descend upon the mountain of Zion. I think he was conscious of having fought the fight of faith, and that the time of his departure was at hand. At the time of his departure his age was 55 years 2 months and 13 days and the time of his laboring in the ministry about twelve years. Shortly after his ordination he was called from his native state to the service of the churches that he was still serving when his release came. As an appropriate close to this testimonial I will copy a few lines from the poet.

Servant of God, Well done,
Rest from thy loved employ
The battle fought, the victory won
Enter thy Master's joy.

Tranquil amidst alarms
It found him on the field
A veteran slumbering on his arms
Beneath his red cross shield.

His sword was in his hand
Still warm with recent fight
Ready that moment at command
Through rock and hill to smite.

'Twas death to sin, 'twas life,
To all who mourned for sin,
It kindled and it silenced strife,
Made war and peace within.

Bent on such glorious toils,
The world to him was lost
Yet all his trophies—all his spoils
He hung upon the cross.

His spirit with a bound,
Left its encumbering clay,
His tent at sunrise on the ground,
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease
And life's long warfare closed at last
His soul is found in peace.

Soldier of Christ; Well done,
Praise be thy new employ
And while eternal ages run,
Rest in thy Savior's joy.

Yours in sorrow and trial,
E. RITTENHOUSE.

State Road, Del.

J. A. TINES.

Brother J. A. Tines was born near Clarksville, Va. Feb. 10th, 1833—was married to Miss P. E. Edmondson Oct. 31st 1871, and died of Sarcoma May 16th, 1891.

How brief the statements of birth, marriage and death; yet how much is crowded in the short space allotted to man on earth—whether it be of joy or sorrow, or a mingled cup.

Among the labors of this man was the four years of hard service in the late war in which as a tried soldier and proved valiant.

As a citizen he was truthful and peaceable; active and obedient to law, setting a good example of submission to the powers that be. When tried as a neighbor he was found agreeable and accommodating, and with pleasant and obliging manners made his neighbors feel that it was a comfort to live beside such a companionable man.

In his domestic relations he was remarkably pleasant, and sadly does his widow feel the loss of one so constantly true to the duties of marriage.

In May 1890 there appeared on his neck the threatening sign of a Sarcoma, the worst form of cancer. His father had died of the same trouble. How much he he feared such an attack on himself is not known to me. When told what it was, and how it would act and certainly remove him from time, he replied, years ago while a boy I heard a physician tell my father the same thing, and this does not affect me as much as that did.

For almost a year following this cancer did its terrible work. The suffering he passed through none know. His patience was surprising. As he weakened and approached nearer his end he became conscious of his vileness and utter helplessness, and was shown that Jesus Christ alone can save sinners, and he was greatly comforted in the testimony of Christ as his hope. A short time before his death he expressed his desire for membership among the Primitive Baptists, and that he should be baptized. He said the Primitive Baptists were a poor and humble people, and loved each other, and he desired to be with them. He was received into their fellowship but was so weak and near his end that he was never baptized.

He passed away from this earth of sorrow after desiring for many days that the time might come that would end his suffering here, when Jesus would gently dismiss him from time and receive him unto himself.

P. D. GOLD.

LUCY SHARP.

Mr. and Mrs. V. B. Sharp's daughter, age 2 years 2 months 6 days. It's spirit was taken from earth to heaven August 6th, 1891.

Little Lucy such a child,
Up to their father go,
Christ has taken her spirit home,
Yes to himself where

Sickness is no more, in
Heaven he takes his jewels,
Accepts them as his own
Bless in the blood of Jesus
Perfectly pure and whole.

Weep not friends and kindred; though rather rejoice to know that God has taken another cherub, one of his choice.

Truly a friend,
MRS. A. I. AVERA.

Old Sparta, N. C.

MARTHA CLARK.

This dear sister died last winter in Wilson after a brief illness. She had been a member of the church at Wilson about 25 years, and was the widow of brother E. G. Clark, a dear member who passed away years ago.

Among the good traits of sister Clark, and she had many, was her industrious and saving disposition. Nor did she labor merely to hoard up money, for she was kind and liberal to the poor and needy, and untiring in her labors for the comfort of others. Her humility was not less remarkable. She never appeared better satisfied than at the feet of the brethren in her service to them. Nor was there any disposition manifested in her to make trouble among people. She was a burden bearer and not a burden maker.

Her memory is very precious to me.

She leaves four children all prosperous in business and of good character.

P. D. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

GARDNER BRYANT.

Rose Bay...Saturday and 2nd Sunday in Oct
Swan Quarter.....Monday
Mason's Point.....Tuesday
North Lake.....Wednesday
Bethlehem.....Thursday
Bethlehem (Tyrell County).....Friday
Concord.....Saturday

Morattock.....	4th Sunday
White Plains.....	Monday
Jaunesville.....	Tuesday
Skewarkye.....	Wednesday
Spring Green.....	Thursday
Hamilton.....	(at night)
Conoha.....	Friday
Deep Creek.....	Sat. and 5th Sun. in Oct.
Lavrenee.....	Monday
Williams.....	Tuesday
Falls.....	Wednesday
Pleasant Hill.....	Thursday
Union.....	Friday
Moore.....	Saturday
Wilson.....	1st Sunday in Nov.

He will need conveyance.

JOHN A. WILLIAMS & THOS. HART.

Beaver Dam.....	Tuesday after the 1st Sunday in October.
Sandy Hill, Duplin Co.....	Wednesday
Muddy Creek.....	Thursday
Bethel.....	Friday
Cyprus Creek.....	Saturday and 2nd Sunday
Maple Hill.....	Monday
South West.....	Tuesday
Bay.....	Wednesday
Stump Sound.....	Thursday
Yopp.....	Friday

Then to the White Oak Association.

North East.....	Tuesday
Hadnot Creek.....	Wednesday
New Port.....	Thursday
White Oak.....	Saturday and 4th Sunday
Haskins Chapel.....	Tuesday

RECEIPTS.

MISS.—Wm M Burtshaw 1 00;
 MAINE.—Elder Wm Quint, 1 00.
 Mo.—T. P. Nelson, 1 50; S F Stone, 2 00;
 NEW MEX.—Miss E. H. Boggs, 3 00; Elder Wm Ross, 4 50; Elder J M Harriss, 3 50; C S Adams, 4 00; G W Johnson, 3 50; J S Morris, 4 50; Elder Jno A Williams, 1 50.
 N. C.—Dr J W Sherrod, 2 00; John Lancaster, 6 16 cts; W T Taylor, 2 00; Wm Potts, 1 10 cts; WN, Marine, 2 00; S M Williams, 1 50 Elder A J Moore, 1 50; J J Nobles; 1 50; Elder Y I Chandler, 3 00; S McDaniel, 2 00; J McKinny, 2 00; Mrs Eliza Bennett, 1 50; Mrs Anna Barrett, 2 00; Jesse Price, 2 00; J H Campbell, 1 50; M Simpson, 3 00; James McKinney, 2 00; J M McDaniel, 2 00; J G H Mitchell,

1 50; Mrs S A Bradley, 2 00; C I A Morelender, 1 00; J W Flowers, 5 00; J H Elmore, 2 00; J Y Tur- lington, 1 50; Noel Jones, 1 50; El- der S P Adams, 1 50; Josiah El- dridge, 1 50; H F Smith, 2 00; Josiah Lee, 50; B C Houston, 1 00; By Elder John W Jackson, 1 00; G C Farthing, 1 50; James Bedill, 7 50; Wm Slade, 2 50; Josiah Thomas, 3; E N Mercer, 3 00; B F Liles, 2 00.

OR.—A D Reeves, 5 00; Mrs Sarah Kent, 4 00.
 2 00.

TENN.—R Hardenbrook, 1 50; T L D Parks, 2 00; By A McMillan, 4 00.

TEXAS.—G W Cunningham, 2 00; Elder J S Collins, 2 00; E W Need- ham, 1 50; Mrs Sarah Carter, 2 00.

REMINISCENCES AND LETTERS OF MARY PARKER.

COMPILED BY SILAS H. DURAND AND BESSIE DURAND.

This book will be ready early in Sep- tember. It will contain about 300 pages, consisting of Reminiscences, written late- ly by herself and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will com- mence September 7th, 1891, with a full corps of competent and experienced Teachers. Every in- ducement of a first-class Boarding School is offer- ed. A thorough and High Course of study- pleasant home, healthy location and pleasant sur- roundings.

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

TRAINS GOING SOUTH.

Dated Sept. 1, 1891.	No. 25 Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:34 a. m.
Arrive Tarboro.....	*2:17 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:25 p. m.	7:30 p. m.	7:53
Leave Wilson.....	*4:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 a. m.	5:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:37 p. m.	8:43 p. m.	9:49 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14 Daily.	No. 25 Daily.	Daily, ex-Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	1:25 p. m.
Leave Magnolia.....	.....	10:37 a. m.	6:10 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:43 p. m.
Arrive Goldsboro.....	1:05 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:05 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	1:35 a. m.	12:55 p. m.	8:33 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	.....	9:15 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	1:05 a. m.	8:55 p. m.	10:00

* Daily except Sunday.
Train or Scotland Neck Branch Road leaves Weldon 3:30 p. m., Halifax 3:52 p. m., arrives Scotland Neck at 5:00 p. m., Greenville 6:50 p. m., Kinston 7:45 p. m. Returning leaves Kinston 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays Wednesdays and Fridays, at 7:00 a. m., arriving Scotland Neck 10:01 a. m., Greenville 2:10 p. m., Kinston 3:25 p. m. Returning leave Kinston Tuesdays, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 3:30 p. m., Weldon 6:30 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 7:15 p. m., 4:20 p. m. Plymouth 8:30 p. m., 5:30 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:30 a. m., 2 Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 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 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 5:30 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 42, 23, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 52. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., 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.

J. R. KENLY, Gen'l.
J. N. F. DIVINE, Gen'l.
T. M. EMERSON General Passenger Agent

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P. D. GOLD.

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The Twenty Sixth Session will open, the Lord willing, the Third Monday in July next and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.

MISS CORNELIA MOORE, Assistant,
July 1st, 1891.

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VOL. 24.

OCTOBER 15, 1891

NO 23.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

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

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

SALVATION.

A great many able articles have been written, and logical sermons delivered on the important subject of salvation, and I too have a desire to pen a few thoughts on the same subject. I hope I am not prompted by a spirit of vain glory, or crave the applause of any, but may it be the influence of the Spirit of God, and may it redound to the glory of God, and the edification of the children of light.

I may differ with a great many as to the purport and application of the term, but not through any ill will, or because I love controversy. I know I differ with arminians, and may differ with some of my brethren.

In discussing any point of doctrine we should be careful to "rightly divide the word of truth," and I therefore will endeavor to present this subject, (so much as I may write) first, in a restrained or special sense; and secondly, in a literal or general sense. Will also notice the definition of the term, and to whom it is applied. No true Primitive Baptist believes that the plan of salvation originated in time, but before time began. That the "heirs of grace," from the least to the greatest, were "chosen," "saved," and "grace given, prospectively in Christ, before the world began." That the "Covenant ordered in all things and sure, "embraced all that have believed,

that now believe, that will believe, and all infants that die in infancy. And, as this plan of salvation, (salvation of the elect,) originated in eternity I call it eternal salvation. But this was all fixed, and purposed in God's eternal mind, before anything was made; before the earth was made, and before man was formed of the dust of the earth. But after man was formed of the dust, something occurred which has been the cause of all our troubles and misery. Man fell from his state of innocency by disobedience, thereby involving his posterity in sin, and condemnation, consequently they were all dead in sin, and had to be "saved from their sins," were "lost and had to be found." I mean those of his posterity whose names were written in the Lamb's book of life, though Jew and Gentile "children of wrath" alike.

But the fall of Adam was no surprise to God, for he foreknew, and foresaw what he (Adam) would do. He comprehended the end from the beginning. I believe that the fall of Adam was inevitable, for God had to be glorified by the work of his own hands. If he had not disobeyed, and died, hence the nullity of God's purpose in eternity. Yet I do not believe God forced or cursed Adam to disobedience. He could have prevented the fall, for he knew Adam would fall, but permitted it that he might

save, out of Adam's seed, the Church, or the bride, the Lamb's wife. In this is God's foreknowledge, in this is his predestination. To my mind these two attributes are inseparable, for he could not have foreknown a nonentity; something that would never occur, or exist. Some become excited and agitated over the doctrine of predestination, but I see nothing frightful about it. God's foreknowledge, election and predestination secure the everlasting salvation of all the "vessels of mercy." As he is a sovereign he had the right, and prerogative to save, or choose whom he pleased, of the fallen sons and daughters of Adam's race.

But in speaking of, or writing on the subject of salvation the doctrine of the atonement is necessarily involved, for without the atonement no flesh could have been saved. In the counsel of the "Three in One," were the stipulations of the atonement.

Much has been said concerning the atonement, and many materially differ on the subject. Some go to one extreme, and some to another. All arminians believe the atonement was made for all alike, and that there is a possibility of all to be saved eternally, and if they are not thus saved it is their own fault, for nature, they say, furnishes the necessary ability or power to save themselves. How inconsistent! The salvation of God's people is not based upon mere possibilities, for if the plan of salvation had been based on chances there was a good chance for them to have been eternally lost. But, I see some of our people differ a little on the atonement. Elder Hall, of Va. and Elder Haeks, of Ala., differ materially in their articles published recently in the LANDMARK.

There is a sufficiency of scriptural testimony to prove that God did choose, elect, or select a certain definite number of Adam's race, and these Jesus specially atoned for, these he particularly redeemed, and as pertaining to the everlasting covenant they do increase or diminish, "for whom he did foreknow them he did predestinate," &c. The personal pronoun whom signifies a definite number of persons, or characters. "A remnant shall be saved." They are designated as few or little, and are few, or small in number compared to the vast multitude going down the broad way.

The people of God that lived in the Antediluvian and Prophetic ages received the merits of his atoning blood, the same as his people since his crucifixion. They were saved "by faith" in his blood, while we are saved "through faith in his blood." In all of their afflictions he was afflicted, the angel of his presence saved them, in his love and pity he redeemed them, and he bear them all the days of old. Arminians say, God is unjust to save a part only, and not all, and ask this question, "If all are alike in nature, how could God make any choice or difference?" To which I reply: that God is a sovereign, and we have no right to question his sovereignty, and he does not see as we see, or judge from the outward appearance, but looks at the hidden man of the heart. We naturally judge the outward appearance and the world generally pay their best respects to the finest looking and those that dress the finest, and even bestow their favors, and give to those that are not in need, and oppress the poor by defrauding them out of their hard earnings. "Verily the legs of the lame are not equal."

I once heard Elder Hon, of Illinois; say, a man once approached him, and said: "Hon I don't like you old Baptists because you preach a part to be saved and a part lost." He propounded to him these questions: "Do you believe all will be saved?" No. "Do you believe all will be lost?" No. Well, what do you believe? I don't know. The man evidently told the truth, for nine tenths of the so-called Christians of to-day can't tell what they believe.

Now we will consider the subject of atonement in another sense. Are none benefitted by the atonement but the elect? Atonement signifies satisfaction, expiation, reconciliation. What did Adam deserve when he transgressed his maker's law? Did he deserve more than he got? I believe he deserved eternal banishment, and God's righteous indignation forever. But the Son's mediation stood between, the offended God and fallen man. By his mediation and intercession is secured for us both natural, and spiritual life. Without the shedding of blood there could not have been any atonement; that is, the sacrifice was not complete until Jesus was crucified. The shedding of the blood of Christ was prefigured in the lamb that Abel slew, and presented to God, and many other instances in Moses' day, but the shedding of blood is one thing, and the application of it is another. "The blood of Christ cleanseth us from all sin," which means believers. If it is applied to all alike, all alike would be saved, because the blood of Jesus cannot lose its efficiency? While it has the efficiency to cleanse, purify, and wash away the sins of His people, to my mind the effect produced by this washing, this cleansing, saves the world. While the "heirs of promise" are saved

"from their sins," the wicked are saved in their sins, (not eternally saved). While the sins of God's children are remitted, and everlastingly blotted out, the sins of the wicked are stayed, as it were, and they are permitted to live and have their being in this world. They are blessed with all that pertain to this life, really more temporal blessing, than God's children. This earth with its comforts, and pleasures is the heaven of the wicked. But God's poor have the "life that now is," and enjoy the communion, of the "saints in light," and have the assurance of the "life which is to come." The devil and all his angels cannot, take that life from them. From whence do we derive the blessings of this life? From God who gave us our natural lives, and gave us his son Jesus Christ who is the life of his people.

Now I will cite you to a few passages of scripture, which I think substantially prove my position with regard to the salvation of the world. First: I will say the terms or words salvation, save or saved do not mean eternal salvation, in every place they are used in the Scriptures. Arminians think they have such inference or meaning. Some place the words refer to time, or temporal salvation. Some the salvation of believers from error and delusions, and others to the everlasting salvation of the Church of Christ.

Jesus said: "Ye are the salt of the earth' &c." What is the nature of salt? We use it to preserve, (or save meats, &c. Jesus is the head of the body, (the Church) and is therefore, in possession of a savory quality, and saves the earth. Jesus saves or spares the world for the sake of the treasure, or pearl, (the Church) that is hid in the world. He bought the

the field, or world, because he found in it the treasure, or pearl. He also permits the tares to grow until the harvest. The wheat and tares grow out of the same soil. There is no difference in the nature of the ground or soil.

"Caiphas prophesied," that one should die for the people, "that the whole nation perish not. Paul says Jesus "is the savior of all men and especially of them that believe." "All things were made by him, and for him, whether they be thrones or principalities, powers, or dominions, and by him all things consist." Read Acts 17-24-25.

If we notice closely the scriptures veritably explain themselves throughout. There are no contradictions in the bible. Now we find in Hebrews this language, "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." The "every man," is applied by some to believers, or the Church. But discrimination is plain in the next verse. Which reads thus: "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 (the many sons) salvation perfect through suffering." We are nowhere authorized to designate the world the church, nor the church the world. For instance: "The world of believers," or "world of unbelievers." "Believing world," or "unbelieving world." All unbelievers and hypocrites constitute the world and were denominated as such by Jesus himself. The children of God were once of the world (and many are now in the world) and loved the world, but are called and chosen out of the world by the spirit. "God so loved the world, (to what

extent) he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." I do not believe Jesus meant "the world of believers." God certainly loved and does love the world to some extent, as "God is love." Not with the same love he has for the Church, for his love for his people is distinctive and everlasting. He does not hate the effects of his creation, but it is the sin and evil in them. Notice, the distinguishing principle is belief or faith, which is one of the graces and is a direct gift of God by his Spirit.

Now my dear brethren and sisters, were you not once of the world, loved the world, enjoyed the pleasures of the world? Does not each of you look back and see the display of God's saving grace in preserving and protecting you from the dangers of this life, and at his appointed time quickened you by his Spirit and brought you through the washing of regeneration," and "to" his banqueting house, and his banner over you is love." But, we have not received the full and unlimited effects of the atoning blood yet, and will not until the resurrection of the "vile bodies." Our salvation is incomplete until after the resurrection.

All who feel the need of a Savior will be saved, or truly desire salvation, for this desire is produced by him who has the power to save and who is the salvation of his people. Salvation by grace and grace alone is a consoling doctrine to the child of God, because he has realized that nothing but his grace and mercy could do him any good. Now I will say if there is any difference in me and my neighbor grace has made it. My neighbor can't help it, neither can I help it.

Grace all the work shall crown,
Through everlasting days;

It lays in heaven the topmost stone
And well deserves the praise.

Brother Gold, publish this if you think proper, if not it will be all right with me. May the God of all grace abide with his people, both now and forever, is the prayer of yours in bonds of love,

P. H. JAMES.

Wallaceburg, Hempstead county, Ark.

ELDER P. D. GOLD, DEAR BROTHER I HOPE IN CHRIST:—I was requested to copy off for publication the experience of sister Susan Edwards, which you will find here below. She is a member at Galloways, is a bright sister and sound in faith. I hope it will be your mind to publish it, as I think it will be a relief to her. Your little sister in hope of eternal life,

JANE HARDY.

EXPERIENCE.

I was twenty-one years old when I hope the blessed Lord commenced his work in me. It was three weeks that I never closed my eyes together for sleep. I set up on the bed, for I thought if I lay down I should make my bed in hell. I felt the flames in my bosom, and saw it just to die and go there. I saw Satan tempting me; he told me that I had to be cast down ninety nine years if I did not serve him. On the third day after this I arose, and there was a little babe placed to my right side to show me I must become as a little babe before I could enter the kingdom. I would look for the setting of the sun, thinking that I would be in hell before it arose. I was carried to a dark bottomless pit and was placed over it, and all that kept me out was my blessed Lord, for he is the end of the law for righteousness to every one that believes. I told my parents I was in hell, they told me

to pray and read the bible. They brought me one, but it was hidden from me; the letters all seemed as one. I could not read one word, nor could I even call on the Lord to have mercy on such a sinner as I felt to be, for I felt to be a hell-deserving wretch. After this I saw a man with his bible looking on me and smiling; he came and kneeling down by my bed-side prayed for me. After this I was made to rejoice. I called my mother and asked her to send for the pastor of the Church, for I felt that I wanted, and needed his prayers. After I had got so I could sleep I was one night in a vision carried to heaven, saw the communion table with the bread and wine placed on it, and around that table were bright angels seated, with white robes on, and I was seated with them. While seated there I heard a voice saying come unto me all ye that labor and are heavy laden, and I will give you rest. This was in forty eight. Saturday before the second Sunday in forty nine I went to the Red Banks, offered to the Church, was received joyfully, and baptized by brother J. Griffen. I do not feel worthy to be among the brethren and sisters, but I hope my trust is in the Lord, and if he is for me who can be against me. My desire is to give all the power and glory to God. Your humble sister in a precious hope.

SUSAN EDWARDS.

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, while ye were made a gazing stock both by reproaches and affliction; and partly, while ye became companions of them that were so used.—*Heb. 10; 32, 33.*

Brother Gold: My pen has laid

silent for a long time, but my mind has been exercised, at times, with the word of the Lord and the condition of Zion.

The apostle Paul in writing to the Hebrews—the chosen people of God, not only under the law, but those who had been made partakers of the heavenly calling—advises them of the fearfulness of the living God, and the importance of their remembering the time and the way this illumination was brought about, and how much they were willing at that time to endure for Christ's sake.

Since all scripture is profitable to the man of God, this likewise has its share of profit, and is important in this day of coldness and dissension in the churches. Paul had been telling those Hebrew brethren of the all sufficiency of Christ's perfect atonement to cleanse from all sin, and the imperfect offerings under the law which had only a shadow of good things, and then comes on to speak of the more excellent way.

Now brethren, do you realize that, "it is a fearful thing to fall into the hands of the living God?" But let us call to remembrance the former days and see what we then endured or were willing to endure. When the Lord called us by his grace, and showed us our miserable condition owing to sin; when we had prayed until all hope was gone and we fell at the feet of sovereign mercy, and felt if I must go to hell it is just, but I will die begging for mercy. Doubtless you remember the place where you gave up all hope, and just when you expected to sink into everlasting woe Jesus revealed his love giving his life for you and set you free. How much were you willing to endure for Christ's sake just then? Oh if you had ten thousand tongues it would not have been enough to sing his

praise. Or probably you did not feel like shouting his praise aloud; but only felt calm and serene, but be that as it may, there was a peace, a calm, and you loved the Lord and his people. Probably you were prominent in the world, and it was a great cross to forsake the flattering things of time, but when you were made willing to give it all up, and cast in your lot with the unpopular Primitive Baptists, and when you were baptised, and came up out of the water how much were you then willing to endure for Christ and his people! You doubtless could smile at satan's rage and face a frowning world. You did not care to be a gazing-stock; and were willing to bear reproach for the sake of him who groaned, bled and died for guilty worms like you. You were not ashamed to associate with the poor, ignorant Primitive Baptists, and were willing companions of them that were so used. How much of the great work of redemption did you then claim! Did you feel that you were a pretty good fellow, and that brother A was out of duty, and you had no love for brother B? No sir; but you felt just when Jesus was revealed to you that every one was better than yourself. You had not an enemy in the world—not one that you could not pray for. You were not finding fault with the articles of faith and rules of the Church; but the faults were all in yourself, and the Church of Jesus was perfect, and lovely in him.

But alas! brethren how is it now? Where is the blessedness I knew when first I saw the Lord? Look abroad over the land and see the divisions, strifes, contentious and animosity among the Primitive Baptists. Truly it is time to call to mind the former days.

Did the apostle not mean us who are partakers of the heavenly call-

ing? and is it possible for us to forget that time? How prone we are to evil, and how forgetful are we of God's grace. But the same apostle said "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Brethren let me ask you, as one that loves you, for Jesus sake, to search your heart and see if you find any good there. In what are we better than our brethren? and what have we that we have not received of the Lord? The unworthy writer can find no good within herself. When I have a proper view of self I find it all imperfection, but it is not always I can have this view. Of all that profess the name of Jesus I am the fullest of faults. Why I attempt to write to others when I am so vile myself is a mystery to me. But I do it to give relief to my mind. In writing this I have had no person, or set of persons in view; but only wrote as my mind directed.

May God's grace dwell with you all richly and keep us ever at his feet.

Return, O holy dove, return
Sweet messenger of rest,
I hate the sin that made thee mourn,
And drove thee from my breast.

Brethren pray for me. Yours in
hope, S. E. BROYLES.

EXPERIENCE.

DEAR BROTHER GOLD:—Dear Brethren and Sisters in Christ. If I am permitted by an alwise Creator, (feeling dependent for every blessing) I'll make an attempt to write some of what I hope to be the dealing of a merciful God with my soul. I had serious thoughts about my welfare when quite small, and often would leave my work and retire to some lonely place where no one could see me to ask the Lord to have mercy on my soul. This

would soon pass off for a short season and then return for awhile, and I began to think it was nothing and would go to all kinds of worldly enjoyments, and especially ball-rooms where I took so much delight, determined to get my fill of sin, and at some future time would get religion; but it pleased God in his mercy, in the year of 1884, to show me in a dream my awful condition. I was on a bed of affliction at the time. I dreamed that I saw a bright shining hill southeastwards on which there were a few of the loveliest people I ever saw. I thought I arose and started to where they were singing such beautiful songs; wanted to be with them, but did not go very far before I viewed a place that was torment. It seemed to be a gulf, the length I could not see, but it was too wide to step across. While standing there meditating how I was to cross it all banished. I awoke next morning and told a cousin of my father's who was there at the time of my dream. She, being a Primitive Baptist and I believed a child of God, remarked to me to look out, and I wondered what for, as it was only a dream and would soon pass off, but to my surprise it caused me to think that I soon must die and sink into everlasting punishment without hope and without mercy. I would go to secret places and try to ask God to have mercy on poor me a justly condemned sinner in the sight of God. Oh Lord, have mercy on me was my cry from day to day, but did not want any one to know there was any thing the matter, and would often prefer a bed to myself to keep any one from finding out that I was so troubled, and there I would beg for mercy. The very beating of my heart was pity a helpless sinner Lord, for without thee I can do nothing, and at the

same time did not take it for conviction, but thought I was soon to die and this was the cause of my trouble. I thought if I ever was convicted that I would know it. I went on in this way for some time, and persuaded my husband to move, thinking I would be better satisfied, but found none by so doing. During this time my mother was taken sick. We all thought she would die, but I could hardly bear the thought that she would so soon be at rest, and that we would be separated forever, for I was bound to sink into everlasting punishment without the least hope of heaven. In the Summer of 1885 I gave up thinking I had done all that I could do and was still without hope and without mercy, and would try to read my bible but it seemed that every sentence would condemn me. I could see promises for others, but none for poor me. So I gave up all hope and thought that if ever saved it was mercy, if lost it was just. I was in his hands to do as he pleased; but if I was sent to hell I would go there begging for his mercy. In this awful trouble of mind I lay down one night thinking I would never rise any more, and the condition that I was in can not be told, but I viewed the Church at Prospect Hill all sitting together, and thought I was sitting with them. Brother I. J. Taylor was there. I had never seen him but one time, and thought they all were singing

Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

We sang the hymn through as I had never heard it before, and when brother Taylor asked me to select one, I selected

And must this body die,
This mortal frame decay,
And must these active limbs of mine,
Lie mouldering in the clay.

But before we began to sing it seemed that there was a voice spake directly to me saying, arise and be baptized, and wash away your sins. Oh, I cannot express my feelings at that time. It seemed that every thing around me was praising God for his wonderful works to the children of men. My burden was gone. I felt without sin and felt that I would never see any more trouble, and went on my way rejoicing for awhile, but soon began to think that I was deceived, and tried to pray for my burden back so that I could watch more carefully to see how it went off, but could find that I could not pray as before. My prayer was if I am deceived Lord undeceive me, and show me the right way. My mind was directed to go to the Baptist Church, but could not. So in this way I was brought along most of the year of 1886. I was tempted of the devil during the year. There was baptising near our house which made me feel that I wanted to go with the dear sisters, but something kept me back. In March 1887 it pleased God to remove a beloved sister from me. Oh how this increased my troubles. I thought she was taken to show me of my disobedience and it distressed my mind. Only three months had quickiy passed along before my darling Eddie was taken. Sad and alone I was made to roam the woods and wring my hands and cry and try to offer my feeble prayers to the God of heaven to show me where I stood, and if my loved one was taken for my disobedience for it to be shown to me. I would find myself making promises and as often breaking them, thinking how could I go to the Church and deceive a people that were dearer to me than anything on earth. Some time that Summer dear brother David Wells joined the Church and was bap-

tised. That day I was made willing to have been baptised any where if I had an opportunity. He was a former associate of mine. It made me want to go with him.

I often felt impressed to write to beloved F. L. Oakley, and tell him my feelings; but a feeling of unworthiness kept me from so doing. In this way I baffled along for more than three long years. I thought it must all be imagination, and turned to the world again thinking there was no reality in religion, but I did not stay there long before I saw how wicked I was, and thought that what we earthly possessed was going to be taken from us. It seemed to me that I could look out across the fields and see it consumed.

All this time I never had breathed it to a living human, but at times have I longed to tell mother, and when I would see her I was so afraid I would deceive her. On going to her house I had to pass Mr. Warren's fish pond, and as I beheld the water this would come with irresistible power, see here is water, what hinderest thou to be baptised. In answer to this I would cry, Lord, I am not worthy of the least of thy blessings, besides being afraid of acting a hypocrite kept me from my duty so long. I learned all things must be thrown aside, and it must be told. In 1880 the Association was held at Lynch's Creek Church. On Saturday I was shut up, did not care to hear preaching until Saturday night brother I. Jones was preaching from this text, "Blessed are they that know the joyful sound," and I thought I did know the joyful sound, for I loved it so well, and while he was preaching this was presented to my mind with force, God moves in a mysterious way, His wonders to perform. I did not know at the time where it was. Soon as preaching was

over I thought I would go near the stand and if I met brother Jones I would ask him to pray for poor me that I might see my way more clearly. On going there he was about the first one I met standing talking with Mrs. M. C. Stewart. She like myself was enquiring for the truth. As I walked up I asked if she had her feelings told. Before she spoke brother Jones remarked you have had yours told haven't you. Oh I could not deny that, for they were told better than I have been able to tell them. Then I asked him to remember me at the throne of grace. He spoke firmly and said, I have had a hope for you ever since the first time I saw you. On Sunday he came around and I told him of my hope, and he told me to discharge my duty. On Monday at the close of the meeting I was perfectly willing to openly confess what my blessed Jesus had done for my soul. I was willing to sit at the feet of the dear saints to have a name among them.

Ashamed of Jesus, and should it ever be,
A mortal man ashamed of Thee.

That week quickly passed off
and I like the poet could say,

There I shall bathe my weary soul,
In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast.

On the fourth Saturday in August I went before the Church and told part of what I here have written and they received me, and the next morning when I awoke this was ringing in my mind, Child, your Father says come home. It seemed that it was the happiest day I ever saw. When we got to the water brother S. P. Terry asked me how I felt. I told him that everything was as bright as the sunshine with me. As we started down into the water I could say farewell vain world, I am going home; and when

we came up out of the water how could I help but say,

"How happy are they,
Who their savior obey."

Since that time I have had my seasons of joy and sorrows as all of God's dear Children. This I have written for the special benefit of my dear children when I am no more. I some times feel that I will soon be done my short stay here, but hope I will be prepared to meet my God in peace, and that will be enough for poor unworthy me.

Your little Sister if one at all.

KATIE NORRIS.

ELDER P. D. GOLD, DEAR BROTHER:—I would not write another communication to you for publication lest it might crowd out matter of more value, but it seems that circumstances have opened a door for me again to write to you, or perhaps it is the Lord's work to bring this about. And in order to be brief I will come to the subject at once. I see in ZION'S LANDMARK, No. 24, May 1st, 1891, No. 12 an article from brother R. Hardenbrook containing some criticisms which are very just. But from his letter and your remarks from said letter, it seems to be that the criticisms fall heaviest on me as my article of Dec. 15th 1890 was called in question while others were as negligent as I. For I see in the article wrote by you, Vol. 22d Jan 1st, 1889, No. 4 writing from the same text that the same error is committed by you. And it might have been that it was from your text that I quoted in place of the Bible, having much confidence in you and having no thought that you would quote a text wrong, also you quoted my name in the article referred to by brother Hardenbrook, I. L. Edwards in place of J. L. Edwards, also I wrote some verses to

you advocating the form and spirit of our ancient hymns which I have never seen in print. But that is not so bad as the reverse of those hymns being made by opposite teachers and made public at a place called the house of God where modern hymns and modern schemes were advocated, and the rising generation mingled until the young people of our country when they feel merry, mix old hymns and modern songs and idle songs together until it is no music at all. Now brother Gold, what I have written has not been to rebuke you, but to show the true state of things; and in conclusion I and my wife send our kindest regards to you and sister Gold, and tell sister Gold that I have often thought with pleasure of the visit she made to see the Baptists of this country, and I would that peace and friendship might abound among Baptists everywhere. These lines leave us all well, and we hope that you and yours are enjoying the same blessing. Now a few words to brother Hardenbrook and I am through.

R. HARDENBROOK, DEAR BROTHER:—Your corrections in regard to quoting the scripture are thankfully received, and I am glad to know that there are some that are willing to give due appreciation to the scriptures. And I would to God that Baptists generally would take the word of God for the man of their counsel in place of what the public thinks or some man's opinion. I for one am willing to acknowledge my imperfections and short comings, and in place of being offended I thank you for correcting me.

My address is memory Post Office, Rutherford county, N. C. I hope you will write me a private letter and give me a history of the progress of the Baptists in your country. Now may the God of all

grace bless you and all them that love his appearing. I subscribe myself your unworthy brother, if one at all.

J. L. EDWARDS.

Memory, Rutherford county, N. C.

Remarks.

Brother Edwards, I hope you will be careful to examine the scriptures to see whether the things I write are so. I am not only liable to make mistakes, but I do make them, and I am not only liable to sin, but I do sin.

Act the the nobler part of the Bereans and examine the scriptures daily. Forgive me my wrongs and pray for me.

The one who tells me of my faults in love is my friend. The one who prays for me is my brother.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—A few words relative to dear Robert B. Powell's life and death, and a few relating to his dear father, Elder G. B. Powell and his children, and perhaps a few words about myself. Cousin Robert was born in this county at or in a little town called Forstville on the 8th of March 1865. Lived near around his birth place, moving about twice; then his father bought land near my father at Pernel in this county, I think about thirteen years ago, where he then still lived with his father till he was near 24 years old. He then moved to Granville county near Dutchville where he lived two years. Was married two years ago last February to Miss Mary Edwards, of this county, who was a good, loving wife and undoubtedly a christian. She was a member of the Missionary Church, but alas! it pleased God to take her away

from Robert after being with him only twelve months and six days. She died with LaGrippe and Pneumonia. Did not live but one week after she was taken. She was greatly beloved by all who knew her.

Dear cousin Robert then lived a single life, one of his sisters with him, about 15 months. He bought land here near Raleigh last winter and moved to it, he and his sister. He was married again to Miss Susan L. Bailey on the 5th of last May and lived happily with her one month. Was then taken with Typhoid fever which kept him confined about five weeks. He died on the morning of the 9th of this month at about seven o'clock making his stay in this troublesome world only 26 years, 4 months and one day. I never saw one die easier, yet he seemed to have suffered very much a few days before he died. His last words which were about two minutes before his last breath were, "Ma, Ma, Ma," throwing up his hands and opening his eyes at the same time as though he had met her. We believe he did meet her just then in heaven, for she, like dear Robert, was so good.

It seemed so hard to see him and his wife, who had been with him such a short time, separated so soon, but God knows best, never makes a mistake. We can't grieve after Robert or want him back, for we believe he is in heaven—so much better off than if back here with us. But we are so sorry for his dear young wife, father, brothers and sisters. He has a brother and a sister up at his father's now sick with Typhoid fever. Has one brother down here also, down with the same complaint, and we fear will have to go. His sister who lived down here with him and his wife has had it, but is now at

her father's very much improved. His wife was lingering and a part of the time very sick a few days before he died. Was not able to have gone to the burial of her dear husband, but as she was going to break up and go on back to her father's, she said she did not feel that she could go one way and Robert another. The distance to the grave yard where he was buried at the old Powell homestead is about 19 miles from where he lived, so we procured a carriage and took her along. She became very weak a few times before we made the drive. Was not able to stand when I got to our journey's end with her. She is now at her father's down with Typhoid. I heard news from her yesterday, saying there were hopes for her recovery. We are so sorry for all them. Elder Powell, my dear uncle, seems to have more trouble than he can bear. His children suffering so much. May God bless him. He seems to take it to heart so much, saying "it seems so hard for his children to have to suffer on account of his disobedience." He surely must just think this. Don't seem that it can be a reality, for he is such a good man. God's way's are not our ways—blessed be His name. We believe He works all things together for good to them that love Him, though our finite minds can't see it so many times. Sometimes we can rejoice in tribulations. I feel that I have a few times. I can sometimes meditate over my past troubles and feel glad I have had them.

Dear Robert had a hope in Christ about three years, though he never joined the Church. He told me of his hope nearly three years ago sitting upon a wood pile by our two selves alone. It seemed that his mind was in communication nearly all the while he was sick with God.

Most of the two days before he died he was not mindful of anything much. I was with him the day and all night till he died in the morning. He told two of his friends howdie during the evening before he died the next morning as though he knew them. He called one of them by name. Though unconscious as he seemed, he asked us round his bedside late in the evening to pray for him, saying he wanted the Lord's will to be his will. In a few minutes he began to pray, saying, "Thou art a God who knowest all things—hast all power both in heaven and on earth, Lord have mercy on me." 'Tis so good to see christians die, yet so hard to part with them. 'Tis so good to be a christian! I was very much in hope of cousin Robert and his wife being my neighbors here for a long, long time. His wife was so attentive to him! She was not able to be waiting upon him, yet she would. She did not sleep but about half hour in two days and nights before he died. She was ever listening to his groans, watching and coming to his bedside. I never saw more love manifest for a husband. We believe she is a true little christian. She is a member of the Missionary church. Says she never read the LANDMARK before she married cousin Robert. Says she loves it very much indeed, hence she told me to have it sent to her where she is now. We hope she will soon be well again, brace up, take courage and enjoy her life very much yet. May God bless her.

I use to think that perhaps I saw more trouble than most anybody else, specially one so young as I, but I am about convinced that others have as great troubles as I. I've had great troubles now for some over five years—ever since my worst trouble as an undone, unsaved, guilty sinner before God.

A little more than the last past month my trouble has been almost more than I can bear. Sometimes I think that I've never prayed and at other times I think that surely I have, for it seems that everything cannot be imagination in me when it seems that I've had such good evidence of an answer to some of my petitions to God. I feel very often that the people of God rather not see me among them, yet I love them and want to be there. I desire the prayers of God's people. I am so fearful that I am mis taken in the matter,

Your brother, I trust in Christ,
GASTON T. POWELL.

ELDER P. D. GOLD, Dear BROTHER:—We would be glad to have you visit us some time this warm weather coming. Our yearly meeting is the 3rd Sunday in August. Peace abounds in our midst thank the Lord. Our pastor attends us regularly and we think preaches the word. Oh that all who profess to preach would be instant in season, and not find a lion in the way, as the manner of some is. Let them fill the place they profess to fill, and not be as the sloathful. Brother Gold, I think that many of our preachers fail to admonish the brethren into their duty as they should. An explanation on the 18th chapter of St. Matthew would do much good by inditing in the minds of the brethren their duty to each other.

My love to you and family.

J. L. GODWIN.

Iloe, Carteret Co. Va

"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain!

If the foundations be destroyed, what can the righteous do?"—Ps. 11: 1, 3.

ZION'S LANDMARK.

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

F. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

PORTER—GOOD SHEPHERD.

A friend requests my view of John 10; 1, 7.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out."

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

Then said Jesus unto them again Verily, verily, I say unto you, I am the door of the sheep."

This is a parable. The chief characters are the Sheepfold, the Sheep, the door, the Shepherd, the porter and the thief.

We always must write briefly for want of ability, time and space, but chiefly for want of ability.

What is the sheepfold? It is the place or enclosure where the sheep are enclosed and shut up. It is a place of protection from enemies, and also a place of confinement out of which they cannot escape. No

one has a right but the owner to enter this place, or to harm what is therein. Every principle and power of the owner or Shepherd of the sheep is represented in the protecting walls of the sheepfold.

The sheep represent God's people or chosen race, even while by nature they are dead in sins. For they are sheep before Jesus dies for them, for he says, I lay down my life for the sheep. All we like sheep have gone astray, and the Lord has laid on him the iniquity of us all. The sheep went astray before Jesus died for them. The sheep are in this sheepfold or under the law enclosed or shut up.

What is the door to this sheepfold? It is the proper and only entrance or way into and out of this sheepfold, and Christ is the door or entrance into this sheepfold. Any that climb up any other way are thieves and robbers. The shepherd enters in by the door. Christ is the true or good shepherd, and also the door or way into the fold. Then there are two characters in Christ; he is both God and man, and as thus considered he is the mediator or the way, the truth, and the life by whom we come to God. As the good shepherd Jesus lays down his life for the sheep, or is put to death in the flesh, and he enters into the fold as the righteous man through the door or his divine character as the everlasting God. Fly wide ye everlasting doors and let the king of glory come in. The door is the immovable and fixed, permanent way or entrance into the enclosure

The pillars, power and strength of the building must be in the door. All the right of entrance must be there, so that if any should climb up any other way it is in violation and defiance of every principle of right and authority making such to be thieves and robbers.

Who is the porter? He is the keeper at the door, the sentinel who rejects every invader and detects every imposter. The porter must be a friend of the owner and must be faithful to every principle and right of the owner, and be able to reject every pretender, and oppose and expose every false claim. The principles of the porter are found in the law and the prophets and the Psalms. They all agree in one. They all foretell the coming of Jesus the just one, and never tolerate or recognize any one as the owner of the sheep but Jesus the true shepherd. In Jesus every principle of the law and prophets and Psalms is fulfilled and verified. They all therefore own Jesus and as the porter having the right to open the door. They receive Jesus who comes by the door or in his own right and righteousness.

The law and the prophets were until John; since then the kingdom of heaven is preached. Then John represents the porter and opens to Jesus, and preaches him, and the door into the sheepfold is opened. In Jesus is opened, unlocked and unfolded the wonderful and glorious mysteries of salvation. Any that comes any other way is a thief. All that ever come before

Jesus, or prefer themselves to him, are thieves and robbers. The thief or hireling comes to kill or destroy, but Jesus comes to save.

How clearly John sets him forth, and opens unto him as the forerunner expounding the law and prophets and Psalms.

Jesus enters into the fold and knows his sheep and calls them all by name, and leads them out from under the curse of the law into the gospel of God.

The sheep hear his voice, for he calls them by name. The hour now is when the dead hear the voice of Jesus and come forth. He leads them out. He puts forth his own sheep. They cannot get out of themselves from under the law. But Jesus puts them forth and goes before them, and the sheep follow him. They will not follow a stranger for they know not his voice; but they know the voice of Jesus. He knows them and they know him, and they follow him, and they go in and out and find pasture. That does not mean that they go in and out of Christ. They are sometimes in dark places, and sometimes in light places; sometimes in trouble and sometimes in joy; but they find pasture.

P. D. G.

ELDER P. D. GOLD, DEAR FRIEND:—We have a peculiar sect out here. They try to teach that Christ has not set up his kingdom yet, but is coming back on this earth and is going to burn the earth all over, and burn the wicked all up, and have a place for the righteous to play in their ashes. When one

wants to join all they have to do is give the preacher their hand, then they baptize them in water. They don't ask joiners any questions whatever. They will take anything in their church. They call themselves Second Adventists or (Second Christs.) This sect say they are no sinners. There are a good many of them here. You might imagine what kind would join them. Please give me some information. Who was Moses' minister? Was he a man or was it Christ-Exodus 24:13.

C. E. DUFF.

Keutlick, Jackson County, West Va.

Remarks.

How many different sects there are on this earth holding strange and wild views of religion. Perhaps mankind err as far and miss the truth as wide in their theories and speculations about religion as they do on any other subject. They show the darkened shadows and shades of error written in blackness.

For instance, our brother refers to a denomination that holds a carnal view of the coming of Christ and his kingdom, a flesh and blood kingdom, literally on this earth, and they construe this as something yet to come to pass. Whereas, Christ came on the day of Pentecost in his glory with his holy angels, and entered on his mediatorial throne setting up his kingdom in the hearts of his people, and reigning in them. But the world does not see this. For his kingdom is not of this world, and the children of this world do not see that kingdom, nor know it. But they have their perverted notions of it, hence they on their beds invent musical instruments like

David's harp as they suppose. The devil is an imitator and deceiver. When Aaron threw down his rod and it became a serpent, the magicians of Egypt with their enchantments or deceptions did the same thing, but Aaron's rod swallowed theirs. God has his true worship, and satan has his false worship, for there be gods many and lords many. There is the synagogue or worship of satan. There were false prophets and in the last days there shall be false teachers. So there are many false denominations or false churches on earth borrowing some form or appearance of truth, but having many errors mixed with some show of truth. These things tend to deceive mankind, and men are easily duped and deceived. They want to worship something but they want that something to be congenial to their own nature and taste. We do not, if allowed to follow our own nature worship and serve the true God, because to do this we must be crucified to the dearest things of our nature, namely, our own righteousness, and the things that to our natural minds appear to be the best things. To hate our own life and deny self, and forsake the world, and love that which the world and our own nature hates, requires a power above nature.

How carefully ought we to be in seeking to know the truth. The fact that there are so many different denominations in the world should of itself make us more anxious to search for the truth or the right way as for hid treasure.

I notice that some of our brethren

are disposed to set up some one thing as a distinguishing mark of the true church. For instance, some say that baptism is the special mark, and some say that feet-washing is that mark. But in this country some other denominations baptize with water in this same form or manner that we do, and there is a denomination of Free Wills in this country that wash feet as regularly at the Lord's supper as any of our people do. It is right to baptize believers, and it is right to wash each others feet. But you cannot limit the works of the true church to these things or to any other one thing as much as love. Jesus says, hereby shall all men know that ye are my disciples if ye have love one to another. Again, he that loveth is born of God. Love is always showing its traits. We show our love to our brethren by serving them. We show it to Jesus by keeping his commandments.

Baptists get wrong on some things and sometimes fuss about right things. When they get wrong I do not think they are to be defended in the wrong thing. When some of the brethren at Corinth were of Paul, and some of Apollos, and some of Peter, as they said, Paul did not take sides with them. He reprov'd them all and was a friend to them all. For he is a better friend to all who will not take sides with any party that is wrong, but labors to correct wrong and contend for the right wherever he finds it. The question should be, who is on the Lord's side. That is always the right side.

When the church arises and puts on her beautiful garments is when she puts on the whole armor of God. When we have respect to all that Jesus commands and teaches, or when we walk blameless in all the ordinances and teachings of the word, then we show that we are of God in Christ Jesus. Who is it that abides steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and prayers? Who is it that is earnestly contending for the faith once delivered to the saints. What does the word of God teach is the question. For his word is truth.

Joshua was Moses' minister and was faithful to him in his service in the wilderness. He was under Moses and served unto the example and shadow of heavenly things. He did not disobey Moses. The word in the Hebrew tongue is the same as Jesus, and is so used in the New Testament: See Acts 7: 45; also Heb. 4: 8. Joshua was a minister to Moses and served him faithfully while Moses lived, and afterwards rose up by the command of God and lead the people into the promise land, and he was a type of Christ who came under the law, and was the true minister or servant to honor Moses or the law, and fulfill it in every jot and tittle, and satisfy its character by a perfect obedience unto death, and then to rise from the dead by the will and favor of God, and lead all his people into gospel rest or the true Canaan and finally into heaven itself. And as Moses could not lead the people into the promise land

because of weakness in transgression, but Joshua by the power of God did lead them forth into the possession of that goodly land. so the law which came by Moses made nothing perfect, but Jesus our spiritual Joshua, the true minister of the law, did by a more perfect tabernacle lead the people into the heavenly Canaan. For by him all that believe are justified from all things from which they could not be by the law of Moses, and by Jesus we do enter into the rest that remains to the children of God.

P. D. G.

P. D. GOLD, DEAR BROTHER IN CHRIST:—I hope you will give your ideas a on certain and an important question. It is this. Is it lawful, just and wright for members of the Primitive Baptist Church to join in with other denominations and hold protracted meetings and aid in helping them, as they say, convert sinners. Some Baptists in this country are so doing, and in some cases almost whole churches, some deacons, a few ministers, or one at least.

I am contending against it, believing it to be wholly unscriptural, and not according to the teaching of the Spirit of Christ and God. Also holding members belonging to the Farmers' Alliance in fellowship.

Shall we move on in this way, or shall we take action on it, or not? I ask this for information. If it can agree with your feeling to give some instruction on these things, you will please publish this and your reply in the LANDMARK.

Yours truly.

J. M. ROBERTS.

Reply.

Mankind must trim their sails to meet the weather, and build according to their means. Men use machinery according to their necessities. They cannot by mere word accomplish anything. By talking one could never fell a tree nor plow a parcel of land, build a house or make a plow stock. There must be labor and implemental effort. In proportion as men are weak they must rely more on instruments to effect these things. A strong, skillful laborer could more easily cut down a tree than a weak man. Less machinery would be required for a strong man to lift one thousand pounds than it would take for a weak one.

We see from scripture that God works and none can hinder, nor does he need machinery as men with which to do his work. In making a world he used no machinery, nor was any man instrumental in accomplishing that grand work of creation. In sending rain on earth does the Lord use machinery to manufacture rain? The invisible but sure agencies and forces of nature do his bidding without interference. He speaks and it is done.

Now in the great matter of salvation of sinners what are the means that the Eternal One, Jehovah, employs? By means of the death of Jesus he redeems his people. How does he quicken these dead sinners? His Spirit quickens the dead. Who brings them to Christ? No man can come to me except the Father,

says Jesus, which sent me draw him. Who adds the Lord's people to the Church? The Lord added daily such as should be saved. Who teaches them? They shall be all taught of God. There is no more glorious work of God than the salvation of his people. Then is his power or wisdom shown less in this than in the working of creation? But one says what is the use of preaching? Preaching is a witness. Ye are my witnesses. Now a witness is to testify or tell the truth. Preachers are to declare the truth or tell what is truth. They create nothing, nor can they add a single word or thing to what is already done. They are to feed the flock of God and confirm his people, and to warn and reprove, exhort and establish them. They are to preach Christ Jesus the Lord. They do not give the hearing ear, nor the understanding heart, nor the discerning spirit. Faith cometh by hearing (not by preaching). It is not the preacher that does the hearing, or that gives it. Hearing comes by the word of God, (not the word of man.) But how shall they hear without a preacher, and how shall they preach except they be sent? They must have a preacher, but it must be a preacher which the Lord sends.

But what machinery does the Lord use in preparing and sending his preachers. Does he proclaim his weakness by having men to educate and train them so that they can better preach the gospel? How does the Lord teach? Is it in the way that men teach? If so wherein

do they differ? Men acknowledge their weakness in its requiring much time to teach their learners. Then they find some that they cannot teach. But how long did it require the Holy Sprit to teach Saul or Barnabas to preach the gospel? Does the Lord ever find any of his chosen that he is unable to teach? He can teach one as well in the desert as in a city. All that is needful is for the word of the Lord to come to him.

Men that advocate an uncertain salvation mixed with human works and dependent on that system, and that deny the power of God by preaching that the Lord Jesus died for many who will not be saved, and that the Lord is dependent on man to help him, or that deny the blessed sovereignty of grace in the salvation of the chosen and redeemed, must have their machinery, such as theological Schools, Sunday schools, piles of filthy lucre, mourners' benches, protracted meetings &c, all of which are an outgrowth and result of their system which is part iron and part clay, and is therefore weak. For iron can never make clay strong, and no system is any stronger than its weakest element or agency. But where is there any such weakness in God's way of saving his people? The weakness of God is stronger than men, and the foolishness of God is wiser than men. God's works are all in harmony with his own perfect character and way. The preaching of the gospel, which is the power of God, is no less certain to accomplish his purpose than

rain and snow are to water the earth. The wisdom of God is reflected as much or more in the cross of Christ and the church as they are in the shining of the sun, which in no sense is caused by anything man can do or ever has done.

Then how can his people glorify God? Only by walking according to his word—when we serve God we declare his power and glory. But suppose we go and join in with those who use much machinery in getting their members into their organizations, are we not admitting the failure of the Lord's works? Suppose we say a confederacy with those who preach what we hold as false doctrines, do we not fellowship the unfruitful works of darkness, and are we not proclaiming that we worship a god that cannot do all his pleasure and does not save his heart's delight.

Let us preach the word, be instant in season, out of season, and exhort with all long suffering and doctrine. But suppose the time comes that they will not endure sound doctrine (and that time has come) what shall be done? Shall we preach unsound doctrine to please men, and join in with them? If we do we will be partakers of their altar or false worship, for the altar of God sanctifies the gift, but the altar of a false god defiles the gift.

We are to withdraw from every brother who walks disorderly. It is certainly disorderly to worship a false god. Much more are we to refrain from joining with those who hate what we love, and love

what we hate, and that worship a weak and false god.

If such members persist in this course after being rebuked withdraw from them, and let them go where they belong.

But see how great numbers they collect into their membership, and how the world loves them. Is either one of these things a sign that they are right? No, but rather against them.

Why should we not obey the Lord and do his will? He will add to his church such as shall be saved and no other sort. He builds his own church. Let us contend earnestly for the faith once delivered to the saints. His word is truth, and they who are of the truth hear his word.

The Lord has a use for men and employs men not to aid him, but that he may aid them. Without him we can do nothing. It is man that is in need of help and not the Lord. All power is his both in heaven and in earth. He works in his people both to will and to do. When one preaches the gospel it is because the Spirit of God speaks in him. If one feeds the flock it is because Jesus is preached, and that is by revelation and not according to man. If one fears it is proof the Lord is in that one, and God is glorified. So men employ machinery to do what they could not otherwise do, or rather because they are weak, and they do it to help themselves; but the Lord, who has all fulness and nothing can be added to him, uses his servants, not help him, but that he

may bless them, yea, every one that he uses is blest, and he works in them both to will and to do of his good pleasure, and this worship and service profits men. This service and worship is in accordance with the character of God, or it would not show him forth.

Primitive Baptists are known as people separated from the nations and dwelling to themselves. Their strength is to keep far from false gods and idols, and worship the true and living God. But as there were in the days of Israel of old some that would go out to see the daughters of the land as Dinah and become defiled, or a Zimri and commit fornication with Moab, or as those that joined Baal Peor, or worshiped Ashtorith, or went to Egypt after hores, or introduced the gods of nations around, and thus brought much distress on Israel; so in these days there are false teachers (preachers when they are not right do more mischief in the church than any other class of members) who privily bring in damnable heresies even denying the Lord that bought them, and preaching some other lord. Such are great troublers in Israel. It looks like they would rather go to their own number or to those that believe as they do. That is consistent. It looks like honesty would require this. Why should I wish to be with a people I do not believe with. Should I wish to distress them by preaching or practicing that which they do not believe? Let me be with those that hold what I do. Then there is agreement between us.

But that is not Satan's way of doing things. He is the author of confusion and not the Lord God. The devil and his people too delight in a fuss and strife. If he can get some of his angels transformed in appearance as ministers of light among a flock of the Lord's sheep to scatter and distress them that is a sport to him.

Beware of men in sheep's clothing. Inwardly they are ravening wolves. Look at their appetite and nature. Not at what the garb or outward appearance is. See what they love to eat and what sort of tracks they make, and how they treat the sheep. A wolf does not feed sheep, but will eat them up or feed on them. If one is a burden and distress to Israel what proof is there that he is not a wolf.

As to the propriety or impropriety of Primitive Baptists uniting with the Farmers' Alliance, or any other secret society

A Few Remarks.

This society is very popular now, and a pretty considerable organization, and the world will admire and speak well of anything that is popular and seems to be successful. But people who know the Primitive Baptists also know that they do not flatter or bow down to men. While they desire to be courteous and respectful to all men, and accord to every man what is his due, yet they should use no deceit nor dishonesty, and treat the helpless, poor and needy with as much kindness as they do the great and powerful.

We do not object to others uniting in societies and combinations that are not hurtful; but we hold that with our views of faith and worship toward God that

we should be separate from the world, and that it would be wrong for us to join any secret society. For what we do should be open and not secret.

The life of faith forbids our doing things hurtful in order to succeed.

Take farmers for illustration. They are a very important part of our population. Indeed none are as much so in an agricultural country. Well, they have been imposed on no doubt. They complain that merchants and manufactures oppress them, and that corporations have greatly wronged them. In retaliation they combine while opposing combinations, and resort to the same method for redress they condemn in others. For give them power and they would be guilty of the same wrongs they complain at others for. This is natural. It is what we would expect any class or individual of natural men to do. For the law or spirit of poor fallen nature is retaliation. It says if a man wrongs me I will return the same treatment to him if I can. If he hates me I will serve him the same way if I can. The principles of the Farmers' Alliance are the principles of fallen nature or of the world, such as this, I will get all I can for as little money as possible or as cheap I can, and you do the same. We will unite together for our own special interest to protect ourselves, and you can do the same. This principle causes men to be set in array one against another, and tends to foment strife and ill will among mankind. Now is this the principle of faith and of good will to men, of praying for your enemies and loving them, of doing to others as you would have them do to you? Is it the principle of trusting in God, and if you are wronged committing your case to him? No, it is the

principle of taking vengeance in your own hands. There is no faith in it. It is not overcoming evil with good. For this reason a true Primitive Baptist would not join a society or organization like this, and if any of our people were to join it the love of money or worldly gain would be at the bottom of it and would prompt him. This institution of of the Farmers' Alliance is of this world and let the world have its own. It is the natural product or offspring of that spirit that seeks its own or works for self.

But Primitive Baptists should live a higher, nobler life than this, a life of faith towards God and love and good will towards men, of rendering unto every man that which is good and right, of returning good for evil, and of encouraging peace and love among all ranks, of calling no man common or unclean, of obliterating all the metes and bounds that selfish nature has erected, and of calling every man a creature of God and doing good to all men—not seeking our own good but the good of others.

Designing, ambitious men are apt to get the management and take the control of such organizations and pervert their use.

Already we see a change in the Farmers' Alliance. It is rapidly becoming a political organization and all who seek gain are dictating its course and would overthrow the rights of others. Corporations have their legal rights as well as individuals and these should be respected.

Primitive Baptists should keep aloof from all such interference and meddling in others men's business and set an example of good will towards all men.

Give none offense to Jew or Gentile, nor the Church of God, nor Farmers' Alliancemen, nor any other class of men, when it can be

righteously avoided. For we should harm no man, but as much as possible live peaceably with all men.

P. D. G.

CORRECTION.

I counted five Sundays in Oct. There are only four Sundays in Oct. Notice brother Gardner Bryant's appointments.

DEAR BROTHER GOLD:—Will you please give notice through the LANDMARK that the Book which is entitled, "Reminiscences and Letters of Mary Parker" is now ready. Price \$1.00. Send all orders to me.

SILAS H. DURAND,
Southampton, Bucks Co., Pa.

The church called Singleton, recently constituted in the town of Washington, N. C., through her clerk, brother R. V. Waters, requests that preachers in travelling through that country make appointments and preach at that place.

Ed.

ASSOCIATIONAL NOTICES.

BRO. GOLD:—On learning that there is a special train on Fridays that runs on the Wilmington and Onslow R. R., we wish to state to the brethren who may visit the White Oak Association to come out from Wilmington on the Morning train, as it will give the brethren here a better time to meet them and will save them from having to travel in the night time.

W. F. COVIL.

Sept. 16th, 1891.

The next session of the Black Creek Primitive Baptist Association is appointed to be held with the Church at New Chapel Meeting House, Wayne county N. C.,

commencing Friday before the fourth Sunday in Oct., 1891.

Those coming from the West by rail will be met at Rose's crossing at three o'clock, P. M. on N. O. R. R. about one mile from the Church. Those aiming to come that way please write to Isaac S. Smith, or G. J. Yelverton, or Jethro Howell, or Phillip Howell at Walter Post Office, Wayne county, N. C. a few days before hand.

Those coming by the way of Goldsborough can come up on the Midland Railroad at 7 o'clock Friday morning, and get off at Cope-
lin's station near the Church.

Done by order of Conference Saturday before the second Sunday in Sept. 1891.

J. T. EGERTON, Mod.

I. S. SMITH, Clk.

Ask agents for reduced fare on R. R.

suit her feelings so well. She cautioned me often to be sure and have it sung. She did not belong to any church, but was a strong believer in the Primitive Baptists. She was a good wife and good mother and has been much missed. So may the bereaved children and friends as far as can be consistent be led to the rock of eternal ages to ever press forward in hope of gaining the prize of the high calling of God when they are called home.

MRS. M. J. KEESEE,
Sycamore Station, Va.

MARY W. CORBETT.

Mary W. Corbett fell asleep in Jesus, the 1st day of June 1891. She was the daughter of John and Martha Hayes, was born on the 6th day of Nov. 1819, in Edgecombe county, and was married to Kinchen Corbett in April 1840. She bore two daughters, one of which, with six children and a husband, John H. Jenkins, survive to mourn her loss, with two sisters and many relatives and friends, (yet they can not mourn as of one who has no hope.) Her husband died May 20th 1879 at his home near Saratoga, Wilson county, N. C. There she remained with her daughter until her death. She was a great sufferer for many years before her death, becoming entirely blind about five years ago, her eyes causing her much pain most of the time. Notwithstanding all her tribulation she seemed to continue instant in prayer. She was a widow indeed, yet not entirely desolate as to worldly substance. She joined the Church at White Oak on the first Sunday in Nov. 1865 or 1866, and was baptised by Elder Jesse Baker. She lived a consistent member until her death, always filling her seat when she could. As to her general deportment, to those who know her, she needs no eulogy. To those who did not know her, it sufficeth to say, her adorning was not that outward, but a meek and quiet spirit, which is in the sight of God of great price, as yielding to the injunction of Peter. Indeed she could well be taken in the number as the wife of one husband, well reported for good works, lodging strangers, &c., also washing the saints' feet, when the opportunity occurred.

Though her husband did not follow her example in baptism, yet honored her as the weaker vessel, was kind to her and went with her to preaching, indeed endeavored to make her happy at all times,

OBITUARY.

MRS. JANE PICKERELL.

She departed this life January the 21st 1891. She was the daughter of William and Penina Brumfield and was married in March 1861 to Drewry Owen, who died in the war. She bore him one child and after the war she married George Pickerell. She bore him six children—three sons and three daughters, and after a long lingering spell departed this life and we hope has gone to rest. Her trials here were heavy to be borne. She was called insane by some. The writer visited her often and she talked with good reason, and would tell of her troubles and trials in this troublesome world and talked of dying and craved a bright hope in Christ. Her conversation was satisfactory to her visitors that she has gone to rest. She longed to hear christians talk and to sing God's praise for her. But her husband would object to christians of her choice coming to see her when she sent for them, and that seemed to almost break her heart. She requested me if her funeral was ever preached to have the following song sung, (I am a stranger here below.) She said that

having gained the affections of all who knew him. I think their example might be remembered as a portion of good work to all their successors.

N. HALES.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

SYLVESTER HASSELL.

Friday October 23rd.....Morattock
Saturday and 4th Sunday in Oct.....Concord
Tuesday Oct. 27th.....Bethlehem, Tyrrell Co.
Thursday Oct. 29th.....Bethel (North Lake)
Friday Oct. 30th.....Englehard
Saturday Oct. 31st.....Juniper Bay
1st Sunday in November.....Swan Quarter
Tuesday Nov. 2nd.....Rose Bay
Wednesday Nov. 3rd.....Beulah

JOSEPH E ADAMS.

Mill Branch.....Tuesday after 4th Sunday in
October.
Simpson's Creek.....Wednesday
Sandford.....Wednesday night

J. M. HARRIS AND H. TEMPLES.

Black Creek Association.
Cross Roads.....Monday after
Beulah.....Tuesday
Upper Black Creek.....Wednesday
Scotts.....Thursday
Wilson.....Friday
Memorial.....Sat. and 1st Sun. in Nov.
Goldshoro.....Monday
They will need conveyance.

H. TEMPLES (of Ga.)

Will be met at Wallace on Tuesday after 1st
Sunday in November.
Muddy Creek.....Wednesday after 1st Sunday
in November.
Sand Hill.....Thursday
Near brother Fountains.....Friday
Cypress Creek.....Saturday and 2nd Sunday
Wilmington.....Monday
He will need conveyance.

GARDNER BRYANT.

Morattock.....4th Sunday in October
White Plains.....Monday
Jamesville.....Tuesday
Skewarkey.....Wednesday
Spring Green.....Thursday
Hamilton.....(at night)
Cohoho.....Friday
Kehukee.....Saturday
Deep Creek.....1st Sun. in Nov
Lawrence.....Monday
Williams.....Tuesday
Falls.....Wednesday
Pleasant Hill.....Thursday
Union.....Friday
Moore's.....Saturday
Wilson.....2nd Sunday in Nov.
He will need conveyance.

E. C. SMITH.

On Friday night before the 3rd Sunday in
October, at Wilson.
Saturday and 3rd Sunday.....Goldshoro
Monday night.....LaGrange
Tuesday night.....School House, (near brother
P. H. Newborns.)
Wednesday.....Beaver Dam
Thursday.....Haskin's Chapel
Friday, Brother J. K. Scott may arrange an
appointment.
Saturday and 4th Sunday.....White Oak
Saturday and 1st Sun. in Nov.....South West
Saturday and 2nd Sunday.....Cypress Creek
Saturday and 3rd Sunday.....North East
Saturday and 4th Sunday.....Ward's Will
During the weeks between these Sundays
the brethren may arrange appointments for
me as they may think proper.
On Mon. after the 4th Sun. in Nov.....Yopps
Tuesday.....Bay
Wednesday.....Stump Sound
Friday.....Wilmington
5th Sunday.....Sandford, Horry County, N. C.
Then Elder Thomas Bell may arrange ap-
pointments for me to be one or two days (as
he may think best) at each Church in the
bounds of the Mill Branch Association.

RECEIPTS.

FLA.—L L McCall, 2 00.
GA.—By Elder J R Respess, 1 50.
Iowa.—A Wood, 2 00.
KEN.—J M Oosman, 5 00; R G Pack, 1 50.
MD.—By Elder F A Chick, 2 00.
N. C.—Joseph Thomas, 1 50; M C Brantly,
1 50; J W Paul, 3 00; Wm Jenkins, 1 50;
Wiley Briley, 3 00; Lydda S James, 1 50; J C
Nelson, 1 00; Mrs J J Carson, 1 50; S R Ross,
1 50; W H Williams, 1 50; J S Meads, 1 50; W
H Ward, 1 50; Rebecca Hardy, 1 50; G M
Mooring, 3 00; Elder J S Corbett, 1 50; Em-
ily House, 1 50; D H James, 1 00; W H Dan-
iel, 1 50; R V Waters, 1 50; G T House, 1 50;
W J Flemming, 1 50; J A Hudson, 75 cts; B
F Aycock, 2 00; S Brantly, 1 50; N Worsley,
3 00; J T House, 1 50; Mrs W B Singleton,
6 00; L E Everett, 1 50; T L House, 2 00; El-
der L S Ross, 1 00; H D Jenkins, 1 50; J H
Ward, 1 50; J F Whichard, 1 50; K A Flem-
ming, 1 50; W R Whichard, 1 50; E S Phelps,
1 50; Mary J Cherry, 2 00; T E Ausborn, 2 00;
J H Allsbrook, 1 50; B T Harrell, 3 00; King
White, 1 50; C L Garner, 1 50. By Elder
Isaac Jones, 1 50; J M Stephenson, 1 50; El-
der D R Moore, 1 50; Miss A E Green, 1 50;
Elder A L Moore, 1 50; R W Snider, 1 50; A
J Tilly, 1 50; Elder M T Lawrence, 4 50; J Me-
Bowen, 3 00; Elder J W Gardner, 2 50; M
Stubbs, 1 50; J R Congleton, 3 00; Elder L H
Hardy, 1 50; J W Harrison, 3 00; Elder J A
Williams, 1 50; J E Thomas, 4 00; Elder W A
Ross, 4 50; S W Otterbridge, 2 00; W L
Barnes, 50 cts.
TENN.—By Owen Harrison, 3 00.
TEX.—J M Blackshear, 2 00.
VA.—Mrs A E Temple, 1 00.
WASH.—C W Wilson, 1 50.

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TRAINS GOING SOUTH.

Date	Oct. 1, 1891.	No. 23 Daily.	No. 77 Daily.	No. 81 Daily, ex-Sunday.
Leave W. Wilmington	4:30 p. m.	5:45 p. m.	6:00 p. m.	
Arrive Rocky Mt.	1:40 p. m.		7:44 p. m.	
Arrive T. Tarboro	5:15 p. m.			
Leave T. Tarboro	10:34 p. m.			
Arrive Wilson	1:35 p. m.	7:00 p. m.	7:53	
Leave Wilson	4:39 p. m.			
Arrive Goldsboro	3:40 p. m.			
Arrive Fayetteville	5:30 p. m.			
Leave Goldsboro	3:15 p. m.	7:42 p. m.	8:00 a. m.	
Leave Fayetteville	4:15 p. m.		9:35 a. m.	
Arrive Wilmington	6:00 p. m.	9:35 p. m.	11:00 p. m.	

TRAINS GOING NORTH.

Date	Oct. 1, 1891.	No. 14 Daily.	No. 76 Daily.	No. 80 Daily, ex-Sunday.
Leave Wilmington	12:35 a. m.	9:15 a. m.	4:25 p. m.	
Leave W. Wilmington		10:57 a. m.	10:30 p. m.	
Leave W. Warsaw		11:13 a. m.	10:45 p. m.	
Arrive Goldsboro	2:52 a. m.	12:02 p. m.	7:30 p. m.	
Leave Fayetteville		9:30 a. m.		
Arrive Goldsboro		11:04 a. m.		
Arrive W. Warsaw		1:10 p. m.		
Leave W. Wilmington		3:35 a. m.	12:53 p. m.	8:13 p. m.
Arrive Rocky Mt.		11:00 p. m.	3:53 p. m.	
Arrive T. Tarboro			7:15 p. m.	
Leave T. Tarboro			10:31 a. m.	
Arrive Wilmington	5:05 a. m.	7:15 p. m.	10:00 p. m.	

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 a. m., Halifax 4:30 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston 8:00 p. m., returning leaves Kinston, 7:00 a. m., Greenville 8:15 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon at 7 a. m., arrives Scotland Neck 10:01 a. m., Greenville 3:00 p. m., Kinston 5:10 p. m., returning, leaves Kinston at 5:00 a. m., arriving Greenville at 10:20, Scotland Neck 4:30 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., daily, except Sunday, 4:00 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 7:15 p. m.; 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m., returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Monday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 12:15 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m., returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:35 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 6:30 p. m., and 11:15 p. m., returning leaves Clinton at 8:20 a. m., and 3:10 p. m., connecting at Warsaw with Nos. 41, 49, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 94. *Daily except Sunday.

Trains No. 27 South, and 12 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

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

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

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

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

P. D. GOLD.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 15th Session will open Tuesday, Nov. 3rd, 1891, and Continue 20 weeks. Rates reasonable.

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Being desirous of giving the public advantage of this fine water I have decided to sell one-fourth or one-half interest as the purchaser may elect together with site to build a first-class hotel. Any party or parties desiring to make such purchase are requested to confer with me between this and December 15th, 1891. Terms liberal.

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WHITAKERS ACADEMY, FOR BOTH SEXES. STRICTLY NON-SECTARIAN.

The Twenty-Sixth Session will open, the Lord willing, the Third Monday in July next and continue Twenty weeks. For further particulars inquire of A. J. MOORE, Prin. MISS CORNELIA MOORE, Assistant, July 1st, 1891.

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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.

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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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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.

DEAR BROTHER GOLD, AND THE MANY READERS OF YOUR INESTIMABLE PAPER:—Since my wife has been able to travel with me, I have been visiting the churches in the Mayo, Staunton River and Country Line Associations. Had many other pleasant companions on the trip, but none more so than yourself and Elder Collins, of Texas, who is an able minister of the New Testament—but few more so in my humble judgment. Although his speech and preaching was not with enticing words of man's wisdom, neither was it intermixed with funny anecdotes or billingsate to create mirth or to attract the populace, it had its effect, for it was "in demonstration of the spirit and of power."

I have found many of the churches I have been with in the last three months apparently in a healthy condition and love and union manifested. But in some others, I am sorry to say, in all three of the above named Associations, apparently some are in the same condition that the Church at Corinth was in, when Paul was writing and sending Timothy to them to reprove them for their carnality. They were not only carnal, but he had learned there were envyings, strife and division among them. Some were holding up or contending for Paul, some for Cephas and some for Apollos, as if Christ was divided.

And brethren, my mind has been much exercised quite a while to write something in regard to these things, and "according to the grace which God has given me," I desire to write or to "instruct in meekness, as much as in me is, those that are opposing themselves, that if God, peradventure, 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," hoping God will enable me to build as a wise master builder, and upon the foundation which is already laid, which is Christ Jesus, the Lord, for the apostle says: "We are laborers together with God" and that "every man's work shall be made manifest, for the day shall declare it;" and that if any man's work abide which he hath built thereupon he shall receive a reward. Therefore let no man glory in men, neither should any trust in man whose breath is in his nostrils. The apostle furthermore writes: "For a great door and effectual is open unto me and there are many adversaries," and we suppose there are equally as many now. In closing his letter, he says: "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord as I do." —1st Cor. 16; 9, 10.

It is my desire to rehearse some things that I have tried to preach

and heard preached, and read, in regard to this matter' "but who is sufficient for these things?"

I have been hoping and feeling for many years that I would at some future time be able to counsel the brethren in regard to the things pertaining to proper order in God's house, and have written and torn up several letters in regard to the relation which should exist between church and pastor, and have often purposed to publish my views, but have ever found many of my plans and purposes fraught with contingencies. It has often been with me, and I suppose with you,

Hopes most cherished,
Blasted round us often lie;
And we gather brightest flowers,
But to see them fade and die.

Paul had planted this church at Corinth and desired, above all things, to see it prosper, and to grow in grace and in the knowledge of the truth as it is in Jesus. It has been my lot and pleasure, during my ministry, to plant and keep organized two or three churches; that is, under my ministration, they were gathered together. Some of them I have been trying to serve twelve or fourteen years with much pleasure and comfort to me, and, I have some reason to believe, to them. One of them I learned was in dissension—in other words I found out there was one member dissatisfied, who I thought and I have never had reason to change my mind, was of a censorious, fault-finding disposition. I learned I did not have his sympathy and co-operation, and I resigned my pastoral care, for I have ever felt that a pastor, whoever he be, if he has been called to the spiritual oversight of a church has a right to expect the sympathy and co-operation of every member. In my judgment it in nowise lessens the obligations or relieves any member

of his or her obligations or responsibilities. When one professes to love the Savior and love the cause and love the brethren, it is their duty to show their faith by their works, and should extend not only a friendly but helping hand as well as a sympathizing feeling for the pastor. And in this way we are laborers together with God in building up Christ's kingdom—not co-laborers with God, as some seem to think. But I heard a brother say not long since, "I don't like my pastor." I asked him whose fault was it. He said he did not know, that he did not know much about him, that he lived a long way off and didn't come very regularly to his church. I told him I did not reckon he attended very regularly either. He said no. I told him there was no man perfect, not even a preacher. None as good as they ought to be, and I had no idea his pastor was as good as he would like to be, but I knew him to be an humble, good man. He said he was opposed to having him for a pastor, that he did not know whether he was ever called to preach or not. But I told him he might be like other grumblers. The apostle says "To the pure all things are pure, but to the undefiled and unbelieving there is nothing pure, even their own mind and conscience is defiled." And when we go out looking for faults we are very apt to find them, and it is a very foolish and unprofitable occupation. It requires none of the grace of God and very little common sense to fit and qualify one to complain and find fault. They sometimes exhibit a little wit, but very little grace or charity, and are sure to render themselves disagreeable to all those about them. And when a church member and especially a preacher is addicted to this or becomes the victim of this malady, his useful-

ness is thereby greatly impaired, for one fault finding, censorious, disorderly person can do more harm to the cause of Christ, and cause more breaches, than a dozen God-fearing, faithful men and women can repair. It is said by the master, woe unto you, lawyers and doctors, ye enter not in yourselves and them that were entering in ye hinder. It is not necessary to censure and find fault with a pastor, or to speak reproachfully of him, but withhold your sympathy and refuse to co-operate with him by neglecting your church meetings and he ceases to be of any service to the member that acts in this way. You are expecting him and others to carry all the burden and you not willing to touch it even with one of your fingers.

We believe there should be the same sympathy, co-operation and sentiment in serving the church and aiding each other in "walking worthy of the vocation wherewith they have been called," making manifest the same unity in these things as you are in doctrine. And when a church and pastor are doing this the pastor can be with a church as the apostle commanded that he should be. See, says he, that he be with you without fear, for he worketh the work of the Lord as I also do.

It is the pastor's duty to declare all the counsel of God and earnestly to contend for the faith once delivered to the saints, whether men will hear or forbear. Preach the truth, the whole truth and nothing but the truth, notwithstanding there be some that are weak-kneed, as it were, in the faith, or some that are following along for the loaves and fishes. In other words he should preach Christ in the pulpit and teach discipline in conference.

There has been a great deal writ-

ten recently about the support of the ministry—a great deal more than has been needed. If it had been, it would be needless for me to write any more, but seeing you are so slow to take heed, let me also stir up your pure minds by way of remembrance of these things. For as the apostle says, it is yet necessary that you be reminded of these things: The same Law-giver that says that "whosoever that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life," and says "we are kept by the power of God through faith unto salvation ready to be revealed in the last time," also says hearken brethren, "the laborer is worthy of his hire and the workman of his meat." "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." Do you believe these last quotations as much as the first? Both quotations are from the same authority. The preachers are in every sense human beings, of like feelings, passions and desires as other men, having the same care and desire for food and raiment not only for themselves but for their families, desiring to appear in society as well as their associates. Like other people they stand in need of all the necessaries and comforts of life that the members do. If it is their duty to preach the gospel and to give their time and talent to the work assigned them by the Law-Giver, is it not the duty of the church to see that they live of the gospel? For the man who feels under obligations to preach the gospel should also feel that it is his duty to minister according to the very best ability that God giveth, and should feel the force of the command "Study to show thyself approved unto God, a

workman that needeth not to be ashamed, rightly dividing the word of truth." "Give attention to reading, to exhortation, to doctrine. Meditate upon things; give thyself wholly to them that thy profiting may appear to all." Now if the preacher is oppressed with fear, or "with you in fear," not knowing how his family is to get food and raiment, he is in a large measure disqualified for the work assigned him, and when he gets off to himself to meditate and pray and to study the written word, "that was written afore time for his learning, that he through patience and comfort of the scriptures might have hope," and he finds the necessary comforts of this life for his family are staring him in the face and remembers that his family have just claims upon him and look to him and him only for the necessaries of life, and that which is due them from him, just imagine his condition to study to show himself approved unto God. Put yourself in his place. Especially do I ask those to put themselves in his place who are finding fault and saying the preacher is preaching the same thing to them every time, and is not interesting or entertaining.

I would have you ask yourself if you could feel "without fear" under such circumstances.

Now to have your pastor to feel free among you and without fear, each one of you do your duty to loose him. It's in the power of the church and the duty of the church to look after these things and make him when he is away from his family and among you feel that "December is as pleasant as May," and not keep him shut up in the frigid zone the year round, where there is nothing but gloom and despondency. I tell you, brethren, where a man is serving three or four churches, as they should be

served, and doing his duty as a shepherd, he has but little time to look after temporal matters and the support of his family.

Now will you not feel it is your business to do this, and if you have no money to give him, can you not sometimes give him a kind word? Something that will lighten the burden from his heart and do not think that you will make him vain by telling him that you enjoyed his sermon. I dislike a man who is always fishing for compliments, but a single intimation that you appreciate him and enjoy his preaching inspires him, as it were, and enables him to think that his "labor is in the Lord and not in vain." And if his preaching never does interest you it is an evidence that you are lifeless and not hungering and thirsting after righteousness or the bread of life.

A few more remarks and I will close. What I have said is to the churches that have a pastor. Now a word to those that have no pastors and to those that have two or three preachers but no certain pastor. I have visited several churches this summer where they have no pastor—churches that belong to Associations that have as many preachers as churches—and seldom ever have any preaching, and brethren, there is a cause for this. The fault is either in your preachers or the church. Is it because you have never asked the the Lord to send you a preacher? I know of some churches that are without a pastor and instead of following the injunction of the Great Teacher they are writing around to some of the great ones or rich ones to know if they can serve them. I will only remind you what Christ says. "But when he saw the multitudes he was moved with compassion for them because they fainted (or were sickly) and were scattered abroad

as sheep having no shepherd." Then saith he to his disciples (not to unbelievers or simply friends to the cause,) "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into his harvest." In this way "We are workers together with God," (but not co-laborers) and I do not think any church is in a condition to call a pastor until they have united on some one and fasted and prayed over it. I think they should be as much a unit on this as they are on receiving a member. There is no man that is seeking the place or electioning for it that is worthy of it, or is fit for a pastor in my judgment. They should labor one with another until they can unite on some one before they give their consent for any to serve them. I do not think that any flock should have two shepherds, not even if they serve alternately, for they will be sure to divide the flock, and some will be for Paul and some for Cephas and but few for Christ. I never heard of a church calling two pastors, or wanting two, but often have to submit to it by the pastor's sending a substitute. And a substitute in war never commands any respect. Soldiers are never willing to be led by a substitute, and not often by a lieutenant or an assistant. I have been a soldier and know whereof I speak. And when one goes in the place of another he is a substitute, whether he is expecting a bounty or not, and if he gets any reward the party who sends him is expected to reward him. But when they are asked for and called and the call is answered and sent of the Lord he is sure of his reward, and he receives it daily by having an answer to a good conscience—all necessary things. He will be properly equipped, armed with such

implements as he can use, and will be fed and clothed, and will have full assurance that his labors are not in vain.

And brethren, let us enquire for the ancient landmarks, for the old paths and walk therein, and there will be less mutiny in camp and more love, union and fellowship, and in this way we can build up the waste places and again be "The beauty of the whole earth."

Return O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. May we say of the Lord He is our refuge and our fortress, our God and in Him may we trust. Surely He will deliver thee from the snare of the fowler and the from noisome pestilence. He shall cover thee with his feathers and under his wings shall thou trust." And may his truth be our shield and buckler, is my prayer for Christ's sake.

J. M. HARRIS.

Reidsville, N. C.

DEAR BRETHREN, GOLD AND LESTER:—I will try to write what I hope the good Lord has done for my soul, but I feel to be such a sinner that I fear it is not of the Lord, but I feel to say, 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 those words. So what must I do! It has been on my mind for some time to write, but I have so little to write that it is not worth telling, but I cannot rest without it. I know if I am one of the Lord's people he will never leave me, but am I his or am I not! I do not doubt him, but myself. I believe I was shown my sins when young, but thought I had something to do to be saved. I felt to be one of the worst sinners. I tried to do better but did worse. I then tried to throw it all away, but it followed me after I was married, and it grew worse. I loved the Baptists and thought they were the best people I ever saw. I would go to hear them preach, but I could not understand my case. I felt condemned. The first preaching I ever understood was brother Dameron and oh how I loved him. I wanted to talk to him but I felt to be too great a sinner. I then got worse. This lasted several years.

I was then taken sick, but more in mind than in body. I felt to be lost, that my sins were unpardonable, but when all hope was gone I believe the Lord was showing me his power. I lay down on my bed expecting to awake in torment. I was helpless and saw myself just ready to go into a pit of fire, and I could only whisper, Lord have mercy on me, and I believe he did, for I felt his arm raise me up and I saw the most beautiful light I ever saw, and the prettiest place I ever saw. I wanted to praise the Lord, and felt much better, but did not take this for a change. I knew I was changed some way, but I thought christians were so good and I felt to be so mean, but I wanted to talk with some of God's people, but I was afraid that I was deceived but they were the people I loved. I could not see how they could love

me as I felt to be nothing. I wanted to be with them, yet felt I was not fit, but the church was on my mind all the time, and I got in so much trouble I could not rest, and I believe the Lord showed me I was out of my duty. So I offered to the Church July 3, 1887, and was received and was baptized in August by brother Minter, and I could sing,

How happy are they,
Who their Savior obey.

But doubts soon began to rise, and I feel to be the least of all God's saints if one at all. If saved it is through the goodness and mercy of God and not for anything good I have ever done.

Brother Gold, I have written this to relieve my mind. You can put it in the LANDMARK if you think fit, if not all right with me. Pray for me and my family is my heartfelt desire. I remain your unworthy sister if one at all,

M. F. EMMERSON.

DEAR ELDER GOLD:—You will observe that I am still a mourner and a living monument of the mysterious mercy, long forbearance, and infinite goodness of God. Had the sovereign mandate long ago gone forth; "Cut him down, why cumbereth he yet the ground," it would have been both just and meritorious, for if a servant at all, a most unprofitable and unworthy one.

I keenly feel the weight and infirmities of increasing years and am bending under the trying ordeal of a sinful nature daily and hourly in open rebellion and hostility to the just government of a sin-hating but ever merciful God. With the great apostle I can from the depths of a troubled soul truly cry, "who can deliver me from the body of this death?"

ZION'S LANDMARK.

Hoping continually for your spiritual and temporal welfare and prosperity, I remain, as ever, your sincere friend in bonds,

HENRY S. STIPP.

Remark.

Our friend in the far-off land of Cal. and brother of Elder G. Y. Stipp who has gone before, gives expression to the feeling of God's afflicted and poor ones it matters not in what corner of the earth their lot is cast. How precious to all such is salvation by grace—not the offer of salvation by grace, but salvation itself through the merit of that just one whose name is above every name, which is salvation by grace. P. D. G.

THE SIN OF ADAM.

When I behold my sinfulness and weakness it seems presumption for to attempt any part of a solution of so deep and momentous a question as the above, a question which engages the talents and minds of at least some of our best writers. To attempt to measure arms with them is the last and least design of this article. I write first for relief of mind, which is prayerfully, and in much love and humility, submitted to the calm, dispassionate and unbiased consideration of the saints, provided it does not find lodgment in the waste basket; with humble prayer to God, that if it does no good, He will forbid its doing any harm. I rejoice that our church permits free thought and an interchange of opinion on this mooted question without marring harmony or fellowship on either side.

Adam was created upright, and good, for nothing could proceed from the hand of omnipotence with any of these wanting, and as all things

were created by God for His own glory, so man. Not one who believes in the omnipotence of God will deny his foreknowledge of all future events, including the sin and fall of man. It seems incongruous and unreasonable that God should make a creature of time so near His own perfections and maintain him in it as to be immortal, with a beginning but no end; if man had maintained his integrity he and all his increase being immortal, it is hard to say how many worlds like this would have been required for their accomodation. Some brethren maintain that in a State of innocence there would have been no multiplication of Adam; but this is by no means certain. All things belonging to God, He has the right to displace them as He pleases, "for He maketh sore and bindeth up, He woundeth and His hands make whole" Job 5: 18; "The Lord killeth and maketh alive" 1st Sam. 2: 6. My understanding of my bible is that there are legions of Angels, powerful, wise and holy creatures of God, and He had the right to elect and confirm some of them in the holiness and happiness in which they were made and to sustain them therein, and to permit others to sin and fall 2nd Pet. 2: 4; whom he cast down to hell (read Jude 6) for whom God's providence was equally concerned with those elected, as to their protection and preservation, and governed by the same law, since we read they sinned, which is a transgression of the law, for where no law is there is no transgression.—Rom. 4: 15. It seems clear therefore that these that fell and kept not their first estate were in a capacity to have obeyed the law given them, but being left to the mutability of their own will, by reason of sin they fell from the state in which they were created. Now I can see

no room here to charge God with being the author of their disobedience. Adam was happy while in Eden, it being planted of God, which is called the garden of God.—Ezek. 28: 13, and which denotes happiness, &c. To sustain his animal life, trees abounding with delicious fruit were here provided, besides the one bearing the forbidden fruit, and a river passed through it to add to its delightfulness and fertility. He was so honored that God permitted him to fix names to all His creatures which proves the great wisdom and knowledge he was endowed with, which is a part of the image of God in which he was made. A helpmate was provided for him, which added to the attraction of this garden, and she was joined to him by God in marriage, typifying the marriage of Christ and His Church. God has a right to give any law He pleases to his creatures and they are bound to obey them. The law of nature, or natural law was con-created in Adam from the beginning of his creation, which enabled him to know the will of God and that law descends to all his posterity. This seems not to have been a law only, but a covenant also, a covenant of works; since God gave this law to Adam in so positive a manner, it at least implies a Covenant; for if he partook of the forbidden fruit he should surely die, which negatively considered implies that if he did not eat of it he should surely live, Adam yielding to the same his hearty consent and approval.

God stipulated good to man on condition of obedience, and Adam promised on his part, of his own free will and accord, to render the obedience proposed in anticipation of the fulfillment of the promise of natural life, nothing more. Adam being made good and upright, after the image of God, and understand-

ing the consequences which would follow should he disobey, had the power to keep it, and also had a determination and purpose to do so while he was in a state of innocence. God required perfect, perpetual and personal obedience of man which could not be performed by any other than himself. Not the slightest portion must be omitted, otherwise here comes the stern demands of the law, which is unalterable. "Cursed is every one that continueth not in all things written in the book of the law to do them."—Gal. 3: 10. A natural life only was promised to Adam; abstain from eating the forbidden fruit and live, eat of it and die; for the law of nature and Moses's law made promise of nothing more than natural life, for God promised spiritual life to his chosen people before the world was made, and treasured up the same in His Son from all eternity for them.—2nd Tim. 1: 1. Titus 1: 2. If eternal life could have been secured by Adam's obedience it would have been works, and therefore not the gift of God which is eternal life through Christ.—Rom. 6: 13. Adam acted in this affair not for himself alone, but as a federal head in whom all his posterity sinned and fell.

Now since our fore-parents were so wise and upright, made in the image and likeness of God, it is very wonderful how they came to commit this sin as they did. We cannot charge God with it, for He is not the author of sin nor does He tempt to it.—Jas. 1: 13, and Satan could do no more than to instrumentally tempt, deceive and entice to it. It is therefore unquestionably chargeable directly to their own wills. God foreknew all this would come to pass and could have restrained the serpent from tempting and man from eating the for-

bidden fruit if He had willed it so; but He was not obligated so to do; but left him to the mutability of his own will, neither tempting the man to sin nor forcing Satan to tempt, both acting their parts freely without force or compulsion. There was no abatement by God of any favor bestowed on Adam, nor any withdrawal of any strength or wisdom given him, because this would have been a punishment for some sin, since He does not punish the innocent, and since Adam had not as yet committed any sin we must conclude that the man was left in the full possession of all the powers and other abilities which He had given him. So he could have maintained his integrity if he would, hence the notion of this view making God the author of Adam's sin falls to the ground, for "by man came sin." Neither is He culpable nor chargeable with being the author of sin on account of His negative acts. He foreknew the fall of Adam just as He foreknew all things which come to pass in this world, which none professing godliness and a belief in the authenticity of the bible will deny, and the foreknowledge of God proceeds from His determining will. He foreknows things will come to pass because He has determined they shall be; He therefore predestinated the fall of Adam, this fell under His decree as all things else do which come to pass in this world, for there is nothing that comes to pass without his determination and will. "Who is he that saith and it cometh to pass when the Lord commandeth it not?"—Lam. 3; 37. That the fall of Adam was by the determinate counsel and foreknowledge of God is clear from the decree of the sufferings and death of Christ, by which is the redemption of His chosen peo-

ple from that and all other sins, ordained before the foundation of the world, which must have been very uncertain and unlike the perfections of God if the fall of Adam was not by a corresponding decree.—Acts 2; 23 and 4; 28. 1st Peter 1; 20. But not the foreknowledge of God, nor did His decree obligate the man to sin; though God is immutable, and the things decreed shall unchangeably come to pass, yet these do not bring about a co-action or force, to the committal of sins. Judas and the Jews sinned freely in betraying and putting Christ to death; so Adam sinned freely without any force or compulsion notwithstanding the decree by God of his sin and fall, so these do not make God chargeable with being the author of sin any more than he is for bestowing wealth on the wicked, to be lavished out upon the gloating of their lust while in this world. God permitted Adam to sin, and the permission was voluntary, wise and holy according to the unchangeable counsel of His will. He willed not the pleasure manifested by Adam in eating the forbidden fruit, as He wills not the pleasure exhibited by His chosen people now in committing sins. But he would overrule for a great good, by which to glorify His justice and holiness, grace and tender mercy, as He willed the sin of Joseph's brethren and of Pharaoh to glorify His grace, mercy and truth, so this. The end for which God has appointed all things that have been or shall be is His own glory, for "all things are of Him and through him." He left man in deep innocent wisdom to the mutability of his own will in consequence of which he fell from the upright state in which he was created; but which God overruled for the greatest good—the sal-

vation of men by Christ, thereby bringing them into a greater nearness with Himself than Adam lost by the fall, or ever could have had in his state of innocence, by making them children and heirs of God and joint heirs with Christ Jesus, who never could have been exalted as He is, a prince and a savior so far as we can see, other than by the transgression of Adam; "Let all the angels of God worship Him."—Heb. 1: 6. Witness the glory He received of His Father while on earth, at His baptism, on the Holy Mount and elsewhere. "This is my beloved Son, a name which is above every name at the mention of Whom every knee should bow, of things in Heaven and things in the earth, and things under the earth."—Phil. 1: 9; 10, 11. Read Rev. 5. 11; 12, 13.

This is submitted dear brethren for your consideration, and if approved by you, to the dear saints.

Sometime in May last, I think, I wrote an article for brother Cacey similar to the foregoing, and mailed it to him, but from some unknown cause I have not seen it in his excellent paper, though having been on the wing recently I have failed to get all the numbers. The 15th Sept. No. (Vol. 24 No. 21) of the LANDMARK came to me by due course of mail with which I am well pleased. May it be the will of the dear Lord to long spare you to wield the sword of the God of Jacob, and of Gideon.

Your brother I hope, though if one at all, less than the least.

Wm. M. BURDESHAW.

A TOUR.

DEAR BROTHER GOLD:—In compliance with the request of sisters and brethren I feel to let them hear from me through the columns of the LANDMARK in regard to a tour

I made down on the sea-coast in September. I went through Lenior, Jones and Duplin counties. In those counties I found some of the churches few in membership, but love, zeal, union and fellowship abounding. Some seemed to be negligent in regard to their christian duty. Some seemed to be in a cold, torpid condition. A neglect of duty will surely bring the children of God into despondency and pierce them through with many sorrows. I tried to preach for those churches with the ability I hope the Lord gave. The brethren seemed to enjoy preaching and invited me to visit them again. At some of the places I visited I found some of God's little ones omitting their duty. They have a good experience of God's grace, but can't so see it as I hope I do. I also visited the churches in Onslow county and found some of them in like manner. Some of those churches were live churches forsaking not the assembling of themselves together having their fruits unto holiness and the end everlasting life. Some of these churches seemed to be destitute of preaching, only quarterly. Their Pastor is old and can't attend them only every three months. It made me sorry for those churches and for the little ones that are yet out of the fold. I tried to point out their duty to them as best I could, and told those little ones to go home to their friends and tell them how great things the Lord had done for them and had compassion on them. From Onslow county I went to Carteret county, where I met Elder L. H. Hardy at Hadnots Creek, where we had a pleasant meeting Saturday and Sunday. I then remained in Carteret county three weeks and accompanied Elder Hardy to his churches that he serves, besides other good meetings that we attend-

ed. Second Sunday we went to North River, we did not have any preaching on Saturday, but had good fire-side preaching Saturday night. It was so rainy the church could not assemble on Saturday, but Sunday we had a good congregation, considering the disagreeable weather. We tried to preach for them and they seemed to be built up and confirmed in the faith. Preached in Morehead City Wednesday night and Thursday night, had a good meeting both nights. I talked with eight of God's little ones that have had an experience of grace, but they are waiting for better evidences of their reception with Jesus. They want to see the ram before they offer up Isaac. They want to see the water in the bowl before they put the wool down, and if they should they would be as Gideon, not satisfied. I would say to such in the name of Jesus, to obey is better than sacrifice, to hearken than the fat of rams. Take the yoke of Jesus, and learn of him, for He is meek and lowly in spirit, and you shall find rest unto your souls.

Saturday I reached New Port where we had a good meeting Saturday and Sunday. Myself and brother Brinson preached both days. Elder Hardy did not have anything to say either day. He has been bearing the heat and burden of the day for a long time, and needed rest. There was great interest shown in this meeting by the young people, and a manifestation of a work of grace in their hearts, and I am confident of this very thing that he that hath commenced a good work with them will perform it to the day of Jesus Christ. After preaching two of God's little ones came forward for baptism. Were received and baptised Sunday morning by their pastor. They that return to Jesus, the shepherd

and bishop of their souls shall, find rest to their souls, and shall eat of the manna hidden which is in the midst of the paradise of God.

I went from New Port to Hunting Quarter, where we had two days meeting, Saturday and fourth Sunday. I tried to preach for them four times.

The churches that Elder Hardy has the care of are warm churches; some of them are young and small in membership. Two I think, Sraits and Morehead; his other churches are strong. This meeting at Hunting Quarter was one of love, union and peace. "Behold how good and how pleasant it is for brethren to dwell together in unity." I don't believe that there was a member of that church but what could say, "surely the Lord was in this place. In my going to that county and in those meetings I realised the force of these words. "Go doubting nothing, for I have sent thee." We went from there to Cedar Island, where we met a few that came out to hear what we had to say of Jesus, I hope. But as we met with some difficulty in crossing the sound to get to Bethel we had to run back.

I then traveled trough Craven, Beaufort, Pitt and Greene counties. Some of those Churches were standing fast in the liberty where-with Christ had made them free, contending earnestly for the faith once delivered to the saints, putting their light on a candlestick, that it may give light to all that are in the house, letting their light so shine before men that others may see their good works and gloryfy our Father which is in heaven. Others seemed to be slothful and negligent in regard to their christian duty. Some of our troubles today in Zion are in forsaking our first love. Dear brethren and sisters, the Lord will not smile on our

works of unrighteousness, but will visit our transgressions with a rod and our iniquities with stripes.

Scarce in this cold declining day can one for God be found. Christians have lost their zeal to pray and yield up the ground. Scarce can the sons of God be known from Satan's captives led. They have David's sling but not his stone that slew Goliath. David said what shall I render unto the Lord for all His benefits. This should be our inquiry to day, let each one inquire for himself. I am not studying so much my brother's failings as I am my own; when my mind is called to the fact that Jesus hath taken me out of the dust and given me the oil of gladness for mourning, the garment of praise for the spirit of heaviness, and hath given me to suck of the breast of His consolation and dandled me on his knees, and bottled all my tears, opened for me a river in a high place, and a fountain in the midst of the valley, a covert from the the tempest, a hiding place from the wind, and as the shadow of a great rock in a weary land, my shield and buckler, my high tower, and the rock of my salvation, it is enough to call our minds from the transitory things of this deluded world. I know that I am young in the cause of Christ, and the ministry, yet I do know that our felicity here depends on our obedience to Christ. My impressions have caused me to turn my back on every pecuniary source for making a living, and follow Jesus. I have tried mercantile business and clerkship during my ministerial services, and it all proved vanity to me. My health became impaired, and I suffered so as to be brought nearly to the grave. My soul was cast down, my spirit disquieted within me. He chastened me as a bullock unaccustomed to the yoke. My life was no satisfac-

tion to me, nor anybody else, and gladly would I have died if it had been possible. In my troubles I promised the Lord that I would go at his bidding, and I was delivered out of them all. The Lord has restored unto me the joy of his salvation, and hath given me rest, and though I am as a dead dog, yet I have been permitted to eat at the King's table, and though I appear a fool I hope it is for Jesus' sake, and hope that God is my wisdom, righteousness, sanctification and redemption. My feeling sense of duty hath now caused me to take this trip in South Carolina. I tried to put it off from time to time, but the burden was bearing on me. I tried to bring in many excuses, but none would serve for obedience. I have found this to be the case in all of my pilgrimage, that excuses never fill vacancies, nor give peace of mind. We are to turn our backs on house and land, father, mother, wife or brother or sister, everything that conflicts with our obedience to Jesus must be denied. If any man will come after Jesus let him deny himself and take up his cross daily and follow him. Brethren, if we wear a hero's crown we must fight a hero's battle, and let us not be weary in well doing, for in due season we shall reap if we faint not.

I remain as ever yours in love and trials, and in hope of a blessed immortality beyond the veil of tears.

E. C. SMITH.

Fieldsboro, N. C.

DEAR BRETHREN AND SISTERS IN CHRIST:—If I am not deceived about this matter I hope you will bear with me in much weakness, as I attempt to write and try to tell what great things I hope the Lord has done for me. These words it seems to me have almost been

spoken to me several times—write and tell God's children what great things have been done for you. I have plead unworthiness and incompetency, but I cannot drive this impression away. If I could only know that it is of the right source I would not wish to drive it away, but this I cannot know. In early childhood almost as far back as I can remember, I had serious impressions, (or in other words I felt myself a sinner.) But never had I felt so badly as on one beautiful Summer day, when I was about thirteen years of age, the burden was almost unbearable. I retired very early that night, as I desired to conceal my feelings from the rest of the family. I buried my face in the pillow on which I was lying and every breath I drew was pleading for mercy. I felt like I would be willing to die the next moment if I could know my sins (which I thought would sink me into torment) could be forgiven. Suddenly I was relieved and my whole frame was in a tremble, and I leaped from the bed and for the first time praised God at the top of my voice, for I had no control of my tongue for a few moments. Satan soon came and tried to make me believe I was deceived, but the burden was gone and I knew there was a change, though many were my doubts and fears. Brother Gold, your piece on the carbuncle comforted me greatly. I could scarcely keep my pen from paper as it had been upon my mind some time to write, and since that I have been afraid to resist the impression. While it was painful to know how you suffered, it carried me back to the time when I was upon a bed of affliction and made to feel my utter dependences upon the Lord and that all was vanity without his help. I was taken sick Feb. 6, 1884. For three months I was a great sufferer in

mind as well as in body. Though I had been a member of the Missionary Church for 6 years and had attended protracted meetings and Sunday schools and had done many things that were termed "good works," there was nothing before me but the sinful life I had pursued. I thought I was going to die, because I had lived so far from the path of duty. I was willing to do any, anything to please God, but I could do nothing, but beg for mercy, and my words seemed to return to me as an empty sound. It seemed to me that the Almighty had hidden his face from me, but I could not give up my little hope entirely. After I had been sick a good while I was dissatisfied and doubtful. My prayer to God was if I am deceived to make it known to me. After this I dreamed of seeing two white doves, and when I saw them I thought it was an answer to my prayer, but I was not satisfied with this and I asked to be shown more plainly, and dreamed I saw a man and as I approached him to see who it was he took me in his arms and I saw it was Jesus and I became as small as an infant while in his arms, and after I rejoiced for several days. While these words were continually in my mouth,

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love overshadowed
Sweetly my soul shall rest.

When I began to improve and there were hopes of my recovery I felt that it was through mercy I had been spared to feel the "chastening rod, for I felt like I would have been cut off from existence, had I been dealt with according to my deeds. When I was well again I thought I must go to work and live a better life or I would be punished again. Many temptations beset me in my vain efforts to reform.

In Dec. 1884 my marriage took

place, and my husband being of Primitive Baptist faith, I went with him to hear them preach whenever convenient, and also read the LANDMARK occasionally. I thought this was more like a religious paper than anything I had ever before read, the writers being so humble and Christ-like. I could not help loving them. I now found that I had been entertaining erroneous ideas in regard to their doctrine. I was in a strait and how to get out I did not know. There was no peace of mind for me. I did love to get with the Old Baptists and hear them tell their experience.

Sister Hines spent the night here during the last Association held at Cane Creek and I heard her tell a portion of her experience. I don't think she apprehended my interest in her conversation, but it was a help "in time of need" for me. I shall always love her. "How can two walk together except they be agreed." These words troubled me so much that I could not stay with the Missionaries any longer and wrote them to release me, after which I felt relieved a while. There was nothing in the way now to keep me from joining the Primitive Baptists, except my sinful self, yet I wanted to be with them because I thought I saw the image of Jesus there. But my mind was fully made up not to join them for a good while, if ever. With these resolutions I visited Cane Creek church about three years ago (although I had promised several times when in trouble to join.) Brother J. S. Dameron preached and the sermon seemed to be to me exclusively, and when the church door was opened my resolutions were gone and I found myself trying to tell them about my troubles and what I hoped the Lord had done for me. This I did in a broken and scattering way, for I was

so full of joy I could not help rejoicing aloud. After I was received and baptized there was a peace of mind I had been so long without. But I encountered a great cross, fearing what the world would think and say about me for uniting with the Old Baptists, for I knew how unpopular they were. But the greatest trouble of all (with me) was I could not live as I desired, and no better to-day is my condition in this respect, for "when I would do good evil is present with me," and I am mourning daily on account of the sin that dwells in me.

Our union meeting held at Cane Creek 5th Sunday in May was greatly enjoyed by me. Brother Gray was with us. I never heard him preach before. I shall never forget him and hope, if it is the Lord's will, he will visit us again, for I and doubtless the other brethren and sisters would greet him with joy. It was a struggle indeed for me to get my consent to write what I have written and can say with a clear conscience I would not have written a word to go before the public, but to relieve my mind. I have been afflicted in both mind and body since I have been impressed to write. It is embarrassing in the extreme for me to offer this scattering epistle to the public, but the Lord's will must be done, this I know, and if it is of him I hope he will enable me to do my duty regardless of what people may think or say.

Brother Gold, I hope you will dispose of this as you think proper, for if I never see it in print I will not censure you at all. I have written more than I intended, and in conclusion I ask an interest in the prayers of the people of God, that I may live a better and more profitable life, for I do feel to be the most unprofitable of all.

DORA L. DODSON.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXIV,.....No. 24.

WILSON, N. C., NOV., 1, 1891.

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EDITORIAL.

ELDER GOLD, DEAR SIR:—I am an enquirer after truth, but do not belong to any church militant, but would like to know where the true church is. One question I wish to ask you for information, and I hope you will answer through the LANDMARK, at as early a day as convenient, is the true church of God militant composed of only true believers in Christ, or not? I ask this question because I often hear it said that the church is as safe for heaven as God is, and that when the church agrees as touching any matter it is right because it is guided by the Spirit of God. If so I would like to be of that number.

ENQUIRER.

Remarks.

There is but one true church of God and that is in God the Father and the Lord Jesus Christ.—2nd Thess. 1: 1.

This church is saved. No one can number this church: it is hid. But the visible or militant church may be composed professedly or outwardly of some that are not of God, and yet this would not invalidate the church. Always in the visible outward organization of the church of God there are some true believ-

ers or children of God, though all may not be such. A true church in her militant or visible membership, is not invalidated because there are some hypocrites or pretenders therein. The true doctrine and order are held in every true church of God. This is a necessary ingredient of a true church, and a few unfaithful members do not vitiate this church where there are some that are agreed in Christ Jesus. But it will not make a natural man a child of God to unite himself with the church. He may give them his name and be baptized and outwardly do all that the true church member does, yet that will not constitute him a child of God, nor save him eternally. A man must be born again before he can see the kingdom of God.

On the other hand a false church is one composed of unbelievers who do not adhere to the true doctrine and true order of Christ. Though if unbelievers should hold to the doctrine and order of Christ in the letter exactly, that would not constitute them a true church. Perhaps many of God's children are ensnared into false churches, but that does not cure these churches of their disorder, yet such people of God will be saved though as by fire.

The most important of all things in our enquiry is, Have I been born again or born of God? The next important thing is, am I walking right or walking in the truth. The next important matter is, am I dwelling with those whom the Lord counts faithful.

P. D. G.

END OF VOLUME 24.

Another volume of this paper closes with this issue. *

For about twenty years this unworthy writer has been entrusted with its management. During this time many changes have passed over the people. The fiery ordeal of battle has been felt among us, and the balmy, sweet influences of peace have been intermingled with strife, so that shade and sunshine, darkness and light, bitter and sweet are mingled. But the sweet prevails above the bitter.

To my mind many are my imperfections and failures. By my own infirmities and vileness I should be reminded of my constant need of divine wisdom and grace.

The Old Baptists have shown much forbearance toward me in allowing my infirmities and hiding my faults by that charity that thinks no evil. The manifestation of divine mercy and forbearance to me are still more surprising and wonderful.

The same love for truth that moved me twenty years ago to renounce the unseemly ways of my early life, and to be numbered with the despised sect everywhere spoken against, that contend (earnestly I hope) for the faith once delivered to the saints, still dwells in my heart. My love continues the same for the doctrine of salvation by grace, and as much or little as in me is I am still ready to speak and write in defense of that doctrine Jesus died to give unto his people for their salvation and comfort, and that doctrine which the apostles

contended for. Nor do I count my life dear if found in Jesus and am counted faithful as a servant of the church of Jesus Christ.

Within the last twenty years there has been increase in the membership of the churches. There have also been some unpleasant dissensions among the brethren at times. We prove that we are still in the flesh by walking after the flesh. Strange that we should do what we do not fellowship in others and what causes so much grief of heart in our ourselves, for our own wrongs hurt us most. Our life is one of blundering and suffering, doing wrong quickly and repenting slowly, hastening to do wrong, slow and stubborn about repenting. Surely none but the Lord can save such sinners.

We trust that our brethren may be favored of God with love toward each other, and forbearance and good will. It is my desire to write the things that may be for peace and profit, joy and comfort to God's people, and that the Lord may indite a good matter in my heart, and guide my pen in wisdom's ways so that our brethren may be profited. For I recognize the use and value of proper speech and wholesome writing for the comfort of the children of God, and that I am wholly dependent on the Spirit of Jesus to guide my pen.

P. D. G.

REQUEST.

Will our subscribers who are in arrears with the LANDMARK please remember us and send on what is due, if they can, for we are in need of this money to pay our debts and meet the expenses of publishing the LANDMARK.

P. D. G.

LYNCHING.

What is called Lynch-law is that of peoples' taking up an actual or supposed culprit and putting him to death, or otherwise punishing him, without any form of law or fair trial before a legal tribunal. Where such custom obtains law is ignored, and the safety of a fair trial is gone, and the accused is at the mercy of a passionate, furious mob that overrides all order.

Of course this is a very unsafe and dangerous procedure, and often works great mischief. All orderly people desire that an accused man should have an honest, fair trial, and if he is found guilty all honest people desire that he should be punished according to law. It is false philanthropy to wish a guilty man to go unpunished. It is also mockery of justice for an innocent man to suffer.

Sometimes the operations of law may seem tardy, or cunning lawyers, or recreant juries may contrive or suffer the escape of a criminal; but this is not so great an evil as trampling on the rights of the public, and endangering the liberties of all to speedily punish a desperado.

Among Baptists there seems to be a need of caution in this dark and evil day. It is becoming a custom among some churches, if a member of one church, or a whole church, does something that another church or a member of another church does not like, that church, or that member of that church displeased, will take the matter of

correction in their own hands and endeavor to punish the evil or the supposed evil.

Each church should attend to her own matters, for each church is independent of other churches. I do not like neighbors that are meddlers in my business, nor should they like my being a busy body in their affairs. If my neighbor needs my help and calls on me for it that is another matter, and I should help him, but it is wrong for me to assume the control of his business, or take up his matters as a meddler in other men's affairs. It is also wrong for one church to try to lord it over another. Let each church attend to her own affairs and other churches be fellow helpers to the truth.

Sometimes a church may do what you consider wrong. In such cases do not take rash measures in your hand, but be moderate and cautious. Be swift to hear and slow to speak. Swift to hear what? Not to hear an evil report. But swift to hear the truth. Slow to speak evil.

If you take one up on an evil report, or even if he is guilty, and try him unfairly and punish him you make yourself a transgressor. You have not obeyed the word of the Lord, or kept his holy law yourself, and you have resorted to Lynch law.

There is nothing perhaps Baptists are slower to learn, or quicker to forget, than the rule stated in the 18th chapter of Mathew. 'If thy brother trespass against thee go and tell him his fault, between thee and

him alone." Why not observe this rule in all cases that a brother offends you so that you cannot bear it, or bury it, or get along with it! There is no exception to this rule. In every case where my brother trespasses against me so that I cannot endure it I should go to him alone, and tell him of it, and not tell any one at all of it except him. If he will not hear me then I should take two or three witnesses with me, and if he will not hear them then tell it to the church, but not to the world.

It is said in scripture God gives his people new tongues. Alas, alas, these old, carnal tongues of ours that love to pour forth froth and filth, what shall be done with them? Where is the bridle?

Where is the evidence we are God's people when we bite and devour one another so! Where is love.

Preachers should be careful when they are traveling or visiting churches not to take sides with any faction or party in a division. They are sure to get hurt when they do this. You may set it down as a rule that when Baptists get divided and go to quarreling or striving they all get wrong. Then why take sides with any party? You will not do the party any good you favor, and you will prejudice the other party. Do not meddle with strife. He that does is as one who takes a dog or sow by the ear, and he will get bit and hurt. If you are called upon or occasion offers approve what is right in each party, and condemn what is wrong in each

one, and you will do them all a kindness. We are not to be partial.

Preachers have no right to lord it over churches, but should be examples to the flock, and servants of the churches.

Some preachers go round among churches as visitors in an independent manner as though they had a right to rule over them and lord it. Where is their meekness and humility?

Would it be right in me to go to a church where another preacher is pastor and take control of matters, and receive members and baptize them? This is not my business.

If the Lord has given me a message I am to deliver it and be faithful in declaring the whole counsel of the Lord; but I am not to meddle in other men's matters.

Associations are not to lord it over churches, nor be busy bodies in other men's matters, but are for the preservation of peace, and communion or fraternal greetings. Associations have the right to withdraw from a church or another Association that is considered in disorder, but that does not destroy said church. A church is not bound to belong to an association. The scripture is our only rule of faith and practice. Associations should respect other associations and in their greetings or correspondence should regard each others rights properly. If in all our relations in life we would do to others as we would they should do to us it would be far better. If one is censured lay aside all prejudice and

hear the case fairly and do that which is right and proper, and be not hasty to form and pass your judgment and let each that is accused be tried according to the word of God. Doth any man condemn another before he is heard.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Please give your views through the LANDMARK on Genesis 4th chapter 23 and 24 verses and oblige your sister in hope of eternal life,

CYNTHIA STEWART.

Red Springs, Robeson county, N. C.

"And Lamech said unto his wives, Adah and Zillah; hear my voice ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding and a young man to my hurt.

If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.

The first fruit belongs to God, and the first born is the beginning and the excellency of strength, but the first born of man is unstable as water. Cain is the first born of woman. How different is he from the first born of God. The first born is always corruptible, and one must be born again before he can see the kingdom of God.

Cain's offspring appears to have been an aggressive, inventive and progressive set, after the order of carnal, worldly measures. Such men in this day would be considered sharp, well advanced, and with a quick eye for the best chance, and mind and capacity for developing the earth, and seizing upon it and converting it into the uses that selfish nature suggests.

Cain built a city and called it by his son's name, thus aiming to immortalize his family. Soon we see

in Cain's posterity inventors developed. The first cunning and skillful artificers, inventors and mighty men in human intellect are the offspring of Cain.

There is a difference between inventors and discoverers of earthly mysteries, and those that hold the mystery of the faith in a pure conscience—between the scientists, the philosophers, scholars and free thinkers of this world, and those in whose pure hearts the word of the Lord is indited. Those that serve the earth or themselves build up great schools, colleges, laboratories, and enterprises for man's glory and enrich themselves in worldly good; while those that serve the Lord seek first the kingdom of God and his righteousness, and lay up treasure in heaven where moth doth not corrupt. Their names are written in heaven, not on the crumbling sands of time and earth, and their record is on high.

Lamech, one of Cain's descendants, is the first man named that had two wives at once. God made only one woman for Adam. The man and his wife, one woman, shall be one flesh. The aggressive, wicked spirit that transgresses law or bounds, and goes beyond what God commands is here shown. The spirit that is not reconciled to God or that is not content to dwell within the bounds God hath set is a spirit of Satan. To take two wives is going beyond the pattern or precedent and shows transgression.

Lamech relates to his wives how he had slain a man who had wound-

ed him, or to his wounding, and a young man for hurting him, or to his hurt, and says, if Cain was avenged so much, seven fold, for killing his brother Abel, how much more shall not I be avenged when I had such good cause for killing. How quickly the wicked pervert the right way of the Lord, and gather excuses from the Lord's dealing to justify themselves in their wickedness. There is no justification for wrong any where in God's word. When the Lord put that mark on Cain it was not at all a vindication of his conduct, nor a justification of Cain's course in any sense. It was a reproach to him and at the same time forbidding any one else from punishing Cain, for vengeance does not belong to men.

When Lamech argued from the case of Cain that he should be so much more justified than Cain was, because he had a cause for killing, he perverted the right word of the Lord. How readily the unlearned and unstable wrest and twist the scripture out of its true meaning to justify their own conduct. It is so important that we allow a fair and full interpretation of scripture.

Murder is condemned in scripture always.

ADAM.

Ah what speculations Adam makes about Adam. How little he understands himself; much less can he comprehend his maker. Shall the house know its builder? Shall the clay comprehend the potter that makes it, and thus moulds or fashions is as he pleases? Shall mortal man comprehend Deity, the

finite the infinite, darkness the light?

When as Job we sink into dust and ashes with our hand upon our mouth how much safer, than to speak or write of things we understand not.

It is often surprising to see how much brethren may speak and write about things they understand not. We can never explain a mystery. To show or declare a mystery is as much as we can do, but to explain it never. To harmonize divine sovereignty with free agency is an everlasting task. Those who cling to free agency, as they call it, must deny divine sovereignty. Those who contend for divine sovereignty do not admit free agency. Can God do as he pleases and man do as he pleases, while the carnal mind is enmity against God, and these two so different finally become as one? Which must change? God can not.

But the question how did man, who was made upright, become a sinner stirs men much. Was it by his own act, or by the will and act of another that cannot do wrong, nor will anything wrong? By whom did sin enter into the world? Was it by man? What does the word of God say? (See Rom. 5: 12.)

The word of God from the beginning of the book of Gen. to the end of the book of Rev. condemns sin, and sets forth God as sovereign in righteousness, though having all power over all things, and working all things, whether good or evil, according to the counsel of his own will for his own glory, and for good to them that love him and are the called according to his purpose.

Sure am I that when a man is reconciled to God he rejoices that God's will is done, and that man's will comes to naught, and he then desires to serve the Lord and not himself.

P. D. G.

NOTES.

We recently visited a small church near Jonathan's Creek, in Haywood Co., N. C. Years ago the old fashioned Baptists were there in considerable numbers; but they have been captured and carried into Babylon. The few that remain are weak and feeble, but though faint yet pursuing. It was a pleasant visit to me to be with them among the high mountains and worship the God that makes the mountains of his grace to stand fast, and is praised in the mount of his holiness. Brother Samuel Messer, Cove Creek, Haywood Co., N. C., is a member there. He and his wife and two of his children and about twelve others are the membership.

The last session of the Kehukee Association was exceedingly pleasant. It met near the charming home of our much beloved friend and brother Elder David House.

Early on Saturday morning some traders began to erect their tents on the ground with a view of selling food and drink. But they were promptly met by friends of good order and friends of the Baptists and notified that nothing of the kind would be tolerated, not even so much as a photograph tent for taking pictures. Our friends told them that ample arrangements were made to feed all the visitors free of charge, and that nothing should be sold.

The order was remarkably good. We wish that at all of our Associations the same good rules were observed of not allowing the sale of any thing to eat or drink. Ed.

DRUNK.

Sometimes you see a man drunk with liquor so that he cannot talk

well, nor walk straight, nor act properly. There is also another kind of drunkenness that is very hurtful. For instance, a Baptist gets carried off or drunk with some notion or idea so that he cannot see anything but that one thing, and cannot talk or preach about anything else scarcely except that. It may be a thing taught in scripture and therefore right, but he presses it to the neglect of other things much oftener urged in scripture, and therefore of more importance, and he presses this to the disturbance and distress of good brethren and sisters. Everything taught in scripture when presented properly will tend to edification and peace, and not to distress and division in the church of God.

Be sober, be vigilant, for the devil as a roaring lion is going about seeking whom he may devour. He is in all kinds of drunkenness.

P. D. G.

The following note came too late for insertion in connection with brother Burdeshaw's communication as he requested. Ed.

Some brethren seem to favor the idea that all the sins committed by man in the world were predestinated by God before the world was in actual existence, such as murder, theft, lying, &c.; but these are utterly unworthy of and detested by Him. They emanate from Satan, the Prince of the power of the air, and not from God. I have thought it not impossible that the fallen angels that kept not their first estate, inhabiting the air, chafed at being thrust down to hell, and under the influence of their prince, the devil, have much, if not all, to do with it: and most certainly not God. Wm. M. BURDESHAW.

LAWSUITS.

Read 1st Cor. 6: 1; 10, and see what Paul counsels those brethren who act so shamefully as to sue one another, and that before unbelievers. One trouble breeds another; one wrong begets another wrong.

When we have matters we cannot settle ourselves let us choose out brethren, even the least esteemed, and refer the matters of dispute to them, and let them settle the whole trouble, and let all of us abide by their decision or judgment, and there let it end. We should regard our word and swear to our own heart and change not, or do what we agree to do even if it hurts our feelings, and we have to lose by it. P. D. G.

Married Oct., 14th, 1891, at the residence of bride's parents, Mr. Dock Taylor to Miss Florence Baker. All of Green Co., N. C., by Elder John W. Gardner.

ELDER SHADE PATE.

This aged brother, who has been preaching about 60 years, and was in his 85th year fell on sleep Oct., the 11th. His last hours were peaceful. He lived and died in Wayne Co., N. C., where he cheerfully labored in preaching the gospel so many years. Ed.

UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Jamesville, N. C., on Friday, Saturday and fifth Sunday in November.

The Contentnea Union is appointed to be held with the church

at Nahunta, on Saturday and fifth Sunday in November.

The Toisnot Union is appointed to be held with the church at Toisnot on Saturday and fifth Sunday in November.

The Black Creek Union is appointed to be held with the church at Beulah Saturday and fifth Sunday in November.

ELDER P. G. LESTER.

Our dear brother Lester writes me he is improving somewhat, and hopes to be able to write soon for the LANDMARK. He has spent most of the Summer and Autumn at his mountain home, on the Blue Ridge, in Floyd Co. Va.

Many will be glad if it is the will of Israel's God to restore him to health. P. D. G.

OBITUARY.

LOUISA DYER.

On the 4th day of September 1891, Sister Louisa Dyer, the daughter of Leroy and Nancy Shelton, of Pittsylvania county, Va., departed this life in the ninetieth year of her age. She was the widow of Col. man Dyer, who died forty-five years ago, leaving her with ten small children to raise, but with unsurpassing energy and strict economy she brought them up, not only in credulableness, but gave them an average education, and furnished Lee with five as good soldiers as he had, and I am informed that when the war closed three of them were Colonels. All lived to get out and now have large and interesting families. Her daughters are all mothers of as prominent men as are in our land. She joined the Primitive Baptist church in 1843 at White Thorn, near Chatham. She has lived a widow not only in a true but a two-fold sense for nearly fifty years, but she is now united with her husband, which was her Maker and no longer a widow in

either sense. She was as near ready for the sickle as any one the writer has ever seen. She told us the evening before her death, when apparently in perfect health, and free from pain, that if it was left to her to appoint the time for the messenger of death to come, she would say "common now, this moment, for she felt her race was run and she had lived as long as she could be of any service to any one, and it had been her delight to serve; and it was the usual remark when her neighbors were looking at her remains for the last time, "Well done, thou good and faithful servant." I heard many others remark that she was not inferior in any respect to any woman that had ever lived or died in the State. She had been remarkably healthy all of her life and had as strong and active mind as any one we ever knew. She rode four miles to hear the writer preach the day before she died and led a horse for him to return with her.

Her mother died a few years ago in her ninety-sixth year, and her sister died two years ago in her ninetieth year, and she has two or three sisters living between eighty and ninety years old.

"Many daughters have done virtuously, but none have excelled her," and we can but "Give her of the fruit of her hands and let her own works praise her in the gates," "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus. 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." May her children and grandchildren, kindred and friends be comforted with this declaration and try to imitate her virtues, that the same may be said of them when they lay their armor by, is the prayer of one who feels bereaved.

J. M. HARRIS.

B. L. C. BRYAN.

Death has again visited our midst and born away as its victim another one of our dear brethren and one dearly beloved indeed by us. Our dear Brother B. L. C. Bryan departed this life in Hamilton N. C. on the evening of the 9th of August at 3 o'clock in the 62nd year of his age after years of pain and suffering. Brother Bryan was the son of Deacon John Bryan and Cherry his wife, and his father, Broth-

er John Bryan, was for many years a steadfast and influential member of the Church at Conoho and was regarded as being sound in counsel and judgment.

He was first married (April 27th 1852) to Margaret L. Sherrod, daughter of W. R. W. Sherrod, of Martin county, with whom he lived until it pleased the Lord to take her away. He was again married to Arrista Best (Oct. 22nd 1867) daughter of William Best, of Edgecombe county, N. C. who yet survives him. Brother Bryan first united with the Church at Spring Green and was baptised by the late Elder C. B. Hassell and when the Church was organized at this place he and his dear wife took letters of dismission here and so he died a loving and devoted member of the Church at Hamilton. His was a life of severe trials and suffering, especially the latter part thereof, but in the crucible of affliction God's people are chosen and destined to abide; it is there where God purifies them and burns out all their dross; and we feel our dear brother was tried here severely, but has been delivered out of it all, for many are the afflictions of the righteous but the Lord delivereth him out of them all. In the providence of God I was thrown much with our dear brother in his afflictions and know much of his condition, having seen him almost every day in the latter part of his life, and I hope I thank the Lord for the close intimacy into which we were brought, for it showed me the strength and power of that grace that supports in times of trouble and affliction. He loved the cause of Christ much and had a great zeal for the glory of his Heavenly Master as far as he was able and loved to meet with his brethren and hear the preaching of the gospel in which he rejoiced, and had I feel a great love for me his unworthy pastor for he has often spoken words of comfort to me and held up my feeble hands and strengthened my knees. Indeed he was kind, generous and liberal to his brethren and to all in need and will be greatly missed both by the Church and community at large, for he was a good citizen as well as church-member. In the latter part of his life when we saw that life was fast ebbing away and the time drawing near for him to put off his armor we all grew very anxious, for him, but none of us feel to sorrow for him as those who have no hope for we believe that he is gone to rest where sorrow and affliction can never come.

In all his afflictions he was wonderfully blessed with the care, love and attention of his dear companion, whose delight it was to gratify his every wish and whose patience and untiring waiting at his bedside never did fail, for she could not sleep and would not sleep, and we feel to say that one was never blessed with a better and more faithful wife, and the Lord sustained her in the midst of it all. But all that could be done for him by her and kind and attentive physicians, brethren and friends could not keep him here. The master called and he must obey, and it was but the summons to come away my beloved, thy rest is not here, this is polluted.

May our heavenly Father grant unto us submission and reconciliation to his blessed will and enable us to kiss the rod that has smitten us and give our dear sister grace under this, the severest trial of her life, and support and sustain her and enable her to lean upon the strength of his Almighty arm.

After a short service at the grave the remains of our deceased brother were laid gently to rest in the cemetery here. Peace to his ashes.

Yours in love,

M. T. LAWRENCE.

Hamilton, N. C., Aug 31, 1891.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

E. C. SMITH.

Saturday and 1st Sun. in Nov. South West
Saturday and 2nd Sunday..... Cypress Creek
Saturday and 3rd Sunday..... North East
Saturday and 4th Sunday..... Ward's Will

During the weeks between these Sundays the brethren may arrange appointments for me as they may think proper.

On Mon. after the 4th Sun. in Nov. Yopps
Tuesday..... Bay
Wednesday..... Stump Sound
Friday..... Wilmington
5th Sunday... Sandford, Horry County, S. C.
Then Elder Thomas Bell may arrange appointments for me to be one or two days (as he may think best) at each Church in the bounds of the Mill Branch Association.

WM. WOODARD.

Smithfield... Friday night before 3rd Sunday in November.

Hannahs Creek... Saturday and 3rd Sunday
Smithfield..... Sunday night

I. D. VASS AND ELI KANE.

Laurel Creek.....	November 26th
Hopkins View.....	27th
St. Chirs Bottom.....	28th and 29th
Rush Creek.....	30th
Tumbling Creek.....	December 1st
Harmony.....	2nd
Barretts Chapel.....	3rd
New Garden.....	4th
Mill Creek.....	5th
Big Creek.....	6th
Baptist Valley.....	7th
Bethel.....	8th
Salem.....	9th
Pounding Mill.....	10th
Caudills View.....	12th and 13th
A. Lundy's.....	15th

RECEIPTS.

GA.—By Elder W T Everett, 1 50; Elder J R Respass, 1 50.

ILL.—Scott Amesworth, 2 00.

NEW MEX.—Luann Dawson, 2 00.

N. C.—Mrs Sallie Lewis, 1 50; J W Edwards, 1 50; Jere Waters 1 50; A D Smith, 1 50; H B Proctor, 1 50; I P Dowty, 1 50; J Warren, 1 00; O L Taylor, 2 00; M C Caroway, 1 50; J O Pollard, 1 50; C E Parkerson, 1 50; A R Sutton, 2 00; L Flemming, 1 50; J C Williams, 1 50; Mrs J K Lawrence, 1 50; Ira Smith, 1 50; G M Hardy, 1 50; Mrs S F Felton, 65 cts.; H Farthing, 1 50; S Price, 1 00; Joseph Dawson, 70 cts.; R H Baker, 2 00; G S Wilson, 1 50; J R Thompson, 1 50; J W Ryals, 2 00; W D Phillips, 75 cts.; B Boswell, 1 00; D Stewart, 5 00; R Radford, 1 50; Mrs E Game, 2 00; Mrs A Balance, 1 50; Elder B. Wood, 1 00; C L Gurly, 1 50; R H Creech, 1 50; H C Robbins, 1 00; J Howell, 2 00; Joseph Davis, 3 00; S C Jones, 2 00; Mrs Eugene Hinton, 2 00; L Gillett, 1 00; T Lewis, 2 00; H D Barnes, 2 00; Wm Barnes, 3 75; Mrs G. L Arthur, 1 50; J G ornto, 1 50; B W Jenkins, 2 00; Mary E Williams, 4 00; G W McGower, 1 50; T R Barber, 1 50; Mrs L H Hood, 2 00. By W L Brooks, 2 00; E J Littleton 3 00; Elder, I Jones, 1 50; Elder L H Hardy, 1 50; Elder Wm A Ross, 1 50; Elder J M Harris, 3 00; Elder B C Pitt, 1 50; Elder T B Lancaster, 4 50; Eagles and Crisp, 1 50; L J H Mewborn, 4 50; Elder W A Ross, 1 50; Elder J W Gardner, 1 50; G C. Farthing, 7 50; D A Field, 4 50; W H Lassiter, 13 50; Elder S H Brady, 3 50; G W Johnson, 4 50; H Hatcher, 9 00; Elder A J Austin, 5 00.

OHIO.—John Pipes, 1 00.

TENN.—J B Mattox, 2 00.

TEXAS.—H W Bennett, 2 00.

VA.—By Elder P G Lester, 16 00.

W. VA.—By Elder W A Melton, 9 00.

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TRAINS GOING SOUTH.

Dated Sept. 1, 1891.	No. 21, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:34 a. m.
Arrive Tarboro.....	2:17 p. m.	.....	.....
Leave Weldon.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:15 p. m.	7:00 p. m.	7:53
Leave Wilson.....	2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:40 p. m.	8:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:49 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75 Daily.	Daily, ex- Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Arrive Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	3:35 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	6:10 a. m.	.....
Arrive Selma.....	.....	11:05 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:55 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	.....	2:15 p. m.	.....
Leave Fayetteville.....	.....	6:15 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:00

* Daily except Sunday.

Train of Scotland Neck Branch Road leaves Weldon 3:30 p. m., Halifax 5:52 p. m., arrives Scotland Neck at 5:00 p. m., Greenville 6:50 p. m., Kinston, 7:55 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Mondays Wednesdays and Fridays, at 7:00 a. m., arriving Scotland Neck 10:01 a. m., Greenville 2:10 p. m., Kinston 4:25 p. m. Returning leave Kinston To ex-days, Thursdays and Saturdays at 10:00 a. m., arriving Greenville 12:00 noon, Scotland Neck 3:20 p. m., Weldon 6:40 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:15 p. m., 4:40 p. m., Plymouth 5:30 p. m., 5:40 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:20 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 33, and 75.

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

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

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